Christain Recorder, 1864

Vol. IV, New Series

No. 1, Januery 2 to

No. 52, December 31

Elisha Weaver, editor

weekly, 2 sheets, cumulative paging.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, JANUARY 2, 1864. Vol. IV.—No. 1.—New Series. Whole No. 156.

Campbell

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

No 619 Pine Street, Philadelphia.

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Two Dollars and twenty-five cents a year, payable in advance. Or Two fifty if not paid in advance.

Single copies five cents.

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Poetry.

For the Christian Recorder.

THE "EPISCOPAL MOULD."

BY J. WILLIS MENARD.

Let him be a man of God,
With religion pure and meek;
Make no difference if he knows
Neither Latin, Dutch nor Greek.

Let him be endow'd of God,
Do not figure out his age;
So he has a judgment firm,
Be he youth or be he sage.

Let him be endow'd of God,
With a quick and solid mind,—
With a large expansive heart,
That is gentle, true and kind.

Look not at his outward show—
Nor the bigness of his name;
Choose him from the high or low,
With a high and holy aim.

One with Wisdom's glowing flame,
Beaming on his mind and heart—
One whose upward steps will ne'er
From the path of *Right* depart.

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PERFECTION.

O how the love of God attracts
And draws the heart from earth;
And sickens it of passing shows
And dissipating mirth!

'Tis not enough to save our souls,
To shun eternal fires:
The love of God will warm the heart
To more sublime desires.

God only is the creature's home,
Though long and rough the road;
Yet nothing less can satisfy
The heart that pants for God.

O cherish but the love of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs.

A trusting heart, a steadfast eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?

How little of that road, my soul!
How little hast thou gone!
Take courage,—let the love of God
Allure thee farther on.

The freedom from all wilful sin,
The Christian's daily task:—
O these are graces far below
What longing love would ask!

Dole not thy duties out to God,
But let thy hand be free;
Remember how thy Saviour's blood
Was freely shed for thee.

The perfect way is hard to flesh;
It is not hard to love;
When quickened by the love of God
How swiftly do we move!

If good the cloister's silent shade,
Cold watch and pining fast,
Better the mission's evening toil
If there thy lot be cast.

Yet none of these perfection needs:—
Keep thy heart calm all day,
And catch the words the Spirit breathes
From hour to hour to thee.

O keep thy conscience sensitive;
No inward tokens miss;
And go where grace entices thee;
Perfection lies in this.

Be docile to thine unseen guide,
Love Him as He loves thee;
Faith and obedience are enough,
And thou a saint shalt be.

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For the Christian Recorder.

BIBLE PRESENTATION AT LOMBARD ST. CENTRAL PRESBYTERIAN CHURCH

Mr. Editor:—Having obtained a ticket of admittance to a Bible presentation at Lombard Street Central Church, on Thursday evening last, in spite of the heavy rain I went thither about eight o'clock, where I found assembled about two hundred persons.

The exercises commenced with a fervent prayer offered to the throne of grace by Rev Mr Mallory, after which the Bible, in behalf of the congregation, was presented by Mr Robert Jones, (senior elder of the church,) in a brief but very appropriate address. It was received by their pastor, Rev J B Reeve, in whose remarks no one could fail to observe the deep emotion under which he labored in receiving from his flock this testimonial of their high appreciation of him as a pastor,—binding, as it did, the covenant already made between him and his congregation.

Mr. Robert Jones then introduced the Rev Dr. Brainerd, who, he said, had always taken a deep interest in the welfare of the church since its organization, and whom the congregation always looked upon as a firm and constant friend. Dr Brainerd arose and stated that the remarks made by his brother were true. He had always taken a deep interest in our race, especially those who worshipped in that church. He was present at the installation of two of their pastors, likewise at their funerals, when sorrow at their demise had bowed their heads, and tears could be seen flowing from the eyes of the members at the loss of their pastor.

The reverend gentleman then paid a high tribute to the Rev J B. Reeve, for his high standing in the ministry as a servant of Christ. He made mention of a letter sent him by the Rev. Dr. Skinner, of the Theological Seminary in New York, previous to the Rev. J. B Reeve leaving that institution, in which he wrote in the highest terms of him as a student, and expressed his earnest belief that were it not for the prejudice of color which existed he was fully capable, as an ambassador of Christ, to occupy any pulpit in the United States.

The learned gentleman then spoke in an earnest and eloquent manner to the congregation, exhorting them to be a model in all that was elevating among our people. He referred to the great struggle now going on in this country between liberty and slavery, in which the problem whether we, as a people, were capable of standing upon an equality with the white race was to be solved.

He spoke about fifteen minutes, during which time he displayed great power of rhetoric and sublimity of diction.

Rev. Mr Alston was then introduced to the audience. He said that had he followed the advice of his physician he would not have been present, on account of indisposition. (The appearance of the reverend gentleman was such as to confirm his statement.) He spoke of the beautiful Bible that had been presented by the congregation to their pastor, exhibiting, as it did, their love to him for his past labors among them, and a renewal of their pledge or covenant for the future. For several minutes the learned and talented gentleman had the attention of the audience riveted on him, while he let flow, in that earnest manner which is characteristic of him as a minister, language so sublime and instructive that it fell like the soft dulcet notes on the ears of his hearers. Several remarked that Mr. Alston never spoke with so much earnestness before.

Rev. Elisha Weaver gave the closing address, which, for suavity and gravity combined, could not be surpassed. He took for his theme the Bible, and during his remarks he made an earnest appeal to the congregation to stand firm to their faith in Christ, and take for their only guide through life the Holy Bible. He then, in figurative language, most beautifully delineated the comfort a child of Christ received from the Bible in sorrow and affliction through life, and the peace and comfort of mind when drawing towards the close of his earthly existence. After concluding his remarks by invitation of Mr Robert Jones, after singing the doxology the audience retired to the lecture room, where a large table was filled with delicacies under the management of a committee of ladies, invited our attention; likewise the Bible was laid on a table for general inspection: it was very much admired, and was said by many to be the handsomest they had ever seen; it was of maroon colour, turkey morocco, panelled back pricked with heavy gilt. On the first page was the following inscription beautifully engraved.

Presented to Rev. John B. Reeve, by the congregation of the Lombard street Central Presbyterian Church, as a token of their love and esteem for him as their pastor, and appreciation for his labours as an instructive and faithful minister of the gospel of Christ.

"As glory gilds the sacred page,
Majestic like the sun,
It gives a light to every age,
It gives, but borrows none."

The choir under the charge of Mr. Galtor, assisted by the superintendent of the singing school, Mr. A. Colly, sang several beautiful solos and anthems, while those present amused themselves in a social chat or satisfied the inner man with the many dainties spread before them.

Not a cross word did I hear spoken. All seemed pleased and happy, and none more so than their beloved pastor. About eleven o'clock they began slowly though reluctantly to leave for their several domiciles, deeply impressed with their evening entertainment.

Fleeting years may pass away into the labyrinth of obscurity, but the presentation of that Bible will linger around the hearts of the members of that church amid their latest memories.

VERITAS.

Dec. 31st, 1863.

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For the Christian Recorder.

PLEASURE OF HOME.

There is no place like a happy home. In it there are near and dear friends, an affectionate mother and father, and perhaps, a brother or sister, or both, who help to make it cheerful and happy.

What is more delightful and pleasing than to see a home made happy by the united affections and actions of both parents and children. There the son perhaps, is engaged in singing or reading some interesting piece; the daughter, in helping the mother to make everything comfortable, for the good of the family; the father has just come in from his daily work, and feels glad to think that he has a pleasant home to go to, and wife and children to make him happy on entering it, after having worked very hard during the day; and having been perplexed in his duties, perhaps he may have been sorely tried and vexed in the mismanagement or disarrangement of his business; when, upon returning and entering his home, and being greeted by his loving wife and children, nothing is more cheering to him than to think that he has a pleasant home to go to, and an affectionate wife and children to make him happy. It at once cheers his spirits, and makes him feel in a good humor, and enables him to go to, and do his work cheerfully the next day. But alas! it is not so with the man, who, after working hard during the day, comes home at night tired out, and finds everything out of order; his wife, probably, in a bad humor, the children very disorderly and disobedient, and doing everything to make parents feel unhappy, and home unpleasant. It at once makes him feel low-spirited, and makes him be in a bad humor, and unfits him for his daily duties; he is often made to punish the children and scold his wife. This is an unhappy family and unpleasant home. How often is this the case with the people of our color! There is hardly any happiness in their families; that is one of the reasons why we cannot be united together as a nation, where, if there was more affection and happiness at home, there would be more unity among us as a people and a nation, than to have unity among us. Let there be happiness at home, for without it we cannot be a nation, for home is the centre of happiness, and the hope of the nation is in our children.

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"Heaven's gates are not so highly arched as princes' palaces. They that enter there must go upon their knees."

For the Christian Recorder.

THE OHIO COLORED TEACHERS' ASSOCIATION.

The colored teachers of Ohio, we trust, with renewed zeal and energy, with enlarged and practical views, will meet on the 29th of this month in Columbus.

The Association was organized in 1860, just before the outbreak of the present rebellion. Many of the teachers then thought that such an organization was absolutely necessary. The history of the past, the example of experienced teachers in those states whose schools were best organized, the increasing demand for well qualified and experienced teachers, all confirmed this opinion.

But now greater is the demand, brighter is our future. Our fields of labor are being multiplied and enlarged. Thousands are hungering and thirsting after light and knowledge.

If ever there was a necessity for a teachers' association, for a concert of action on the part of teachers, it is now.

Fellow teachers of Ohio, let us bestir ourselves, let us meet in association at Columbus and, if possible, make it the great power, the grand instrument, in infusing energy, life and activity into every school.

How is the great work to be accomplished? By living teachers and a few sacrificing educationists.

We hope those members of the association, who have certain duties to perform, will come up well prepared. Let us have a profitable and interesting time. Addresses are to be delivered by Messrs J. M Mask, subject: "Practical Education," S. D. Fox, "Domestic Education," and Solomon Day, "Causes of the Idle Habits of Pupils in the School-room and a remedy for the same." Annual address by John G. Mitchell. Topics for daily discussion: "The best Method for teaching Composition," by T. J. Ferguson; Reading, Miss F A. Trotter; Arithmetic, S Paterson; Grammar, Miss S. J. Woodson; Geography, Miss B F Harris; History, M. E. Anderson.

Now teachers, let there be a grand rally. Let each one come up fully realizing the great responsibilities resting upon him, and determined to make preparations to meet them.

JOHN G. MITCHELL.

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For the Christian Recorder.

A TRICK ON THE PROFESSOR.

In these days, when professors are so shrewd as well as learned, if by any means a good joke is perpetrated on any one of them, it should be well and fully enjoyed.

Some time ago, the principal of a High School not far from our office, obtained an old Greek Grammar, which among its contents had the first chapter of the Gospel of John translated interlinearly, all the roots explained, and the verbs parsed. This, of course, is a great assistance to those who are just commencing the rendering of Greek. Knowing its great value, the Professor kept it as a profound secret.

It so happened that John I. is the starting point of the classes in Greek reading at this school. The class had just commenced; when one or two of the boys found out the secret. Of course all the boys were soon engaged in using this most valuable book, and day after day they found consolation in this old grammar. For:

"There is a balm for those who weep,
But none for those who study Greek."

At length the chapter was finished. The class had assembled in the class-room; when the Prof said: "Class, if you only had been keen, you would have had no trouble with this chapter. Let me show you a book," said he, rising to get his grammar from its well known shelf. But the boys had taken it up stairs, and had forgotten to carry it down again. Professor, not finding his book, was quite displeased.

At length all was explained. Prof did not seem to relish all things very pleasantly; but he was obliged to let up, for the class of 1863 outdid him at last.

WILLIAM PENN.

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For the Christian Recorder.

New Bedford, Dec 24th, 1863.

Mr. Editor:—I once had an amanuensis, in the person of Master F. B Waugh, which I highly appreciated; but, by the ravages of time, I am deprived of his learned assistance. But as he is now at the Wilberforce University in search of that which dignifies and ennobles the soul, I hope the change may prove a great blessing, and truly advantageous to him, for he is a very promising and worthy young man.

Therefore, being alone, I must do all my own thinking and writing, which is considerable at this time, for I have promised the Bishop and others to give some information of things in general.

We have ten appointments, six effective preachers, and two superannuated preachers in this district, but two of the former say, they are determined to ask for transfers, not because they are dissatisfied with their lot here, but they desire to go West for literary purposes, which would leave only four effective preachers in the district. Is there nobody in the South, nor in the West, that would like to come East? We live well here. We have seven legal members of the next General Conference, viz: Geo A. Rue, Wm H. Chase, E T Williams, Wm W Grimes, Lewis S Lewis, John Elsemore, and H. J. Johnson.

The Rev Geo. A Rue has been here recently, and he informs me that the Church in Boston is doing well spiritually, but the financial affairs are in a bad condition. The Society has been embezzled so much out of its funds, and the manner and way they have to pay for their property is so dissatisfying to the minister and the people they have become discouraged, and unwilling to act as they have been doing, unless the parties fix things more convenient for the interest of the Society; and, methinks it would be better for one of the parties to accept of the trustees' note for what is due, and let them have the privilege of receiving all the finances of the church and the disbursement of the same.

The Connecticut and Massachusetts Missions have failed to sustain the preachers sent them, and for this reason, they are left like sheep without a shepherd. The Rev J P. Turner, who was appointed to the Connecticut mission, visited Norwich on the 20th of August, and staid with them three days, and left the Rev J. I. Smith in charge of the church which is in a dilapidated condition, and something ought to be done to secure the property that is now out of debt, but liable to be lost.

The Rev Lewis S. Lewis was with us last Sabbath. He is looking well, but he said he could not raise the means to take him to the first Massachusetts mission.

The Rev. Wm. Johnson, who was appointed to the second Massachusetts Mission, held one of the modern camp meetings at Plymouth, last August, where he and his people had a good time singing, praying, preaching, eating, sleeping, drinking, begging, collecting, buying, selling, and so on; what think you my readers of this modernism? He then had to bid them adieu, as they were not able to pay the salary which he wanted.

I am pleased to inform the friends of Mrs. Evelina Demond, the wife of the late Wm Demond, that I have a letter from her, stating that she and her children are well and doing well, in Newport, R. I.

Our manner of operating seems to take well here so far, and it is encouraging to us all, after being spell-bound for some time, to see the trustees again hunting seats for the people.

Thus we will close, saying, the weapons of our warfare are not carnal, but mighty through God, to the pulling down of the strongholds, such as ignorance, prejudice, envy, enmity, and self-righteousness. We are expecting a good time during the holidays.

I am yours, working in the East, once more.

H. J. JOHNSON.

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For the Christian Recorder.

WASHINGTON CORRESPONDENCE.

The Draft—Rev. J. R. V. Thomas in Washington—Matrimony—Several Deaths—Rev. A. W Wayman—E St Mission—Rev H M Turner—Grand Celebration on New Year's Night—An Appeal to the U. S. Congress by Israel Lyceum, sent all over the United States, &c, &c.

Mr. Editor:—For the last two weeks nothing of moment has transpired in this city, among our people. The draft is going on quietly, and all seem to think, that Father Abraham does indeed mean to save the Union, and give the slave-holders "Hail Columbia, happy land."

The Rev J. R. V. Thomas, of Newark, N. J. has arrived and is the appointed pastor of Israel Bethel Church, South Capitol St., the largest and most popular colored church in this city. It will be remembered that this is the church over which the Rev. H. M. Turner was, for the last two years, pastor. The Rev. gentleman, (meaning Rev. J. R. V. Thomas,) arrived in the city on Friday, the 18th inst. I had the pleasure of hearing him twice on Sunday the 20th inst., upon which occasions there were very large turn-outs, all anxious to hear the new preacher. The wonder was: Is he married? Is he young? What color is he? Does he dress well? &c.; but at last all these speculations were at an end, for behold the man before you, 6 feet high, neatly though not foppishly dressed, teeth pearly whiteness, nice smooth black color, muscles and limbs, John C. Heenan, of pugilistic renown, might envy, voice stentorian-like, but full of harmony and persuasive eloquence. In delivery we have never, in our time, had his equal; it seems his whole soul is in the work; and the way he pitches into a sinner and the idols of his soul's incarceration, is wonderful as it is sublimely awful. In short, he masters his subject. Some of the most astute anti-methodists (colored) of this city have been to hear him. This gentleman will make sin hide its deformed head here. God bless Brother J. R. V. Thomas. May he do the work well, he seems so eminently fit for; to "teach the new birth, and the way "to heaven and immortal bliss." His sermon on Sunday night, the 20th inst., completely revolutionized Israel Church. It was an eloquently grand display of God's truth. *Lord, stand by Brother Thomas.*

On the 17th inst., I visited the Island portion of this city, and Zion Wesley Church there, Rev. John P Brooks, pastor. A wedding was on foot. I thought I would wait to see it come off at half past 8 o'clock (evening.) The names of the parties to be married were, Miss Augusta Hall and Mr James J. Henry, both of this city. All passed off handsomely, Rev. Brooks officiating. I never saw people marry so in all my life as they do here.

On the 12th inst., Mrs Jemima Wilkinson, mother of Prof John F. N Wilkinson, of this city, departed this life. She was much afflicted, I learn, and a perfect model of the ladies of old. She leaves behind her quite a family of grown children to mourn her loss.

On the 20th inst., one of the most prominent class leaders of Israel Church, Brother Benjamin Newton, of this city, age between 56 and 57 years, died. He leaves to mourn his loss a very large circle of friends. He was also a brother of the mystic tie of the Colored Ancient York Masonic Fraternity. His funeral sermon was preached by the Rev. A W Wayman, of Baltimore, Md., on the 22d inst. It was another able effort of that St. Paul of the colored pulpit. Rev. Wayman is a host in himself. On the 24th inst his wife deceased, she being several years older than him. They were good people; "Blessed are the dead, who die in the Lord." The Rev. Wayman is to preach her funeral sermon also I learn.

The E Street Mission, Rev. J. J Herbert, (Island) has a fair going on there through the holidays. I suppose they can't do much this weather. I hope they may though.

The Rev H M Turner, Chaplain of the 1st U. S Colored troops, is in the city, and is completely surrounded with congratulations, all overjoyed to see him. He is here on a furlough of 8 days only. He leaves here on Tuesday, the 29th inst. He has been sick though since he has been here. I hope nothing serious will take place.

We propose holding a grand celebration here on New Year's night for Wilberforce. We want to make it tell, for such to be held at Israel Church. Come one, come all, we will be heard.

Nothing more at present, all is quiet. I enclose with this correspondence an appeal to the U. S Congress. I drew the matter up myself, have had 1000 copies printed, have sent them all over the country for signers, to be sent by the same to the Hon Charles Sumner, Senator of Massachusetts. I have sent a lot to Philadelphia. Please put this in your paper, if possible.

(Signed) THOMAS H. C. HINTON.

Washington, D. C., Dec 25th, 1863.

HISTORICAL AND PHILOLOGICAL REMARKS ABOUT INDIA.

BY A BACKWOODSMAN.

The account which they give of the formation of man, is the following:—Brahma in the beginning, formed four human beings, to represent the four different States, which were afterwards to exist among mankind, namely: 1 The priesthood. 2 Kings or rulers and defenders of the country. 3 The merchants or tradesmen. 4 The laboring class, or mechanics and tillers of the ground. The first of these four men, Brahma produced from his head, and he became the progenitor of Brahmins, of teachers and priests. The second was formed from Brahma's breast and shoulders, and from him the kings and soldiers descended. The next was formed from Brahma's abdomen and bowels, and he became the father of merchants and traders. The fourth was made from Brahma's feet or lower extremities, and from him, Sudras or the laboring class descended. The names of these four Castes are: Brahmin, Kshatrya, Vaishya, and Sudra. This system of caste exercises a most powerful influence over the swarming millions of India. Each caste is kept distinct from the other; they do not intermarry, and are not even permitted to eat together. If a Sudra touch a Brahmin, the latter becomes ceremonially unclean, and must perform several religious washings, to cleanse himself from the pollution. It appears as impracticable to a Hindoo, that he should change his caste, as it is impossible for us to change the color of our skin. They believe that caste is a divine institution, and many of them would sooner lose their life than their caste. For certain transgressions they can be expelled from caste, and be degraded to Pariahs; they, are then disowned by their nearest relations, looked upon as dead, expelled from their village and forced to reside in the suburbs of towns and villages, among the outcasts. A punishment, as severe, as if a white man were to be condemned to a state of servitude for life, and his children after him, from generation to generation, to continue in the same degraded condition.

The Brahmins exercise an almost unlimited power over the other castes. The common people are taught to believe that the world is governed by the gods; but they, the gods, are bound to perform their part according, to certain laws, called Mantras; the power to enforce these laws or mantras, is vested in the hands of the Brahmins, consequently, according to this system, the world is governed by the gods; but the gods are subject to the Brahmins, i. e. the Brahmins are above the gods. Thus for example, when a goldsmith, carpenter, or stone-cutter, has made an idol, the people do not worship it until a Brahmin has made use of the mantras, that is, he commands one of the gods to enter into the idol, which the carpenter or smith has made, and not leave it, without permission from priest, hence, the people assert, that they do not worship the block or stone, but the god residing therein.

The Brahminical system, taking it altogether, is one of the most crafty and cunningly devised schemes, ever introduced among mankind. It has taken deep root, and extended its branches far and wide; it has withstood the storms of many ages past; neither the violent persecutions of the Mohammedans, nor the kind endeavours of Christians, to free the people from this awful bondage, have thus far been able to abolish this master piece of Satan. We may ask; what has become of the gods of the ancient Egyptians, the nation that was foremost in all the secular sciences and arts? What has become of the Pantheon of the Greeks and Romans? Who thinks of worshipping Jupiter or Saturn, Minerva, or the great Diana of the Ephesians? But the Brahminical system which dates as far back as any of the others, has still its hold upon more than 100 millions of human beings. This diabolical system has reduced the Hindus to a mass of moral corruption. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, emulations, wrath, strife, seditions, envyings, murders, revellings, and such like, are prevalent among them. May the time soon come when this stronghold of the great adversary shall also be conquered.

Some of the Sanscrit poems, such as the Mahabharat, the Bhagavat Gita and the Ramayana contain some remarkable specimens of the ancient history of Hindostan. The Ramayana gives an account of the abduction of Sita, the wife of Rama, an incarnation of Vishnu. This caused a long continued war, which did not terminate until Ceylon was conquered, Ravana, the abductor slain, and Sita, the beautiful wife of Rama, had been recovered. The whole story reminds one of the abduction of Helen from Greece, and the Trojan war. The Bhagavat Gita contains a description of Krishna, who was a great favorite among the shepherdesses. The Mahabharat is probably the largest or most voluminous poem in existence. Whilst the Iliad, of Homer, contains 24 000 verses, the Mahabharat numbers not less than 400 000 verses, or sixteen times as many as Homer's Iliad.

The invasion and conquest of the Peninsula by the Mohammedans commenced a new epoch in the history of India. During the early part of the eleventh century Mahmood of Ghizny, or Mahmood the Great, as he is sometimes called, commenced to overrun some of the northern districts of India, more for the sake of booty and plunder than conquest. One of his exploits was brought to remembrance a few years ago by the proceedings of Lord Ellenboro, a rather eccentric Governor-General of India. During one of his excursions Mahmood came to Somnath, a strongly fortified place. The Pagoda, or temple, more especially, was considered impregnable; hence the people from the towns and villages around had deposited their most costly movables in this citadel for safe keeping. The priests moreover, had provided an extra hiding place, which they considered very safe. They had caused an enormously large idol to be made which was hollow inside, where gold, costly jewels, and pearls to a vast amount were deposited. After a resolute resistance, however, the besieged were forced to yield, and Mahmood took possession of the Pagoda. The priests came to intercede for their idol, and offered Mahmood a large amount if he would only spare their god. But the conqueror, who had, perhaps, received some information about the valuable contents of the idol, drew his sword and exclaimed: "I did not come among you to sell, but to destroy idols." Accompanying this exclamation with a motion of his arm, he cut the idol asunder, when lo! to the great dismay of the Hindus, but to the great satisfaction of the Mohammedans, diamonds, pearls, and gold in abundance were poured forth upon the desecrated floor. In remembrance of this profitable idol destruction, Mahmood caused the gates of the Pagoda to be carried to Ghizny his capital in Affghanistan. Here they were preserved until Lord Ellenboro took a notion to have these ancient gates brought back to Somnath, thinking to gain popularity among the Hindus by this extra official act. The Honorable East India Company, however thought the money might be spent to better purpose, and therefore countermanded the orders of their Governor-General. The ancient gates were laid aside in some obscure village whilst on their way to Somnath, where, no steps being taken for their preservation, the voracious white ants will, perhaps, ere long, leave no traces of these famous Somnath Pagoda gates.

During the fourteenth and fifteenth centuries, the Mohammedans established themselves permanently in India, and gradually formed the Great Mogul Empire. Aurungzebe, who reigned at the commencement of the eighteenth century, was considered to be the richest and most powerful monarch on earth. But soon after the death of Aurungzebe, the glory of the Mongul Empire faded, and Ichabod has since been impressed upon all the Mohammedan possessions in India.

The battle of Plassey was fought in 1757, when Clive, with a few companies of Europeans and about four thousand Sepoys, gained a decisive victory over an army of forty thousand, commanded by the Nabob of Bengal. Since that time the British power in India has gone on from conquering to conquer, until their dominion is established throughout the whole of Hindostan. In the history of nations, it appears as a most remarkable circumstance or fact that a few foreigners, coming from a distant land, should be able to govern and keep in subjection a country inhabited by more than a hundred millions of people. The late insurrection, in 1857, which threatened to destroy the British government in India, was headed by the Mohammedans, who have made several attempts to regain the ascendency which they have lost. Their haughty spirit is not yet sufficiently crushed to submit patiently to the rule or government of a people whom they look down upon as Christian dogs.

No government on earth is perfect; and the British rule in India is not faultless; yet it may be confidently asserted that the Hindus have never had as good a government as that which they enjoy at present,—not even when they were ruled by their own native princes. It would be a great calamity to the Hindus if the Mohammedans were to regain their power, or if the English were to withdraw from the country at once and leave the natives to manage their own affairs.

In conclusion it may not be improper to express an opinion about the future and probable course of events in India. The British or foreign rule over the swarming millions of the East will sooner or later terminate, but not until they have accomplished the work which Divine Providence has given them to perform. At the present time the prominent characteristics of the natives are ignorance, poverty, superstition, and idolatry. Nothing will so effectually remove these evils as the introduction of Christianity among the people. The light of the gospel alone can dispel the dark and cheerless night of superstition which has for many ages past darkened the moral vision of India. English, Scotch, German, and American missionaries are employed in spreading this blessed light throughout these hitherto benighted regions. They are assisted in their labor of love and mercy by civil and military officers. The leaven of the gospel has commenced to leaven the whole lump of Hindoism. Thousands have already cast their idols to the moles and bats. The time will come when this shall generally be done throughout India. Gross idolatry must cease. The people will be brought to know the only true and living God, and Jesus Christ whom he hath sent, and whom to know is life eternal. Then the people will be prepared for self government. Their year of jubilee has come—the foreign reins will withdraw and leave the natives in possession of their own country. At some future day the world may witness changes in India similar to what occurred in the Spanish possessions during the early part of the nineteenth century,—in Mexico, and Central America,—only upon a much larger scale.

In Calcutta, Madras, Bombay, and all over India a numerous and increasing class of people are found who will probably act an important part in the future history of the country. They are the descendants of European fathers and Hindo mothers; they go by the name of East Indians, but they prefer to be called Eurasians (*i. e.* a compound of Europe and Asia.) The civil and military officers employed by the British government return, with their families, to their native country as soon as they find it practicable; the Eurasians, however, have no other country to go to,—they must remain; most of them are poor, yet some of them have accumulated considerable wealth; they generally receive some English school instruction, and, of course, are better acquainted with the native language than foreigners. From among these Eurasians the Bolivars, the Iturbides, and Santa Annas may arise to regulate the affairs of India when the present rulers, willingly or unwillingly, have to withdraw from the country.

Such is the opinion of one who, after spending part of his most active life in the East, is now laboring in the far West, where, not long since, the aboriginal savages caused great havoc among the new settlements.

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I AM THE VINE.

We all know what a frequent custom of our Saviour it was, to illustrate his teachings by some familiar object that was at hand when he spoke. There has been a variety of suggestions by commentators, as to the object which may have given rise to this beautiful illustration of the vine. Some of these are very speculative and far-fetched. One German commentator imagines, that after the Supper, Christ went into the temple, and that the above figure was suggested by the sight of an artificial vine, which is said to have been affixed to the outer side of the great door, which led into the holy place.

A sufficient reply to this, appears to be found in the fact, that it is entirely needless to make such a supposition, and that it is also improbable, since it was night, and the Saviour would not likely then visit the temple. Olshausen suggests that "perhaps a twig stretched through the window where he was, or the apartment was decorated with the foliage of the vine." Tholuck also to the same effect:—"We may imagine that it was suggested by some outward occasion—a vine perhaps, trailing by the side of the window."

But there is another solution, which is so natural under the circumstances, that we wonder it should have escaped any mind, and especially the watchful German eye. These words were spoken immediately after the Last Supper. It was night, and they had not yet gone out into the Mount of Olives. It is by no means an improbable supposition that the table had not yet been removed, but that they were still around it. The Master had lately administered the cup. He had just spoken to them of its contents in this manner—"I will not drink henceforth of this *fruit of the vine,*" &c. And now he lifts the emptied cup, and says to his disciples, "I am the vine," and then goes on immediately to speak of the *fruit* of this spiritual vine:—"Every branch in me that beareth not *fruit,* &c.—"As the branch cannot bear *fruit* of itself," &c. The *fruit bearing* of the branches of the vine is the principal point of this illustration. How natural and fitting, therefore, to suppose that the cup of communion holding the sacramental wine has given to us this striking similitude of Christ the vine. It should encourage us to increased faithfulness in duty, to reflect that a consistent Christian life is likened, by the Saviour himself, to that precious fruit of the vine which also represents his blood shed for us.—*Presbyterian.*

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Virtues and Vices.—I once heard one of the clearest men I ever knew observe, "Virtues lie in the medium, vices in the extreme—and every virtue has its attendant vice." The practice of virtues *with* their attendant vices is common—the practice of virtues *without,* alone, rare, excellent, and beautiful. We have generosity and extravagance—justice and severity—tenderness and weakness—economy and covetousness, walking hand in hand.

A CUP OF TEA.

Bro Editor. I am more than ever convinced that good may be done, in this world, in more ways than one. The Master did not scruple to dwell upon the gift of a cup of cold water to one of his disciples, as a good deed. I may therefore without harm express my sense of the excellence of a more costly gift in time of need; namely, that of a cup of tea. I do not mean *black* tea, that indescribable article done up in quarter pound packages, which, when made into a decoction, tastes about as much like dried cloves as any thing else; but I mean good green tea, well made, and not spoiled by putting in a drop of cream. Now my friend, such a cup of tea, sweetened to the taste with white or loaf sugar, is not hard to take at any time. But to appreciate it fully, you must take it at dinner time, on the Sabbath, just after an exhaustive pulpit effort, with the prospect of a long ride and another sermon before you the same afternoon. On such occasions tea shows what it is good for; develops its real worth, braces up the nerves of the exhausted preacher, and sends him on his way rejoicing. In afternoon appointments there are two difficulties in the way of effective preaching; an exhausted preacher and a sleepy congregation. One of these may in most cases be easily removed. Let the preacher eat a very light dinner, and drink a cup of tea, and my word for it, if he be not able to preach that afternoon, it is because there is no sermon in him. Now, Mr Editor, I happen to know that you relish a cup of good tea also, and if it shall ever be my privilege to dine with you on the Sabbath, we will enjoy our favorite beverage without stint. But alas! every one does not know the important facts communicated above, and for the information of all such, I wish you to publish this letter. I have the honor at this time to serve a large Circuit, and of course, seldom dine at home on the Sabbath. Some knowing ones understand the necessities of the case, and help the afternoon services by helping me to a cup of good tea; others equally kind, furnish me a good dinner, which, for me and my congregation, is decidedly worse than none. Some may smile at the idea of a cup of tea being a pre-requisite to a good sermon in the afternoon, but preachers know that matters of less consequence have made or spoiled a good discourse. The kind sister who gives her minister a cup of tea, should know that she has done a good work, and helped the cause of Christ, and it may be said of her, as was said of one by the Saviour himself, "she hath done what she could."—*Meth Protestant.*

A PREACHER.

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LACE.

I met the other day, with so pretty a legend of the modern invention of lace, that, in the absence, of all other specific information on the subject, I have adopted it as the true one. It gives a kind of consecration to the favorite ornament of women, baptizing its infancy in the gracious font of womanly kindness. In the middle of the XVIth century there lived in the Saxon *Erzgebirge* a noble lady, Barbara Uttmann by name, the wife of a rich mine-owner of the district. By birth she belonged to the distinguished Etterlein family of Nuremberg. The heart of this good woman was devoted to the interests of the poor of the rough, barren mountain region, where lay her husband's property, who were reduced at this time to great straits by the decline of the mining business, which had furnished their chief support. The culture of their sterile soil was wasted labor, and utter, hopeless poverty was creeping over the once comparatively thriving community. In this state of things, the kind soul of Barbara Uttmann was incessantly revolving plans for the relief of these wretched people. One day, accidentally entering an old shaft which had been reopened, her eye was caught by a long stretch of ancient spider-webs, of fantastic and complex patterns, glimmering against the moist wall in early sunlight which fell into the aperture. An inventive thought fell, at the same instant, like an inward ray, into the brain of this daughter of Nuremberg. With "the prophetic eye of taste," and with the woman's eye, we may add, she saw in the delicate product of the insect-weaver, the suggestion of a charming addition to the cumbrous richness of medieval attire, and already beheld in fancy the airy web, relieving the gorgeous brocades and damasks in which the patrician families of her native city delighted to array their goodly persons. "Why cannot human hands," thought she, "do also the spider's hands have done?" She mused and thought. Day after day she returned to the old shaft to study the work of her little teacher, and then experimented at home. The result, in due time, was the pillow and bone, the simple but effective implements, not yet supplanted by modern improvements, for the fabrication of lace by hand. She taught the art to the village-maidens; specimens of their work were carried to the fairs; the beautiful novelty at once caught the public taste and the disheartened peasantry of the *Erzgebirge.*

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The Old Black Horse.—Every day as we go home we meet on a common, not far from our dwelling, a veteran black horse. He has been turned out in these high hay and corn times to pick for himself or die. It is painful to observe his deep humility and perseverance—his head night and morning, in cloud and light, close bent to the earth, working at the fast disappearing grass. He has seen better days—days of sixteen good ears of corn, or three quarters of a peck of oats to the meal; but now he has no hours for meals—he eats all the while and gets but little for it. We do not know who his owner is or was, nor where his former home; but as for some four or five weeks past we have seen him wandering about up and down the hill sides and into the valleys, we have thought he might teach a moral to some who have turned out, or at least half forgotten, those veteran workers in the ministry, who, now too old to work, must nibble about hither and thither, and do the best they can to keep off the pangs of starvation. "Out of sight, out of mind."—How quickly we forget the poor, when the poor are not rapping at our door! How soon the case of the worn out preacher slips our recollection, if each day his form does not pass before our eyes! "Inasmuch as ye did it," etc., "ye did it unto Me." All the effective preacher asks is enough to keep him along while he preaches for you. Why grudge him a mite when that effectiveness is at an end?—*Ib.*

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How to Draw Tea.—A few years since, the writer took tea with a relative, and was delighted with the quality of the beverage. Upon inquiry, it proved that the article was from the same package used by another friend, whose tea always tasted miserably, and the difference was wholly owing to the methods used in its preparation. The last named person followed the usual plan of pouring boiling water upon the tea, which causes the most of the aroma to escape with the steam. The other friend adopted the following process, which I have since practised, and would recommend:—Pour tepid or cold water enough on the tea to cover it, place it on the stove hearth, top of a tea-kettle, or any place where it will be warm, but not enough so as to cause the aroma to escape in steam. Let it remain half an hour, then pour on boiling water and bring it to the table.

Value of Plows.—Among the Kaffirs agriculture is considered to be a kind of labor unworthy of a warrior, and is therefore entirely left to the women. When they first saw a plow at work they gazed at it in astonished and delighted silence. At last one of them gave utterance to his feelings: "See how the thing tears up the ground with its mouth! It is of more value than five wives!"

The Christian Recorder.

Philadelphia, Saturday, Jan. 2, 1864.

LOOK HERE, SUBSCRIBERS!

Two dollars and twenty-five cents per year! Paper is again on the rise, but the Christian Recorder will remain at the present rate. $2 25 We wish now to say to our kind subscribers, that the most of your subscriptions end on the 1st of January, 1861. In view of this fact we say to you all in time, do please have your $2,25 ready; lay it by, good ladies and gentlemen, and may it be waiting for us on the first day of the new year in the Philadelphia Post Office, box, 2975. To insure the success of the Recorder, we ought to have at least one thousand dollars to commence the new year. Dear subscribers, there has never been a time in the history of this country, when a paper like the Christian Recorder was of so much importance to both white and colored people. Aside from all other matters concerning us, Wilberforce University, of which information is often wanted throughout the country, east, west, north and south, the Christian Recorder can give that information. Then let subscribers be sure and have his or her money by the first of the year. Already some have sent in their subscriptions for next year. Who will do likewise?

HYMN BOOKS! HYMN BOOKS!!

We will say to our brethren that we are entirely out of hymn books, and there being such a demand for them, we have borrowed money to get out a hundred or so more for the holidays, and will be ready by the time this paper reaches you, and in order that we may have the money paid back to our creditors, who want the money immediately, we have fixed the prices as follows: bound in sheep skin, sixty-cents; roan, eighty cents; plain roan, one dollar; extra, one dollar and ten cents. Let the brethren call their people together, get the money from those who want books and the price they want to pay, receive it from them and send it to us, and we will acknowledge the receipt of the same. We intend that there shall be no excuse for the brethren for hymn books.

A HUMANE APPEAL.

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their houses and friends, among strangers and enemies, and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they cannot be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousand in the Western departments. We want to send them our paper, that they may have more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 619 Pine St. Send any amount from $1.00 to 50 cts. by express, and it will be very gratefully received.

Dec5—6m ELISHA WEAVER, Ed.

INFORMATION WANTED.

Can any one inform me of the whereabouts of Miss Susan Onely, who came from Virginia, in the year 1847, to the City of Philadelphia, Pa., and was raised principally by a Quaker family, by the name of Willetts, who reside on the corner of 5th and Callowhill Sts., Phila. The last account we heard of her, was, that she had gone somewhere in the State to live. Any information of her whereabouts will be thankfully received by her brother, John E Onely, No. 34 Chapel St., Brooklyn, L. I., or at the office of the Christian Recorder, 619 Pine Street, Philadelphia. 3m.

INFORMATION WANTED.

Can any person inform me of the whereabouts of Miss Rebecca Dowden, of Philadelphia, formerly of Baltimore, Md.! She has been residing in Philadelphia. Her sister-in-law Mrs Elizabeth Field, died in Woodstown, N. J., about three years ago. Her daughter, Harriet Dowden, is deceased. The estate of the parties is to be settled, and the presence of Elizabeth Dowden is necessary. Any information concerning her can be left in Montcalm street with Mr. Alexander Toscos, or at No. 619 Pine street.

(Signed) MRS. MARY DOWDEN
Baltimore, Md

ACKNOWLEDGMENTS.

Carlisle Sabbath School, Pa.,	10 00
Mrs. Lydia W. Price, of Attleborough, Penna.,	2 25
James Montgomery, Topeka, Kansas,	2 25
Rev. John W. Malone, Belleville, Ills.,	1 25
Rev. H J. Johnson, of New Bedford, Mass.,	1 50
Mary A Bowser, Mass.,	2 25
Cornelia Gibson,	1 25
Of W. S Walker, for papers sold, Frankford, Pa.,	1 25
Mrs. M Cheea, Frankford, Pa.	2 25
John T Waugh, Providence, Rhode Island,	2 25
Sarah Coque, Princeton, N J.,	2 25
Sarah Beahman, both per Rev T Gould,	1 25
John Walker, Bridgeton, N. J.,	1 25
John E Chambers, Selinsgrove, Pa.,	2 25
Rev H. J Rhodes, Wilmington, Del.,	1 00
Mrs H. Dunlap, Washington, District Columbia,	2 25

LOUISIANA CONVENTION

Lo! the sun is risen, and the darkness disappears! The daily papers come to hand with glowing accounts of the recent Convention held in New Orleans, La., to reconstruct the State on the basis of Freedom. The fact that a colored delegation was admitted and took part in the [illegible], is significant of the vast change that is being made in public opinion. The nation is coming up slowly but surely to the work of dealing out justice to the long injured race, and to understand the vastness and wickedness of a rebellion that would consign millions of human beings to eternal bondage, destroying the best of governments and setting up an overbearing and tyrannical aristocracy

A HAPPY NEW YEAR.

We send our New Year's greeting on the wings of the *Christian Recorder* to all of our patrons and kind friends wherever they may be, whether they are residents of the humble cottage or the mansion of the rich. To the father and his family; to the soldiers on the tented field we send it greeting. We send it to the President of the United States and the Secretaries, to the Vice President of the United States Senate and to the Speaker of the House of Representatives. We send our greetings also to the beloved Bishops of the African Methodist Episcopal Church, of which this paper is the organ, and the only religious paper of the kind in this country. To our preachers, exhorters, stewards, leaders and members, we greet you all on this, the brightest era that the colored race on this continent have ever witnessed. We say to our ministers, may you preach the Gospel of the blessed Jesus to a crooked and a perverse world of iniquity, and meet with great success in Jesus' name. We greet all on the success of the *Christian Recorder*. Three succeeding years, and that without losing a single week, has our paper been in successful operation.

The old year has passed away with all its sorrows its pains, its privations its wars and bloodshed. Many who were living at this time last year, and who were enjoying the most cheerful health, and looking forward to a long and happy life, now alas, lie mouldering in the dust of the departed year.

A happy new year to all who may live to see it. Health, prosperity, peace and joy, and the love of Almighty God attend you, spiritually and temporally.

We greet you on behalf of the *Christian Recorder* in entering upon the fourth volume, or fourth year of its existence. Its mission is to carry good news to friend and foe, far and wide, and we hope that all who read our greeting will at once decide to be a faithful and willing patron of the *Christian Recorder*. We greet on behalf of our own humble efforts to do good to all, the young as well as the old. We send our greetings, likewise, to our brethren in the Gospel, the Methodist, the Episcopalian, the Quaker, the Presbyterian, the Baptist, the Covenanters, and all who have seen fit to read the columns of the *Christian Recorder*.

We also greet our patrons with the cheering hope that all who were kind enough to take the *Recorder* last year, will not only take it again this year, but will use their influence to have their neighbors and friends to do likewise.

We greet our readers on behalf of the thousands of our poor oppressed race who are now considered freemen, and who would feel it a God-sent blessing to have the privilege of reading the *Christian Recorder*, and as this depends much upon your patronage, who can read these lines, that have had the facilities for the improvement of their minds, and refuse to encourage the success of our paper by not giving their small subscription of $2 25 to aid us in publishing it for the glorious cause of universal freedom and the spread of the gospel of the blessed Jesus!

We hope then, our dear readers, to receive from you, in proof of your good will, the small sum of two dollars and twenty-five cents, and we hope to have the pleasure of receiving it not later than the tenth day of January. Our Post Office number is 2975, Philadelphia, Pa.

We again greet all, both far and near, upon the happy continuance of our paper. Many have shaken their heads during the past three years of its existence, and often predicted its discontinuance, but in spite of all their misgivings it has lived through all and still continues its weekly visits to cheer the heart of the widow and orphan, the sick, the merchant, the manufacturer, the mechanic, and all classes and conditions of men, and we hope it may ever be a source of information and pleasure to them.

We would also remark, that instruction is not the only purpose of the paper, but amusement, refinement, and pleasure are among its aims. Let it be a pleasure to all to read the CHRISTIAN RECORDER. Yes, as was once said by a writer, "He who would travel toward the sun must be content to have a shadow."

We greet our brother editors, and hope that they may all have a peaceful and plenteous year, both in the support of their papers and in the comforts of their homes.

One more greeting to the New Year, that is, that we are enabled to give thanks to Almighty God, for the proclamation which has declared free nearly three million of men, women, and children. Never was there an event in the history of this country, when we could enter upon a new year with so much love for freedom as the present. Let all the glory be given to God, who rules the destiny of nations. Yes, the glory belongs not to man but to God. We greet you on the strength of God's own words, that "Ethiopia shall stretch forth her hand unto God." They that trust in the Lord shall never be confounded. Brethren, let us still continue to trust in Him. He has ever proved a friend to the poor and needy.

We now close, by saying, that we hope that all who read this article of greeting, will either send us one year's subscription and receive the paper, or send us that amount gratis.

GOOD NEWS FROM EGYPT.

We refer our numerous readers to the letter of the Rev William A Dove, which concerns the people of New Orleans, La. Brother Dove, though away down in Egypt's land, has not forgotten us, nor the *Recorder* either, as will be seen from his letter. Brother Dove will work for the paper wherever he is sent, if the chance offers. That is right, Brother Dove. We will not forget you nor your people. You have noble people there. May the Lord bless you in your labors.

I hope, my dear brother, that you and your people will swell your list for our paper to five hundred names by the time of the next sitting of the General Conference. Persevere in the good work which you have indeed so nobly and earnestly begun.

CORRECTION

The true amount collected in Bethel Church was not $7,000 as incorrectly stated in our last week's issue. This is a mistake. The correct amount taken in (by class leaders and all) was $727 35. Through the error of the —— the good people of Bethel must have been astonished at their own munificent generosity.

FAIRS.

There are Fairs holding at Bethel Church, at Little Wesley, at Big Wesley, at St Thomas' and at the Masonic Hall.

Bethel church on Christmas Eve, was so crowded that it was almost impossible for a person to make his way from one side of the house to the other even after a jam and squeeze of five minutes. The rush has continued more or less every night.

AGENTS.

We call the attention of our agents to the following:—

1. We wish all those who have not yet settled up for the papers received from us during the old year, to do so at once. This is very necessary, as we much need the money to enable us to go ahead with the paper.

2. All agents ordering quantities of the paper to supply weekly subscribers will be charged at the rate of three dollars and fifty cents per hundred—and to be settled for promptly every two weeks. On no account shall payment be deferred later than one month.

Let those who have not yet paid call around at once and do so.

MASONIC SERMON.

On last Sabbath afternoon the Order of Masons assembled in the Union A. M. E. Church to hear a discourse then to be delivered by the Rev. Anthony L. Stanford—having been selected by them for that occasion. His text was—"I am doing a great work, and cannot come down." The sermon was well arranged, and delivered in Mr Stanford's unerring style, with good taste and precision—being eminently adapted for the occasion.

SOLDIERS' FAIR

The Fair of the Ladies' Union Association takes place at Sansom Street Hall—commencing on Tuesday, the 5th inst., (continuing on through the 6th and 7th insts.) Season tickets, 25 cts. This is a very proper move, and it is to be hoped that the ladies who have gotten up the affair will receive a liberal and generous patronage from an appreciating public. Let the friends of the soldier everywhere attend.

"All honor to the brave."

BRAVO!

The Carlisle Sabbath School of the A. M. E. Church, Pa., has taken the lead of all others for the year 1864, which will be seen from a glance at our acknowledgment list. They have nobly complied with our requisition on their generosity (which we published some weeks ago) by sending us the handsome donation of Ten Dollars. Shall we not hear from all of our Schools in this substantial manner? We think we shall. Why should we not?

ANGLO-AFRICAN

We noticed in last week's number of the above named journal a very interesting article from Good Hope, Sherbro, Western Africa, signed E T Adams. It is well worthy of a careful reading. Had we not been so crowded with other matter, we should have been pleased to copy it in the *Recorder*.

MARRIED.

At St. Thomas', on last Tuesday, at ten minutes past five o'clock, A. M., Mr JOHN F COOK, of Washington, to Miss E. APPOK, of Philadelphia. They were married, and left for Washington at midnight.

APPOINTMENT.

On next Sabbath, by Divine permission, we shall preach in Union A. M. E. church, at half-past 7 o'clock—at which time we are to have a free will offering for the benefit of the paper and Book Concern. We hope to realize at least fifty dollars—and for the credit of the good people of Union church, we hope to see the church completely crowded.

The Rev A. L. Stanford, the much respected minister in charge, has kindly volunteered to set apart that evening for the benefit of the good cause.

On the third Sabbath of this month, at three o'clock, A. M., Elder Schureman has kindly devoted his church to our especial benefit for the purpose of getting a free-will offering. This is the right spirit. Who will imitate their praiseworthy example?

NOTICE.

There is a great meeting to be held at Cooper's Institute, New York, on New Year's night. We are sorry to say that our printer mislaid the bill, and consequently we can only refer to it as a most extraordinary affair. Such a body of intelligent and learned men as will there assemble has never been seen met together before upon any previous occasion of this character. We earnestly hope it may prove more than a decided success.

HURRIED.

We have been wonderfully hurried to get out our paper this week on account of the holidays, and therefore it will not be as rich in the reading matter as heretofore. It is to be hoped that we will not be hurried so in the future.

BOOKS FOR OUR TIMES

I have now on hand a supply of the following works, which I will send by mail, postage paid, to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by WENDELL PHILLIPS, pp. 570. Price, Library Edition, $2 50; Trade Edition, $1 50; People's Edition, $1 00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By WILLIAM WELLS BROWN. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price, $1 00.

III.

THE PUBLIC LIFE OF CAPT JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1 00.

IV.

ENGLAND AND AMERICA. The great speech of HENRY WARD BEECHER at Manchester, England. Price, 10 cents.

V.

HOSPITAL SKETCHES. By Miss L. M. Alcott. One of the most pathetic and yet humorous little books ever published in America. Price, 50 cents.

VI.

TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1 25.

WILLIAM LLOYD GARRISON says of this book:

"*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are as strongly as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*"

Address, Rev. Elisha Weaver, 619 Pine St, Philadelphia. *Agents wanted*

For the Christian Recorder.

A LETTER FROM OUR SOLDIERS.

A great deal has been said of the ungratefulness of the 55th. We would like to know if we must sacrifice our principle and manhood to keep our name from being slandered. Do you call ungratefulness giving away our principle, the one that we came to fight for. We did not come to fight for money, for if we did, we might just as well have accepted the money that was offered us; we came not only to make men of ourselves, but of our other colored brothers at home, and we do highly honor the generous-hearted people of the State of Massachusetts for their prompt and generous offer. It is not the money of 1863 that we are looking at; it is the principle; that one that made us men when we enlisted. It was not the money, nor as Montgomery says, for the sake of being soldiers; it was for the love of our country, and the love of a free government based upon terms of equality.

We don't wish you to look upon us as being inclined to be a little stubborn; we were told that we would be accepted by the U. S Government, on the same terms as her other Regiments, and do you call the same terms reducing pay, and receiving part pay from Mass., and a part from the government of the same. If you look at it in that way, you don't look at it as we do. Massachusetts has always been first to open the door to the poor colored man; was first to send two colored regiments in the field to extinguish the last spark of a most infamous rebellion—one that will figure largely in the annals of history for centuries to come. You sit at your firesides and just study a little what the poor soldier is suffering. You have no idea, and just you fight and slay the rebels that are at our backs, or we will fight them that are in front of us, or fight in Congress for our rights, and we will fight here for yours. I feel proud, and so does every other man that belongs to the 55th, to think that they stand so well upon the principles which they came here to fight for. Our pride has won us a name amongst the white regiments around us; they call us the Independent Colored Regiment, and say to us, you do the work that we ought to share in, and they don't want to pay you anything for it. Do you want to break that spirit of pride? I hope not; and as you say that we have proved ourselves worthy of approbation, don't put our principle upon the grindstone. We love this government, and will sacrifice our lives to maintain it. Just think for a moment, reflect deeply, that there is good for you to gain by it; our lives we value just as highly as you do yours; but without a stimulant, our exertions would not be worth anything. Let our faces be black, but our hearts are true, and you will find that trust in us that you dare not put in a white man. You will find us true and loyal, and obedient, and all qualities pertaining to a soldier; we are the young and weak age of '63, and not the age of Gen. Jackson's time; the children of to-day know as much about affairs as did the grey haired men of Jackson's time. A true and rather singular idea for a colored man to wish to be placed on equal footing with a white man. Why not? Can't we fight just as well. We showed our qualities at Port Gibson and Wagner. Now, if there is not pluck, just fall in some big hole, and we will guaranty to pull you out without blacking your hands; fall down and we will pick you up; we won't pass by and perhaps give you a kick or a cuff, but pick you up, carry you home to your good wife, and won't ask of you your daughter for compensation; all the compensation that we ask, is to give us our rights, and don't be dodging around every corner as if you owed us something, and your conscience getting the upper hand of you. We are a little like a worm, the tighter you squeeze him the more he squirms. They have not only got us to squirming, but every other colored regiment in the field, and my ideas are, if they don't stop squeezing, that the day will come, when this may come home to them like a thunder-bolt. I do not mean to say that we will take any violent measures, but that stain will require centuries to sweep it away. Although we supposed that we were soldiers, we have found out that we are classed as armed laborers. What a shame! Did we leave our homes with the idea of being put on that list? Could we not have stayed at home, giving our wives and families our supporting hand? Could we not have been laborers there as well as here? And now you don't want to give us according to promise, $13 a month, when, by what work we do here we could get elsewhere, for which we could receive $1 50 per day. Oh! could your readers but see what we do, you would say, if it was not worth that principle which every colored man wishes to the very bottom of his heart, then we will be satisfied to do it for nothing.

One more idea that I would like to be informed of to save my puzzled brain, and that is, if the United States refuses us as she has already the $13 a month, can they call us U. S. soldiers or State militia? I would like to be informed upon that subject. We have done duty for the Government, and have been compelled to keep our promises, and now, if they don't keep their promises, we cannot do our duty cheerfully under such circumstances; but after all, we will fight to maintain the Union as long as there is a traitor in it. Our motto is "Liberty and Equality."

WOLVERINE

For the Christian Recorder
Xenia, Dec., 1st, 1863

There will be a grand Bazaar held in in the Fireman's Hall during the holidays, by the ladies of the A M E Church and others, to assist in raising money to liquidate the debt of $8,000 on the Wilberforce University; to commence on the 25th and continue to the 30th, and 31st of Dec and the citizens of Xenia are hereby called upon to meet en masse, on the first day of January, at said hall, to celebrate the President's Emancipation Proclamation, which has brought freedom to thousands of our race; at which time, a collection will be taken up, and contributions received for the above object.

Speeches and addresses will be delivered on the occasion by Bishop D A Payne, Prof J G Mitchell, Revs Briant Peck, C D Davis, Mr. T. Banister, and Elder Smith.

Vocal and instrumental music may be expected on the occasion. E D DAVIS

For the Christian Recorder.
New Orleans, Dec 18th, 1863

REV ELISHA WEAVER:—DEAR FRIEND AND BROTHER:—I profit by the present occasion, to drop you these few hurried lines, which I hope will find yourself and family in the enjoyment of good health, which blessing, thank God, I now enjoy.

Dear Brother, I am much pleased with my charge. I have received over one hundred members since I have assumed my ministerial duties in this charge. And now the African Methodist Episcopal cause is prospering in this city; the people all seem to appreciate their liberation, and are seeking and craving after knowledge, for which purpose I have recommended to my congregation your valuable organ, the Christian Recorder, which I esteem and regard as a source of light and knowledge, and I have succeeded in obtaining the following subscribers, fourteen in number, whose money you will find enclosed, amounting to thirty-one dollars and fifty cents. ($31 50.)

James Jordan $2.25, Susan A. Green $2 25, George P. Nelson $2.25, Calomar Thompson $2.25, Elizabeth Shield $2.25, Priscilla Payne $2.25, Mary Hobby $2.25, Charles Whiten $2 25, Henrietta Ingraham $2 25, Caroline Strewer $2 25, Emme Davis $2.25, Thomas Isabell $2.25, John Jones $2.25, Fanny Reed $2.25.

W. A. DOVE.

For the Christian Recorder.

AT an annual communication of the R. W. G. Lodge of A. Y. M., of the State of New Jersey, held in the city of Burlington, Dec. 28th, 1863, A. L. 5863, the following Brothers, who had been previously elected, were duly installed to their respective offices:

Bro. Henry Mackey, R. W. G M; Bro. Adam R Dill D. G. M., Bro. John H Bean, G S W.; Bro. Henry Carter, G. J W; Bro. Ebenezer Men, G Treas.; Bro Joshua Woodlin, G. Sec

The R. W. G M. made the following appointments. District Deputy G M, James Vaiolag, for Salem County, Charles F. Gardner, Camden and Gloucester; William H Longfellow, Cumberland and Cape May; John H Romes, Burlington and Mercer, Henry H. Williams, Middlesex and Essex. Rev. Benjamin Jackson, G. Chaplain; Charles Williams, G M, Charles Lopeman, G S, Joshua Jackson, S. G. D; Matthew Smith, J G. D; Perry Wilson, S S; Charles Fancet, J S, James Hill, G P; John Spencer, G F; Obadiah L Davis, G L. Committee on Land Marks: J. Woodlin, J. Romeo, O. L. Davis. Committee on By Laws: Franklin Pierce, James Burgess, Paul Hammond. Committee on Charity: Charles Jackson, David Taylor, David Young.

Attest: JOSHUA WOODLIN, G. Sec

AT a meeting of the Frederick Douglas Lyceum, held on the 9th of December, the following officers were elected for the ensuing three months.

President, J Wesley Cromwell; Vice President, J. B. Ballard; Secretary, J. J. Minton; Treasurer, J L Smallwood; Librarian, J B Davis; Critic, J F Needham; Executive Committee, J. B Davis, J H. Rodgers, P. A Holmes.

MR EDITOR:—Will you oblige the Frederick Douglas Lyceum by inserting the above in the columns of your most noble paper!

Yours, respectfully,
J. J. MINTON, Sec'y.
Philadelphia, Dec 28th, 1863

Camp of the 55th Mass. Vols.,
Folly Island, S C, Nov 29th, 1863

At a meeting of the non-commissioned officers of this regiment to take into consideration the death of Sergeant S. P Thomas, of Co A, the following preamble and resolutions were adopted.

Whereas, It has pleased Almighty Providence in His infinite wisdom to remove from our midst our beloved brother and companion in arms, Sergeant S P. Thomas, of Columbus, O., and a member of Co. A, this Regiment:

Resolved, That while we bow in humble submission to the afflicting hand of Providence, we deeply mourn the loss of the deceased, whose bravery, displayed while under a daily fire from the rebel forts, whose patience while afflicted by a severe disease, and whose exemplary and soldierly conduct on all occasions won our highest admiration and regard.

Resolved, That by his death the country loses a brave and faithful soldier, this regiment one of the best non commissioned officers and his bereaved parents a dutiful son.

That a copy of these resolutions be sent to his parents, a copy to the Anglo African at N Y City, and a copy to the Christian Recorder at Philadelphia, for Publication.

SERGEANT J H WALKER,
Co B, Pres
JAMES M TROTTER, Sec'y.

For the Christian Recorder

OBITUARY.

Died, at his residence in Logansport, Ind, on Saturday, the 28th ult. of apoplexy and congestion, Mr Bedford Turner, consort of Mrs. Harriet Turner, in the 51th year of his age. Bro Turner has been a member of the A. M. E. Church some fifteen years, but has never professed to know God in the pardon of his sins. He was strictly a moral man, a kind husband, an affectionate parent, and an industrious and worthy citizen. He was a carpenter by trade, and only a few months previous to his decease, had completed our beautiful little church in the town of his residence. He was attacked while working upon the top of a building, from which place he was carried to his residence, where he remained four days and nights, destitute of reason, and unable to speak or recognize his friends, until he expired. We give the above facts, that they may be a warning to that class of individuals, who have a name in the church, but are destitute of the one thing needful.

W S LANKFORD.

Lafayette, Ind., Dec 10th, 1863

OBITUARY.

Sister Helen Yancy, the wife of Lewis Yancy, after an illness of two months, departed this life in full triumph of a living faith in the Sun of Righteousness, at Bloomington, Ills., Aug 1, 1863, aged 26 years, 0 months, and 9 days. Sister Yancey also lost a sweet little babe, which departed this life, July 25th, 1863, aged 6 months and 11 days. Little Mary Jane and her mother have gone up in a golden chariot. Sister Yancy leaves behind her an affectionate husband, a kind mother, sister, step father and son, besides numerous friends, to mourn her loss. But their loss is her infinite gain. Our departed sister was born in Hopkinsville, Christian county, Ky. Sister Yancy came to Bloomington, I think, in the fall of 1857, and taught school one quarter. She professed religion in the spring of 1858, and joined the A. M. E. Church in Bloomington, Ill., under the administration of Rev. A. T. Hall, and lived a consistent Christian up to the day of her death. I often visited sister Yancy during her sickness, and read the word of God, and prayed with her, and when I would ask her in reference to her future state she always seemed to be resigned to the will of God, and was prepared to go to rest. She was a great support to the Gospel, and was a subscriber to the *Christian Recorder*, which she informed me she intended to patronize while she lived. Oh where is our sister gone. She is gone up to join the General Assembly and Church of the first born. W. J DAVIS.

DRUNKENNESS.

I knew a man whose ships floated on every sea; every thing he touched turned to gold; throughout his whole mercantile career he never failed, never suspended, never asked an extension. A large family of children survived him; they were said to be the most beautiful in one of the largest cities of the nation. He himself was the handsomest of men; commanding in his appearance, courteous in his manners, affectionate in his domestic relations, indulgent to his children, devoted to his wife. During his life he furnished money in the most lavish profusion for family expenditure, never making inquiry as to its disposal. At his death he provided for his wife a magnificent income, and left every child rich. In the settlement of his estate, scarcely a dollar was lost. He never was involved in a law suit, and had but one partner in business, whom he left his sole executor. He had three drawbacks; he was a gourmand, he was never drunk, but was always full of liquor, he habitually made a butt of religion and its ministers. He died before he reached three-score years and ten, of chronic diarrhœa, (as most persons do who habitually indulge in highly seasoned food and the finest wines and brandies,) about seven months before the time he had fixed on for retiring from business. The subsequent history of that large family of highly favored children is suggestive. The eldest daughter, of queenly presence and beauty, died as she is from her father's house. Four others died on the very threshold of beauteous womanhood; one of them in madness, a fifth, by reason of bodily infirmity, is dead to the world; and a son has long been in an asylum, a hopeless idiot. Another survives, a bankrupt, having no business capacity whatever. Another lives, of no promise, and the mother is dead. The lesson here taught, so terrible, is simply this: that the man who makes every day a feast of fat things, and sustains himself in this by never allowing the alcohol to die out of him, except for a few hours in the part of the night, must perish prematurely, and cannot beget healthy children. Every child this man had was born with a rotten constitution, except the first two, when it may be reasonably supposed he had not completely fallen under the dominion of high living. It may be remembered here that four-fifths of the idiotic children, in a well conducted asylum for such, were known to be the children of parents one or both of whom indulged in liquor drinking. I saw a man in a lunatic asylum, an inmate for thirty years, the eldest son of one of the greatest men of our generation, who, up to the time of his marriage, and for a year or two after, indulged freely in whisky drinking.

A case in point is found in a recent statement of Dr. Hull, Superintendent of the Ohio State Asylum.

"A citizen of this State married an intelligent lady, who bore him ten children. After the birth of the first three, the father became intemperate, and during his career as an inebriate, four children were born unto him. He then reformed entirely, and had three others.

"The first three were smart and intelligent, and became useful men and women, and so of the last three. Of the four born to him during his inebriety, two have died in the lunatic asylum, another is there, and the fourth is an idiot! This is not an isolated case. The demonstration is complete and certain, and there is no room left for doubt as to the cause of idiocy and insanity in these cases. Thus an intemperate man or woman transmits a depraved constitution, and an impaired intellect to children, and even to grand-children. The statistics in regard to idiots of Massachusetts, published a few years since, furnished a volume of proofs to the same general statement. The more this subject is investigated, the more certainly it will be shown, that the use of liquors is impairing the health and reason, and shortening the lives, not only of those who drink, but of their descendants."

One of the most eminent politicians of the last thirty years died a not lately. His son, a clergyman, died soon after, of *delirium tremens*, and his daughter, the wife of one of the first men of this city, (now dead,) was a slave to the bottle.

Not a dozen years ago a man died who left his daughter a million of money. She shone in foreign courts; but so besotted was she, that her husband was compelled to have an attendant who should never leave her side, for the very instant she was left alone, she would leave the house for the nearest grocery.

An accomplished lady, the wife of one of our leading men, became so devoted to the use of stimulants, that a large part of her time was employed in devising expedients for obtaining anything that would intoxicate. Finding argument of no avail, the husband, taking advantage of a lucid interval, placed before her the single alternative either to be placed in a lunatic asylum, or abandon on the instant and forever all that could intoxicate. She chose the latter, and for the last five years has been as unassuming to society. That she will yet die a sot is almost certain.

A drunken man was sent to the penitentiary. The desire for drink was so overwhelming, that, snatching a hatchet he severed his left wrist, and running to the keeper, called for a bowl of brandy to staunch the blood, and dipping the bleeding stump into the liquid in one instant, he frantically seized the bowl the next, and drank it to the dregs!

One of the most beautiful women, from Albany, married a New-Yorker. Her wealth, her social position, and naturally fine mind, with genial manners and a large heart, enabled her to command everywhere, and at once, the respect, the love, and the admiration of all who came in contact with her. She lived but a few blocks away, and died lately, at twenty two, of "heart disease," it was said, but the inner circle knew that her love for drink was desperate; yet so closely was she watched, that the cologne water of her toilet was the only thing she could have access to, and of which she consumed vast quantities.

It is officially stated, that up to December 31st, of the past year, the applications for admission to the Reformatory Inebriate Asylum of the State of New York, at Binghampton, already approaches very near five thousand names; coming from all circles of society, some from foreign lands. Nearly two thousand of these are women from the upper classes; women who, by their position, refinement and culture, reached superior social distinction. And yet all these, by this very application, confess that they find themselves victims to an appetite which they are powerless to resist; confessing that without assistance they feel assured they will sink remedilessly into the gutter, and a premature grave.

In the light of these facts, the inquiry of a contemporary becomes most impressive: Could all the daughters of sorrow in our land, whose husbands are fixed inebriates, be gathered together, it would surprise some to discover how many of them were ladies of great delicacy and refinement, brought up amid wealth and luxury, and even amid all the blessings of religion and piety. The common opinion, that drunkenness belongs to the poorer and more degraded of our population, and that it must abound only in dens and garrets, is, indeed, a very mistaken one. A lady of much intelligence and refinement, reluctantly stated recently, that the wealth of her husband was his bane, as it drew around him a set of fascinating companions, who drew on his purse for suppers and treats, and who would not let him off until his means were exhausted, and he himself was an unconscious and ruined sot. For weeks he would abstain and make great promises of reform, when he would again fall into their hands; and this was repeated until all was lost.

Nor does the habitual use of opium throw a less fatal spell over its helpless, hapless victim. The news comes across the water, that the man whose arrangements have held captive hundreds of thousands of entranced readers, whose words of burning eloquence have thrilled successive British Parliaments, and whose legal abilities made him Chancellor of the greatest nation on earth such a mind, had not the mor chains of his enthrallment er, by the use of opium, has fallen and mental imbecility," and is forever lost to self, his country, and the world.—*Dr. H*

MR. BEECHER.

Enemies make a man. As good old Samuel Rutherford used to say of the enemies of the Saints, "their office in God's house is to scour and cleanse vessels for the King's table." I have seen a portrait of young Beecher as he came to Brooklyn, giving as little sign of what lay folded in that green pod, as the obscure fame of the young Western minister himself. Contrasted with the present counterfeit so familiar to all eyes far or near, it tells the whole essential biography of the man. It has been well "scoured" and seasoned. The now broadly developed jaw, the sturdy posture of the head, the facial muscles set in the habitual gesture of defence and defiance, describe a life of conflict in the open outward world. They tell of an exposed position taken, and held against environing violence through long years. Yet there are other records. The adipose mantle that softens away all muscular severity, tells of plenteous comfort and good cheer by the way; a stout stomach well nourished for the fight. The nerves that quiver, and those that tremble, hold the subexpression poised in a delicate suspense between compassionate and comical, testifying to a sympathetic nature, as copious as the combative temperament is intense, and as largely nourished by friendship and fortune as the other by unrelenting antagonism.

Enmity and opposition, well-earned and well fought, have made Mr Beecher what he is; in a certain sense, eminently a man of the world; for so little of his conflict has been internal (except when at sea) that he can no more believe in the essential depravity of the soul, than John Bunyan could have doubted it; but illustrating, in common with all other marked men, the same truth, that battle in some shape, inward or outward, is the only training of eminent usefulness and power.

But Mr. Beecher might have battled and grown indefinitely further, without becoming more than a party idol, in a suspense of honor, a disputed position, if he had not gone abroad unwittingly to win acknowledged knighthood. From the championship of debatable, or debated, right, he has suddenly sprung out into an arena when all men see more clearly and alike. As the vindicator of his country in a foreign land, single-handed against the deadliest foes; as the hero of a fiery trial such as would have consumed most public speakers like stubble; as the victor in a combat, pre-arranged for his destruction by the brute force of a multitude hurled upon one man, at the disadvantage of a stranger, a guest, and an advocate, he returns to-day amidst universal acclaim, from the centre of a moral circle, exalted to be the cynosure of a great nation. Such a mob as only in England—where the squelching of public speakers is a science and national pastime—can be raised, organized and legalized, from the *elite* of educated brutality, for a savage and treasonous assault upon a single adversary,—such a mob probably never met with its match before. Few can imagine the power of such a multitude, invested with the mob-law privileges of a British audience, and trained to its business: and they must will feel it difficult to conceive the lion-like courage, and massive strength that could victoriously breast its utmost violence and endurance, without deflection of purpose or achievement, loss of temper or presence of mind. Such extreme proof of manhood is ungrudgingly appreciated among men, especially in the cause dearest to all hearts; and I believe there is really no distinction of parties in the national welcome to Mr Beecher. "Well done, thou good and well tried servant!" He is a type of the nation, owing its highest glory, as every great nation has done, to its extremity of conflict and trial. In England, I question whether the splendid fight he made against shameful odds, has not done more than all his arguments and eloquence, to enlist popular favor, and general respect for the cause he represented. Here, it has won him a spontaneous ovation from friends and foes of the past alike—" prejudices and passions, *pro* and *con*. im ly merged in a general rush to do honor to the big patriot who plucked applause from the throat of the British lion in his den. Two great meetings of this kind have already greeted him, and it seems probable that succeeding demonstrations in other cities will, if his strength holds out, occupy most of his time until the holidays—to the great relief of the sick and wounded soldiers, to whose benefit the pecuniary tide is turned.

Mr. Beecher has been "the pastor of Plymouth church." If that designation should cease to enclose him, it might not be in all respects a disadvantage. Mr Beecher himself exhibits, in his first expressions on returning to his people, an apprehensiveness lest circumstances should in any degree wrest him from what he regards as his true calling, the ministry of that church. Yet many of the more judicious regard religious teaching as his weakest point. His theories are worse than his sentiments and impulses, and the didactic is apt to be the feeblest part of his discourse. On the whole, the Plymouth church and pastor, taken together, present a somewhat complicated problem.

The Plymouth congregation is one of the curiosities of the metropolis. But a devout and reverent visitor cannot avoid it too carefully, for his own comfort, at sacred seasons. Besides the promiscuous rush, and the presence of many who, attracted by bare curiosity, are unaccustomed to the commonest proprieties of divine worship, there is also a fashion or spirit in the regular congregation, which, to Christians of almost any other "persuasion," seem shockingly free and easy. The buzz of conversation and the unreproved melody of light laughter, are observable to the moment of opening the services, and it is not uncommon for an audible sound of mirth to follow some drollery of the preacher himself. Every seat in the house, even to the folding stools that fill up and occupy every foot of the aisles, is rented at an extraordinary price. Accordingly, strangers are strictly required not to enter until the pew-holders have had a prescribed opportunity of taking their seats. At ten minutes before the service, this opportunity expires, and the army of ushers commence the lively task of packing inside the army of strangers waiting in the lobby—and which I have often seen waiting and augmenting *outside the fences on the sidewalk more than an hour before*—a trial to which the Christian meekness and courtesy of some of the young gentlemen generally proves equal; but the policeman-like struggles and expostulations with which the lobby often resounds, are suggestive of anything but a solemn assembly or a place of prayer. In all transactions where the demand exceeds the supply, human nature will show itself more or less eager on the one hand, and overbearing on the other.

The singing at this church, as might be expected, is hearty, rather to boisterousness. The whole congregation seem to sing, or at least enough of them to make a large congregation, do so, and they are led by a robust choir, which again is led by the worst organ probably in Brooklyn or New York. It is astonishing that a city audience can tolerate such an inferior brassy-toned instrument, from year to year. The preacher speaks from a platform, in the centre of which stands a reading desk and chair, in front of the organ and choir.

Before him, in every direction, throngs a dense multitude of men and women, filling every foot of space where a footing can be had, with every eye fastened in eager attention while he speaks. The services of Rev Dr R. C. Hitchcock of the Union Theological Seminary, during Mr. Beecher's absence, have drawn full but not over-crowded audiences, made up largely of an entirely different set of people from the usual congregation. A more perfect antipodes to their own minister the Plymouth people could not have selected, than the Calvinistic professor and sterling doctrinal preacher.

Remember the poor and needy.

K OF SPECIAL PRAYER THROUGHOUT THE WORLD.

JANUARY 3-10, 1864

For four preceding years the commencement of each has been thus hallowed. In almost every country, in every quarter of the globe, Christians have met to present their offerings of thanksgiving to our covenant God, and to plead with him for blessings both for the Church and for the World.

Let Christians again plead before God, touching the things they should ask and remembering the promise, "It shall be done for them of my Father which is in heaven."

At a meeting of ministers of various denominations, held at the rooms of the Young Men's Christian Association, Dec. 11th, it was resolved that a series of meetings similar to those of last January be held the first week of January next.

The subjects for several days, adopted in England, were with some modification recommended; and the churches for the Union Services of the several days were named, with the hope that evening services may be held wherever convenient in various places of worship.

COMMITTEE.

M. Simpson, *Bishop Methodist Epis. Church.*
Joseph H. Kennard, *Baptist Church.*
Thomas Brainerd, *Pres. Church.*
John B. Dales, *United Pres. Church.*
John A. Vaughan, *Epis. Church.*
Wm. P. Breed, *Pres. Church.*
Philadelphia, Dec. 12th, 1863.

SUBJECTS RECOMMENDED.

Sunday, January 3.—Sermons.—*Subject:* The Work of the Holy Spirit and our Lord's Words on Agreement in Prayer.

Monday, January 4. Penitential Confession of Sin—Personal, Social, and National—With Supplication for Divine Mercy through the Atonement of our Saviour Jesus Christ.

Tuesday, January 5. For the Success of all Efforts to Evangelize the Unconverted at Home and Abroad.

Wednesday, January 6. For the Christian Ministry—For Sunday Schools and all other Christian Agencies, and for the increase of Spiritual Life, Activity and Holiness in all Believers.

Thursday, January 7. For the Afflicted and Oppressed—That Slavery and Oppression may cease, and that Christian Love may reach the Destitute in all Lands.

Friday, January 8. For all in Authority—For the Prevalence of Peace, and for the Holy Observance of the Sabbath.

Saturday, January 9. God's Blessings—Personal—Social—National—The Revival and Extension of Pure Christianity throughout the World.

Sunday, January 10.—Sermons.—*Subject:* The Christian Church—its Unity, and the duty and desirableness of manifesting it.

N. B.—Our Country—its Sins—its Repentance—its Deliverance—God's Hand in our Midst—His Tokens for Mercy,—to be remembered each day.

CHURCHES

January 4, Monday, 3½ o'clock, West Spruce Street Pres Church.

January 5, Tuesday, 3½ o'clock, Trinity Methodist Epis Church.

January 6, Wednesday, 3½ o'clock, Spruce St. Baptist Church.

January 7, Thursday, 3½ o'clock, First German Reformed Church.

January 8, Friday, 3½ o'clock, First Presbyterian Church.

January 9, Saturday, 3½ o'clock, Epiphany Prot. Epis. Church.

TREATMENT OF CROUP.

Croup is an inflammation of the inner surface of the windpipe. Inflammation implies heat, and that heat must be subdued, or the patient will inevitably die. If prompt efforts are made to cool the parts in case of an attack of croup, relief will be as prompt as it is surprising and delightful. All know that cold water applied to a hot skin cools it, but all do not as well know and understand that hot water applied to an inflamed skin will as certainly cool it off. Hence, the application of cold water with linen cloths, or of almost boiling water with woolen flannel, are very efficient in the cure of croup. Take two or three pieces of woolen flannel of two folds, large enough to cover the throat and upper part of the chest; put these in a pan of water as hot as the hand can bear, and keep it thus hot, by adding water from a boiling tea-kettle at hand; let two of the flannels be in the hot water all the time, and one on the throat all the time, with a dry flannel covering the wet one, so as to keep the steam in to some extent; the flannels should not be so wet, when put on, as to dribble the water, for it is important to keep the clothing as dry as possible, and the body and feet of the child comfortable and warm. As soon as one flannel gets a little cool, put on another hot one, with as little intervals of exposure as possible, and keep up this process until the doctor comes or until the phlegm is loose, the child easier, and begins to fall asleep; then gently wrap a dry flannel over the wet one, which is put on to cover it up thoroughly, and the child is saved. When it wakes up both flannels will be dry.

U S Christian Commission.—*Cash Acknowledgments for the week ending December 17, 1863:*

Contributions received for the general purposes of the Commission, as follows: Army Com Y M C A, Boston, per Jos Story, Treas, $5,000; David Judson, Lansingburg, N Y, per C P Hartt, Treas Troy Branch Army Com, 100; S C Ward, Malone, N Y, 50; Coll'n Grace ch, Phila per Army Com Y M C A, 192.95; Andrew Stuart, Liverpool, Eng, 25; Wain, Leaming & Co, 50; Ladies' Aid Soc, Warren, Pa, 50; Ladies' Army Aid Soc of West Troy, N Y, 50; Mrs Israel Lupfer, New Germantown, Perry co, Pa, 5; Coll'n at Leighton, Carbon co, Pa, 12.75; Proceeds of an entertainment given by the Sab-school scholars of Central Pres ch, Pittsburg, Pa, 212; Friends of the cause in Hoosic Corners, N Y, 26.10; Hospital Relief Soc of the United Pres ch, York, N Y, 6; Union meeting in Bap ch, Chesnut Hill, 32.25; Mrs Isabella Patton, 5; 5th Ref Pres ch, per Rev A G McAuley, 19.25; A Soldier, 1; A Lady, 5; 1st M E ch, Rome, N Y, 18.56; Sab-Sch Mt Carmel, Pa, 42.40; M Ellen Dunlop, Mechanicsburg, Pa, 20, M E Lush, do, 20, John C Dunlap, 40—80; Rev L C Spafford's cong, Depere, Wis, 12.50; Members of the 18th Reg Mich Vols, Kelly's Ford, Va, 5; 1st Cong'l ch and Soc of Leicester, Mass, 22.50; E K Manso Bally, G R I, La, 1; Ladies' Aid 2d Pres ch, Pottsville, Pa, 30; Jos Betler, 17th Pa Vols, 1; Mrs Pattison, Holmesburg, Pa, 10, W I Barns, Newport, R I, 2; Miss H G McAllister, 10; Coll'ns by Rev J D Adams, Bald Mount, Pa, 7.65; Capt John G Floyd, 145th Reg N Y Vols, 10; C A Fahnestock, Harrisburg, Pa, 12; A Friend, Lock Haven, Pa, 5; Abr'm C Tis, Locona, Pa, 5—$6,116.81. Thanksgiving Contributions from churches, &c., &c., in part for the relief of Union prisoners at Richmond, Va: Zion Pres ch, Cecil co, Md, 24.75; United Pres ch, Pigeon Creek, 18.40, Ladies' Relief Ass'n, Buffalo, Pa, 25, United Pres ch, South Buffalo, Pa, 21, Monthly Contributions of Ten Mile Associa'n, Pa, 12.30, Cash, 50c, per C M Reed, Esq.—77.20; Pres ch, Chambersburg, Pa, 183.50; Coll'n at Portage City, Wis, 20; John Johnston, add'l, 10; Luth Meth, and Pres chs, Pleasant Corners, Ill, 21; Epis ch, Newark, Ohio, 15; Cash, 5; East Greenwich U P ch, Washington co, N Y, 21; Several Ladies of Camden, N J, 10, Pres ch Keshacoquelias, Pa, 30; 1st Pres ch, Kensington, 100; Coll'n, Franklinville, N Y, 19, Coll'n at Freedom, N Y, 8.00—34.50; U P Cong'n, York, Pa, 47; Meeting at Bap ch, Mount Holly, N J, 26.45; Pres ch, Greenwich, N J, 20; Oneida Castle Pres ch, 5, do Valley do do, 3—8; 4th Pres ch, Philad'a, 22.30; M E ch, New Brunswick, N J, 44; Pres ch, Franklin, Del co, N Y, 15.25; Coll'n from the citizens of Camden, N J, 32; 1st Pres ch, Jamaica, per Ladies' Soldiers' Aid Soc, 69.70, M E ch, Odessa, Del, 166; Pres ch, Princeton, N J, 100; South Park Pres ch, Newark, N J, 90.44; Coll'n, Ontonagon, Mich, 11; Zion M E ch, Cecil co, Md, 18; Citizens of Huntingdon, Pa, per Ladies' Aid Soc, 166; Pres ch, Ogdensburg, N J, 70; Union cong, Hudson, Wis, 14; Union meeting, Poland, Ohio, 24, A B Noble, Boardman, do, 1—25; Coll'n from Pres and Bap chs, Balston Spa, N Y, 39; Coll'n in Janesville, N Y, 30; 1st Pres ch, Wheeling, W V, 58.15, 2d do do do, 120.18, 4th do do do, 17.10, Pres ch, New Cumberland, Hancock co, 39.10, Pres ch, Port Union, Marshall co, 64.10, Forks of Wheeling Pres ch, Ohio co, 50, English Luth ch, Wheeling, W Va, 4.22, Test Cong U P ch, 17.45, Citizens of Fairview, Hancock co, 15, Miss Stewart and scholars of District school, Ohio co, 2, per R Crangle, Treas,—417.30. Festival, Miller's Run, by Pres cong, 80 20. Coll'n Upper Buffalo, Pa 16.40—96 60; 1st Pres ch, Poughkeepsie, N Y, 104.66; 1st Pres ch, Oswego, N Y 58.62, Citizens of Lewisburg, Pa, 91.31; Coll'ns by Christian Commission of Newark, N J, per Jas D Orton, Treas, 255.57; Ref Pres ch Muskingum, Ohio, 10.35; Union meeting of the M E and Pres chs, Wyoming, Pa, 30 60; Coll'n Arcade, Wyoming co, Pa, 11.60; Coll'n St Paul, Minn, 185.40; Mrs J M Love, Huntingdon, 5, M E ch, Lewisburg Ohio, 30.05, Pres and M E chs, Titusville, Pa, 17.50, Pres ch, Kerr Hill, Pa, 27, Coll'n in New Florence, Pa, 27.75, per Jos Albree, Treas Army Com of Western Pa—97 30 Meth and Pres chs of Shade Gap, Pa 15, Emmanuel's Luth ch Pottsville, Pa, 8; Pres ch, Monticello, N Y, 23, Coll'n in Sab-sch of Pres ch, New Path Landing, 5.50; 2d Pres ch, La Porte, Ind, 17.50; Coll'n ch at Easton, Pa, 2—$2 910 81—$9 027,55, Amount previously acknowledged, $212,614,02. Total, $221,641.57.

JOSEPH PATTERSON,
Treasurer U S Christian Commission.

The U. S. Christian Commission beg leave to acknowledge the following additional hospital stores, up to the 18th ult.:

PENNSYLVANIA—Philadelphia, one box, Bapt. ch., 5th st. below Carpenter, one box, Balloch & Crosshaw; 1 box, 1st Pres. ch., Kensington; 1 box, H P & C R Taylor. Carbondale, one box, M E ch. Norristown, 1 box, Soldiers' Aid Assn. Honesdale, one box, Soldiers' Aid Soc. Carlisle, one box, Miss Craighead, J. H. Woodburn, and Mrs. Trego. Huntingdon, 3 boxes, Soldiers' Aid Soc. Oxford 1 box, Soldiers' Aid Soc. Johnstown, 1 box, Ladies' Aid Soc. Bristol, 1 package, S. S. St. James' ch. Pottsville, one package, Ladies' Aid, 2d Pres. ch. West Finley, 2 boxes, Ladies' Christian Aid Soc. Wallace, one box, D. C. Mecker, Esq. Lancaster, four barrels, 6 boxes, 1 firkin, Patriot Daughters. Easton, 8 boxes, one barrel, Ladies' Aid Soc. Brainard ch, 2 boxes, Ladies' Aid Soc St. John's Luth ch Orangeville, 1 box, Agnes A. Stuart. Kingtown, 1 box, Ladies' Soldiers' Aid Soc.

NEW YORK—New York, 10 packages, one parcel, N. Y. Bee U S C C. Buffalo, 18 boxes, 12 barrels, Ladies' C. C.; four parcels, Buffalo Army Com. East Salem, one box, Ladies' Aid Soc. Jasper, two boxes, Citizens of Jasper. Le Roy, 2 barrels, Ladies of Military Aid Assn. Rhinebeck, 100 "house wives," Pupils of Rhinebeck Academy.

NEW JERSEY—Bridgeton, 2 boxes, Bowentown & Datebocck Soldiers' Aid Soc. Columbus, 2 boxes 1 sack, Aid Soc. Flemington, ten boxes, Soldiers, Aid Soc. Trenton, five boxes, General Aid Assn. Washington, 1 box, Ladies Aid.

MASSACHUSETTS—Boston, 4 boxes, 6 packages, 2 parcels, 2 barrels, 1 bag, 1 can, Army Com Y M C A, Northampton, 1 box, S. E. Bridgman, Esq.

MAINE—Portland, 1 parcel, Chas. A. Lord, Esq.

OHIO—Cincinnati, 5 parcels, Com. U. S. C. C.

Our friends will please accept our warmest thanks for their generous response to our appeals. We still rely upon their hearty co-operation. There is the greatest demand by our soldiers for the little articles called "Housewives," a small portable parcel, containing pins, needles, buttons, thread, scissors, and a tract or letter. We need at least 100,000 of these. If all the children in our schools were only told or shown how to make them, we have no doubt they would soon be forthcoming. Let us have them, and hospital stores of all descriptions, especially woolen underclothing.

GEO. H. STUART, Chairman
No. 11 Bank Street, Philadelphia.

OFFICE OF THE AFRICAN CIVILIZATION OCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr. ——

SIR.—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and Address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R H CAIN,
No. 20 Lawrence St., Brooklyn,
JOHN PETERSON.
No. 16 Wooster St., N Y
GEO. W LE VERE,
No. 44 De Kalb Ave., Brooklyn.
} *Committee of Correspondence.*

REV. H. M WILSON, 26 Bible House,
Corresponding Secretary

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvements, are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent, or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 41 De Kalb Av., Brooklyn N. Y.

Vice-Presidents, Rt Rev. D. A. Payne, D D., Bishop, A. M. E. Church, Xenia, O; Rev Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa; Rev Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia Pa; Rev. D. H Vandervere, Elizabeth City, N J.; Rev Joseph P. Thompson, D. D., New York, Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y., Rev John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y; Rev. Jeremiah Asher, Philadelphia, Pa; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 16 Wooster St. New York.

Corresponding Secretary: Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bustil, Philadelphia, Pa.; B. W. Wilkins, H. H. Garnet, New York; A. G. Bemen, New Haven, Conn; Wm. Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y.; Rev. Geo Potts, D D., 27 Fifth Ave., N. Y; Rev. John M. Krebs, D D., N. Y; Horace Green, M. D., N. Y; Rev S. D. Alexander, 238 4th Ave., N. Y.; Christopher R. Robert, 7 Lafayette Place, N Y; A. Booth, Esq., 19 E. 14 St., N. Y; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 59 E 20th St., N. Y.; Jonathan Sturges, Esq., N. Y; Walter S. Griffith, Brooklyn, N. Y; Peter Cooper, Esq., 17 Burling Slip, N. Y; David Hadidly, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, to the interest of the colored people, what the American Bible Society is to the world. HENRY M. WILSON, *Secretary.*

Our Country.

CHRISTIAN COMMISSION IN THE ARMY OF THE POTOMAC.

The great appreciation of the work of the Christian Commission in the Army of the Potomac has seldom been more forcibly expressed, though often testified to by officers and men, than in the unsolicited letter of Surgeon Cady, which we publish below.

Headquarters 2d Brig., 3d Div., 3d Corps,
December 13, 1863.

DEAR SIR:—A sense of duty compels me to thank through you the noble Christian Commission for the assistance afforded by its agents to the wounded of this brigade before and during the late retrograde movement of the army from the Rapidan.

The wagon of the Commission was constantly at the hospital in the field, and with the ambulance train during the retreat—and your agents seemed indefatigable in dispensing necessary food, medicines, bandages, stimulants, &c., to our wounded and the sick, and I know that through their enterprise and humanity a great amount of suffering was alleviated. For six days and nights your agents were constantly employed in their work of Christian mercy. Six bitter cold days and nights did they labor without cessation.

In the name of the wounded of my brigade, I tender you and the Commission most hearty thanks.

I am, dear sir, truly yours,
CHARLES F. CADY, Surgeon-in-Chief,
2d Brigade, 3d Division, 3d Corps

To Geo. H. Stuart, Esq., President Christian Commission, Philadelphia.

GRATEFUL APPRECIATION

One of the most encouraging features of the work of the Christian Commission in the army has been the numerous evidences, coming from the soldiers themselves, that they not only appreciate Christian effort in their behalf, but are anxious to co-operate with those who are engaged in the good work. This magnanimous and Christian spirit has not been confined to any particular part of the army, but is common to all. Rev. E. P. Smith, field agent of the Commission in the Army of the Cumberland, writes as follows:

We are having some interesting donations—not large, but full of meaning. The 25th Illinois regiment has taken its third collection for the cause, of course without a suggestion from us. Yesterday a young soldier came in whose clothes looked as if they had seen a hard campaign, and asked if we had paper and envelopes to sell. I said, "No, we have nothing to sell, but we give to men in the hospitals, and to any soldier who wants to write at our table."

"Is that the way you do it?" said he, drawing out his purse—"well, I want you to keep the establishment going till you have spent that, at any rate," throwing down a two-dollar greenback.

Another soldier read the heading on our writing paper, took out a dollar, and laid it down saying, "That greenback is well spent, whatever has come of the rest."

Some hand us two dimes and so on, to ten dollars. The amount received in this way is not large, but every dime is from overflowing gratitude or a full appreciation of our work.

The Commission is constantly receiving letters from soldiers enclosing contributions to the cause, and expressing warm commendation of its motives and the results of its labors. The following is given as a sample of many letters of this kind which have been received:

"Please find enclosed five dollars for your Association. It is from a few brethren in the regiment. They wish it were more, but it is our mite, and may God bless it to the eternal good of our comrades in arms."

AN ENTERPRISING SABBATH SCHOOL.

The Sabbath School children of Pittsburgh are emulating the good example set them by their parents and friends in laboring for the spiritual and temporal welfare of the soldiers, through the Christian Commission. On Thursday evening, December 3d, the Sabbath School scholars of the Rev. Dr. Jacobus' church, Pittsburgh, gave an entertainment for the benefit of the Commission, one of the results of which was the reception by Mr. George H. Stuart, President of the Commission, of a check for two hundred and twelve dollars.

This is certainly a noble example, but it is not above imitation. There are as large Sabbath Schools in the country as that of Rev. Dr. Jacobus' church, and there is no reason why they should not sustain as enterprising and patriotic teachers and scholars. Entertainments like this, with similar results, would add considerably to the funds of the Commission, and be the means of doing much good to the soldiers.

WORK OF GRACE AT CAMP STONEMAN.

A religious interest has lately been manifested at the meetings of the Christian Commission among the dismounted cavalry at Camp Stoneman, near Washington. About seven to eight thousand of these cavalrymen are collected here representing almost every State of the Union. The hospital tent holding some 250 to 300, has been crowded. Cases of awakening have occurred almost every night for several weeks past. The Rev. John Allen, of Farmington, Maine, has been laboring with great success. He has recorded the names of 100 who have been hopefully converted within the last five weeks. Some of the cases are most interesting. Backsliders have been reclaimed, and the usual attendants of a work of grace have been seen and rejoiced in by those who have labored there.

New Enterprises.—The maxims of Napoleon, generally so true in modern warfare, have received some severe tests during the present Rebellion. What would he, who so despised military expeditions, say to witness the great success of the war of expeditionary exploits we are waging? Our ventures in this way have always been crowned with triumph, often, perhaps, by almost intervention of Providence, but no one can doubt that the advantages gained were tending to decisive results in the end, which seems to be nearing us now. We have another of these "American enterprises" to speak of to-day, which is full of promise. It sailed from Beaufort some days since, as formidable in all of its details, and is commanded by one of the original heroes of Fort Sumter, Brigadier General Truman Seymour. It is destined probably for Savannah presently, or, ultimately, as we have been informed by Southern journals and by the telegraph this morning. This conclusion may be jumped at, however, for the only reason why Savannah is supposed to be the doomed spot is because a Monitor has recently ventured far up the Savannah River on a reconnoissance. It would be well to move upon Savannah if General Gilmore and Admiral Dahlgren are to take Charleston, because it would look like co-operation, but if not, then it would be wiser, perhaps, to secure Mobile, and seal it up to all blockade runners. As it is generally understood in the Department of the South that this expedition will drop down on Savannah suddenly, our hopes that Charleston will be taken are strengthened materially. The next steamer may bring us this report confirmed, with the news of the fall of the "Shady City."

Married.

On the 3d of Dec., 1863, by Rev. E. D. Davis, Mr Zion Jasper of West Lancaster, O., to Miss NANCY ROANE of Columbus, O.

On the 10th of Dec., 1863, by Rev. E. D. Davis, MR. KEI STEVENS, of Richmond, Ind., to MRS. CLEMENTINE BAILEY, of Xenia, O.

Church Directory

OF

PHILADELPHIA.

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICE.

Morning,	10½ o'clock
Afternoon,	3 o'clock

LECTURES every Friday evening, at 7 o'clock, at the BENEZET HALL, Seventh Street, below Lombard Street.

JONATHAN C. GIBBS, Pastor,
107 North Fifth Street.

SABBATH SCHOOL.

The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half past one in the afternoon.

JACOB C. WHITE, Superintendent.

CENTRAL PRESBYTERIAN CHURCH—Lombard Street, below Ninth.

SERVICE.

Morning, Prayer Meeting,	10½ o'clock.
Preaching, afternoon,	3 o'clock.
Preaching, evening,	7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVES, Pastor,
Residence—907 Lombard St.

WASHINGTON CITY, D. C.

UNION BETHEL AFRICAN METHODIST EPISCOPAL CHURCH,—M Street, between 15th and 16th Streets.

Hours of Worship,	11 A. M.
" "	3 P. M.
" "	8 P. M.

PRAYER MEETING, Monday Evening, 8 o'clock
LECTURE, Wednesday " 8 o'clock

REV. J. ANDERSON HANDY,
Pastor.

Residence—351 15th Street.

WANTED.

One or two respectable colored men in a quiet and respectable family to lodge, where they can secure all the comforts of a home, with a furnished room.

INQUIRE,

No 424 South 7th St., Phila.

OYSTERS! OYSTERS!

The undersigned takes pleasure in announcing to her Friends and the Public in general that she is now prepared to serve them with fine flavored OYSTERS in any style during the season, at No 673 Pine St.

☞ Families and Parties can be supplied with quick despatch.

Also, we will keep constantly on hand a choice assortment of CONFECTIONERIES—Cakes and Fruits, Mineral Water, Bread, Home made Pies, and Fresh Milk. ☞ Call and see us.

GEORGIANA GLEAVES

Philadelphia, Oct 30, 1863.

OFFICE FOR OBTAINING EMPLOYMENT

For Colored Persons of both Sexes.

Families in or out of the city in want of such help, will please call.

Persons out of Employment can obtain places immediately by calling at this office. References required.

OFFICE HOURS—8 A. M. to 6 P. M.

CLARKSON HALL,

615 CHERRY ST., PHILA., BETWEEN 6TH & 7TH

JOHN OLIVER. 3mo

NOTICE

To the friends of Religious Literature and human progress of the City and County of Philadelphia.

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and on the hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
Editor & General Book Steward.
No. 619 Pine St., Pa.

THOMAS CHARNOCK,

GENERAL FURNISHING UNDERTAKER.

No 427 SOUTH 4TH ST.,

Second Door Below Bethel Church.

MRS. M. BENNETT,

HERB DOCTRESS,

NO 405 S. SEVENTH STREET, BELOW PINE,

Is prepared to cure Debility of the System, Bilious Fever, Diseases of Bladder, Diseases of Women, Nervous Disease, Scrofula or King's Evil, Dropsy, Piles, Cholera, Ague, Convulsions, Colic, Cancer, Rheumatism, Mumps, Catarrh, Bronchitis, Erysipelas, Consumption, Deafness, Gout, Influenza, White Swelling, Whooping Cough, Croup, Gravel, Dysentery, Asthma, Dyspepsia, Jaundice, Neuralgia, and Tumors.

The Doctress will give her personal attention to any of the above diseases, and guarantee a cure without the use of mercury. Her lotion preparations are used by her. She can stop bleeding, and take out fire without blistering.

JOSEPH H. COEL,

CONTINENTAL RESTAURANT,

NO. 717 LOMBARD STREET, PHILA.,

(Above Seventh St., under Philadelphia Institute,)

Where he continues to keep always on hand the very best assortment of OYSTERS and other refreshments—hoping that all his friends and the public in general will favor him with their patronage.

☞ Meals served at all hours. Families supplied with Oysters of the best quality and flavor at the shortest notice.

☞ Also, public and private waiting done on the most reasonable terms. ly

LODGING.

Mrs. Julia A Brown, No. 615 South 9th Street, is now prepared to lodge two or three respectable young men, and to give them meals on Sabbath, if desired. Information can be had of Mrs. Brown, or at the Book Store, 619 Pine Street, Philadelphia. 3m

OLIVE BRANCH

BOARDING HOUSE,

BY MRS. H. M. CHAPPER,

No 403 Lombard St.,

PHILADELPHIA.

☞ Also, Lodging without Board if required.

THE DEATH-BED OF THE REV. JOHN WESLEY.

Wanted Canvassers to canvass for this splendid large engraving which should be in every home of all admirers of that great and good man. The [illegible] offered to those selling this print. Send for Catalogue and terms.

B. M. SMITH, Proprietor
732 South Third Street, Philadelphia.

"THE BEST AND THE CHEAPEST"

REIMER'S PHOTOGRAPHIC GALLERY,

NO 615 & 617 NORTH SECOND STREET,

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ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capitol of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been to years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance to the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without home and careful study.

This work of reading the Scripture correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly, which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as Phil'ip-pi, and Thes-sa-lo-ni'ca, or such personages as Eli'am, Meph-i-bosh'eth, and Tro-phi'mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions. It finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of anything but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when he is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when the pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well-known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man, and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publisher.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "Pronouncing Testament." If the critical accentuation of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connection with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament, and should unite daily, after having been duly instructed to the day, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed;—and, judging from my own experience, I should have no hesitation in saying, that the elder members of most families might find a benefit in the manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged, and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD
G. B. EMERSON
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Number 51.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, *generally*, with artificial helps to the correct pronunciation of words, but in *first* books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the *Pronouncing Bible* may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, in the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, *Chairman.*

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted.

Attest, A true copy
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THE TWO SUNSETS.

In a volume, just published, of Whittier's Poems, occurs the following exquisitely tender and melodious gem; full of that sweet sadness, which is so characteristic of the Quaker Poet:

No bird-song floated down the hill,
The tangled bank below was still;

No rustle from the birchen stem,
No ripple from the water's hem.

The dusk of twilight round us grew,
We felt the falling of the dew,

For, from us, ere the day was done,
The wooded hills shut out the sun.

But, on the river's farther side,
We saw the hill-tops glorified

A tender glow, exceeding fair,
A dream of day without its glare.

With us the damp, the chill, the gloom:
With them the sunset's rosy bloom,

While dark through willowy vistas seen,
The river rolled in shade between

From out the darkness, where we trod,
We gazed upon those hills of God,

Whose light seemed not of moon or sun:
We spoke not, but our thought was one.

We paused, as if from that bright shore
Beckoned our dear ones gone before;

And stilled our beating hearts to hear
The voices lost to mortal ear!

Sudden our pathway turned from night;
The hills swung open to the light;

Through their green gates the sunshine showed,
A long, slant splendor downward flowed.

Down glade, and glen, and bank it rolled:
It bridged the shaded stream with gold,

And, borne on piers of mist, allied
The shadowy with the sunlit side!

"So," prayed we, "when our feet draw near
The river, dark with mortal fear.

And the night cometh, chill with dew,
O Father! let thy light break through!

So let the hills of doubt divide,
So bridge with faith the sunless tide!

So let the eyes that fail on earth
On thy eternal hills look forth,

And, in thy beckoning angels, know
The dear ones whom we loved below!"

The Family.

MY NEIGHBOR'S BABY.

BY RUTH HALL.

If a babe in the house is a "well spring of pleasure," I had rather carry water from the hydrant. I speak from observation or partial experience only, our dwelling not being infested with such vermin—fortunately for the adults. The specimen which particularly excites my ire may be an exception to the general rule, but most members of this class, I notice, are very unruly members and visitors who watch mamma's sufferings under the infliction of a baby, are loud in denunciations of that institution when out of hearing. Almost any other animal is more attractive during infancy than the human animal. The kitten is more graceful, the puppy more playful, the colt more agile, the lamb more innocent, and the little pig more cunning,—but now to the nondescript next door.

I run in on one of the thousand errands that occur between people in close juxtaposition, who have not yet become enemies; it may be that I have received flowers that I am desirous of sharing; or a new recipe for yeast which I am anxious to obtain. In the one case my present is received with rapturous gratitude, placed in a vase on the parlor table, and ma and I fall to the discussion of some person or thing, when Miss Dora (how could they give her so sweet a name) who has been indulging in a succession of squeals because not permitted to wipe her little buttery paws on my neatly starched morning gown, for which the mother evidently blamed me and pitied her in the sweetly modulated tone in which she called "Come to mother, birdie," and "Don't cry, pet," has after a few seconds of quietude been detected in the act of tearing out a sublime white japonica from the centre of the bouquet, and my irrepressible exclamation having startled the young lady in the act, she clutches at the flowers and losing her balance falls forward emptying the contents of the vase into my lap, as well as depositing her own little body, now all legs and wings, apparently, in the same receptacle. What would I not have given for the privilege of shaking the little miscreant into propriety, especially when her mother, picking her up with expressions of most tender pity and condolence for the misfortune, while smothering her with kisses, as though the action was meritorious, has not a word of apology for my spoiled dress and desecrated little present—so my silent wrath is somewhat transferred to her; and I return home with a mental resolve to visit no more where there is a spoiled child and a weak mother! But after a day or two when the ridicule of the circumstance has had time to rise to the surface and anger settle to the bottom, when Mrs Spenney comes in to say how sorry she is that the famous recipe is lost, and that she feared that Dora had swallowed it, as the darling had been found sitting amid the ruins of the work box where the paper lay, and choking down something which they suspected at first was a piece of cork, but afterwards had ascertained to be paper, our indignation is considerably abated, and we listen with well affected appearance of interest, as the lady goes on to tell of a fright received yesterday from that prolific source of trouble, the baby, who though still going under that name, has seen eighteen months (all summery of course) and runs like a lapwing. A small pen knife was missed, and the usual mislayer of every thing questioned, when she pointed to her mouth and laughed, and seemed to enjoy the Malayan feat with great gusto. Now as it was known she had once, with Ostrich-like rapacity, begun on a box of percussion caps and swallowed enough to make the doctor an instant necessity, this pantomime was fearfully suggestive, especially as the tiny knife could not be found by the whole domestic detective force, assisted by the little pink mischief, who chattered in an unknown tongue, and goo'd and gab'd with noisy vociferation, until the boy of all work spied the missing article in the grass at the root of a rose tree, where it had been dropped or hidden by Miss. Now, the mother, on the discovery, seized the young one and inundated her with kisses to the intense disgust of cook, who being an important person herself, declared that a child like that who did "such things, (having reference to a feat of the day before in her own premises, where the little one had entered unnoticed, and finding the tea kettle on the floor, took off the lid and her own shoe deposited said article of apparel in the clean cold water, replaced the cover, and it was not discovered until being poured on the tea, it was found to be a decoction of sole leather) never came to no good no how."

But the lady, a few days afterwards, being so sorry for disappointing me in the recipe, volunteered to show me the proportions, and in fact make the first batch if I would permit and attended by Missy of course, we adjourned to the kitchen. Now doing my own work, and being as my friends say, rather old maidish (which means as I understand it, an unwillingness to have things disarranged and wanting things to be "just so,") I brought every article to her hand and watched the process with much interest when I was appalled by the sound of breaking glass. Now my dinner was very near ready, and having but one pair of hands, I had set the table very nearly so as to occasion no delay to the business members of the family at their noonday meal, but the time necessary for the transfer of the victuals from the stove to the table. Rushing to the scene of turmoil, we found Dora, whose absence had passed unnoticed, seated in the large dish intended to accommodate a ham and brushing the castor, every thing was tramped over by her little feet—the napkins were on the floor, the sugar bowl emptied, and the conqueror seated amid the ruins. Mrs Spenney scarcely even seemed ashamed, but with a "Dora mustn't be naughty," soothed the yell which followed my rather emphatic removal of her ladyship from the centre of the table where she had climbed from one of the chairs and noticing my clouded brow the lady went home with little ceremony of departure.

I had always before dreaded her advent even into the front room, where being comparatively unemployed, there was a chance for saving books, music album, daguerreotypes, etc from baby's sacrilegious fingers, but into the kitchen I vowed she should never enter again.

The cook who left soon afterwards, totally routed by an infant, gave a full and account of her experience. "Ma'am, dear, she said, I had rather work for half wages where there is only grown folks. Shure that last child bruk my heart entirely she run like a deer and while you hunted her out of one place, she was in three. She dropped all me clothes pins an' the carvin' knife and the poker through a knot hole in the woodshed, an' me huntin' 'em for dear life. An' she climbed into the closet, and threw down the dishes, and on the table, an' smashed the looking glass an' she was under your feet an' in every thing, and she squealed and cried, an' squealed an' cried, from morning till night, and the mother making me stark staring mad, saying, 'Don't, Dora' in the faintest tone, and the little one who had twice the sense an' knew well she was mistress, and none dared to say her nay, laughed in her face while chattering like a magpie, and did whatever she was told not to do."

Ma would say, "Don't run away, darling—come and see what I've brung," and off the yearling would be like a shot, when she would follow and without remonstrance or rebuke bring her back, kiss her, and let her go to run away again. In fact, to quote the words of the last witness, "Bad scran to the house where they harbor a spoiled baby."

A GHOST STORY OF THE GREAT EASTERN.

Captain Paton told an amusing ghost story in connection with the great ship. An impression got abroad that the ship was haunted, the alleged ghost being that of an unfortunate riveter, who was heard plying his avocation in one of the cells or compartments. Before the vessel left this country he believed that one of the men employed in her construction was missing. The man was a riveter, he was missed from the ship and never came for his wages, the supposition being that he had been riveted up in some part of the vessel. So firmly impressed were some of the men with this idea that they left the ship in consequence and affirmed that they had heard their departed friend busily engaged riveting in the middle of the night. The story was believed by many persons in New York, and on one occasion while the ship was under repair, a diver signalled to be drawn up. He appeared pale with fright, and declared the ghost of the riveter was busy at the bottom part of the ship; in fact that he began riveting immediately over his head. Such was the consternation amongst the divers that they called in the aid of one of the spirit mediums, who are somewhat numerous in the city of New York. The medium came on board the ship, and after an examination, declared that the missing man was there both "in body and spirit." Fortunately he (Captain Paton) by pure accident was enabled to dispel the illusion. Being in a boat near the bows of the ship, he discovered that a swivel connected with the moorings worked to and fro, the movement causing a clink or vibration, which at times more especially at night, was heard throughout the vessel. It was this sound which had conjured up, in connection with the supposed fate of the unfortunate riveter, the phantom, whose mysterious doings spread such consternation on board the big ship.—*S American*.

ROYAL TURKISH MARRIAGES.

THE MARRIAGES of the princesses, on whose expenses, as the "Hatti-Humayoun" of 1858 stated, no saving could be effected, deserve special notice. If one of the Sultan's daughters has attained the age at which Turkish girls are generally married, the father seeks a husband for her among the nobles of his court. If a young man specially pleases her he is given the rank of lieutenant general, nothing lower being ever selected. The chosen man receives in addition a magnificent, fully furnished palace and sixty thousand piastres a month pocket money; and in addition, his father-in-law defrays all the house keeping expenses. The bridegroom is not always over and above pleased at being selected. If he be married he is obliged to get a divorce, he must never have a wife or mistress in addition to the princess; and, moreover, he is regarded as the servant rather than the husband of his wife. The Sultan himself announces to him his impending good fortune and it is his bounden duty to bow reverentially, kiss the Sultan's feet, and stammer a few words about the high honor, the unexpected happiness, &c. He then proceeds with the chamberlain, who wears the imperial hat, to the sublime Porte. A military band precedes him and soldiers are drawn up along the road, who present arms. At the head of the staircase the bridegroom is received by the grand vizier, conducted by him into a room where all the ministers are assembled, and the hatti is read aloud. This ceremony corresponds to the betrothal.

AN UNFEELING ACT.

An aged man, with a basket upon his back, passed a group of boys. He bade them good morning, but only one of them returned his salutation.

The old man seemed to find the basket or its contents quite heavy, for he stooped under the weight of it, and gave other signs of weariness.

"I'll play him a trick," said one of the boys. He took quite a heavy stone and coming softly behind the old man, placed the stone in the basket. He trudged on, unconscious of his additional burden.

The boy who returned the stranger's salutation, remonstrated with the rude boy and ran and took the stone from the basket. The old man thanked him cordially for his kindness. It is cruel to add to the burdens of the weary, but it is often done in thoughtlessness. The sad are made sadder, the anxious more anxious, by something we may inadvertently say or do.—*S S Times*.

THE BOY WHO CONQUERED.

Some few years ago, a lad who was left without father or mother, of good natural abilities, went to New York, alone and friendless, to get a situation in a store as errand-boy, or otherwise, until he could command a higher position, but this boy had been in bad company, and had got in the habit of calling for his "bitters" occasionally, because he thought it looked manly. He smoked cheap cigars also.

He had a pretty good education and on looking over the papers he noticed that a merchant in Pearl street wanted a lad of his age, and he called there and made his business known.

"Walk into the office my lad," said the merchant. "I'll attend to you soon."

When he had waited on his customer, he took a seat near the lad, and espied a cigar in his hat. This was enough. "My boy," said he, "I want a smart, honest, faithful lad, but I see that you smoke cigars and in my experience of many years I have ever found cigar smoking in lads to be connected with various other evil habits, and if I am not mistaken, your breath is an evidence that you are not an exception. You can leave; you will not suit me."

John (this was his name) held down his head and left the store; and as he walked along the street a stranger and friendless, the counsel of his poor mother came forcibly to his mind, who upon her death bed, called him to her side, and placing her emaciated hand upon his head said, "Johnny, my dear boy I'm going to leave you. You well know what disgrace and misery your father brought on us before his death, and I want you to promise me before I die that you will never taste one drop of the accursed poison that killed your father. Promise me this, and be a good boy, Johnny, and I shall die in peace."

The scalding tears trickled down Johnny's cheeks, and he promised ever to remember the dying words of his mother, and never to drink any spirituous liquors; but he soon forgot his promise and when he received the rebuke from the merchant he remembered what his mother said, and what he had promised her and he cried aloud, and people gazed at him as he passed along and boys railed at him. He went to his lodgings and throwing himself upon his bed, gave vent to his feelings in sobs that were heard all over the house.

But John had moral courage. He had energy and determination and ere an hour had passed he had made up his mind never to taste another drop of liquor nor to smoke another cigar as long as he lived. He went straight back to the merchant. Said he "Sir you very properly sent me away this morning for habits that I have been guilty of, but sir, I have neither father nor mother and though I have occasionally done what I ought not to do, and have not followed the good advice of my poor mother on her death bed, nor done as I promised her I would do, yet I have now made a solemn vow never to drink another drop of liquor, nor to smoke another cigar, and if you, sir, will only try me it is all I ask."

The merchant was struck with the decision and energy of the boy, and at once employed him. At the expiration of five years this lad was a partner in the business and is now worth ten thousand dollars. He has faithfully kept his pledge, to which he owes his elevation.

Boys, think of this circumstance as you enter upon the duties of life, and remember upon what points of character your destiny for good or for evil depends.—*Northern Farmer*.

THE MAMMOTH.

A very interesting discovery has been made at Leicester, England. A main sewer is in course of construction, to relieve a portion of the town, which is rapidly increasing, and the workmen uncovered what they at first supposed to be the base of a column. Great care is shown by the authorities of the above town in preserving Roman and other remains and the workmen, according to their instructions, carefully exhumed what proved to be a very interesting memorial of a bygone age—a tusk of the *elephas primigenius* or great mammoth. It lay on the virgin or original bed of Keuper sandstone which here alternates with beds of red Keuper marl, the drift gravel beds being superposed on the top. The discovery is of more interest from the rare position of those remains of a monster mammal. Eleven feet of gravel were found above the tusk and this gravel was very angular showing that it belonged to the glacial drift; below this was a thin stratum of white Keuper sandstone, then three feet of Keuper, then sixteen feet of the white sandstone, and below this another stratum of marl, containing nodules of gypsum. The tusk itself was of the usual curvilinear shape, was about nine feet in length and two feet in circumference, and consequently larger than the specimen in the British Museum. Some difficulty was experienced in getting it out from its very friable condition. Portions of both ends were lost, but about six feet is now in the Leicester Museum. Teeth of this immense animal have been found in the gravel in the same neighborhood.

LOCUSTS.

Dr. Perkins, missionary among the Nestorians, in a letter to *The London Christian World*, describes a former visitation of locusts fifteen years ago:—"Just when they were full plumed, and threatened to leave nothing for man or beast, a strong wind from the Arabian desert, which is far to the westward of us, came sweeping over the Koordish Mountains, and bore the locusts in masses into the lake which skirts the east plain of Oroomiah on the east, and the land was thus delivered in a few hours. Then the reflux waves brought them back in masses of carcasses, and deposited them upon the shore. Visiting the lake about the time I observed a ridge of them, like a huge window, three feet high, and at least ten miles long, thus suddenly accumulated. The lake being nearly of the consistence of the waters of the Dead Sea, they were so thoroughly salted that they imparted no odour, and were entirely innocuous in their decay under the burning sun. Had it been otherwise, they might have bred a pestilence."

TREES THAT GROW SHIRTS.

"We saw on the slope of the Cerra Duida," says M Humboldt, "shirt trees, fifty feet high. The Indians cut off cylindrical pieces two feet in diameter from which they peel the red and fibrous bark without making any longitudinal incision. This bark affords them a sort of garment which resembles a sack of a very coarse texture and without a seam. The upper opening serves for the head, and two lateral holes are cut to admit the arms. The natives wear these shirts of Marima in the rainy season. They have the form of the ponchos and manta of cotton which are so common in New Granada, at Quito, and in Peru. As in this climate the riches and beneficence of nature are regarded as the primary causes of the indolence of the inhabitants, the missionaries do not fail to say in showing the shirts of Marima, in the forests of Oroonoko, garments are found ready made upon the trees."

A COIN TWO THOUSAND YEARS OLD.—An interesting discovery was made a few days since by a shepherd in a wood recently cleared, near Kein (Meuse). It is a coin of Philip of Macedon, father of Alexander the Great, and therefore more than two thousand years old. It is in gold, and weighs eight grains. On one side is a head of Apollo crowned with laurel and on the other a personage in a car drawn by two horses. Below is a kind of vase on which is the word ΦΙΛΙΠΠΟΥ in Greek characters. Before the Roman invasion Greek coins were current among the Gauls.—*Galignani*.

SCIENTIFIC EXPEDITION TO THE HOLY LANDS.

A scientific expedition, headed by the Rev H. B. Tristram, passed through Malta last week for Syria, for the purpose of investigating the geology, zoology, and botany of the Holy Land. This region has been little explored by naturalists, to whom it is a sort of *terra incognita*, and promises, therefore, to afford a very productive and highly interesting field of observation. The expedition is abundantly furnished with every requisite for the objects it has in view, in the way of scientific instruments, traps for catching the smaller mammals and reptiles, nets for fishing in the Jordan, &c, and includes on its staff a skilled taxidermist from the Zoological Society. A photographer also accompanies the expedition, the results of whose exertions will doubtless afford a valuable adjunct to the labours of the party, which, if the state of the country permit, are intended to extend over a period of six or eight months.—*Malta Times*, Aug

BOOKS IN CHAINS.—Mrs Clara L. Balfour contributes to *Our Own Fireside* a sketch of "The Library" in a chamber of one of the towers of Wimborne Minster: "The greatest peculiarity was not the books but the way they were secured. An iron rod went along the edge of each shelf, and was fastened at the end by a huge padlock. Each book had a chain screwed on to one of the covers (as we often see the Bible fastened to the desk in very old churches) and at the other end of the chain was a ring that ran on the locked iron rod. For the convenience of reading any of these venerable volumes thus guarded from removal, there was a portable desk and stool, which the reader could bring near any shelf, and sitting sufficiently close for the chained book to rest upon the desk he could peruse the volume there, and there only."

BUNCHES of grapes may be preserved all through the winter by simply inserting the end of the stem in a potato of the size of a hen's egg. The bunches should then be laid on dry straw, and turned occasionally.

CURIOUS FREAKS OF LIGHTNING.—The lightning a few days ago produced a curious effect upon the Church of St Aphrodise, in the town of Beziers, in the south of France. It struck the roof, and went through it. No great damage was done to the roof; but it lighted all the wax candles placed in the choir and at the altar; and when the attendant at the church opened it in the morning, he found all the candles at the altar lighted, just as they are when grand mass is celebrated.—*Building News*

LEATHER BONNETS.—A Philadelphia paper says:—We have been shown ladies bonnets made of leather. What is more, they are very pretty. In a week or so they will be in the market. We also examined very pretty artificial flowers, the foliage of which was of the same material. The colors are almost the natural hue of the material—russet—in different shades. The price is about the same as for flowers with foliage of muslin or velvet."

SOMETHING FOR THE PHOTOGRAPHERS.—In consequence of a prize having been offered in France for the invention of a substitute for albumen prepared from hens' eggs, an albumen equal in quality and much cheaper, has been discovered, which is made from fish roe.

PHOTOGRAPHS ON STEEL.—We (*Athenæum*) have seen a beautiful specimen of photographic engraving on steel,—in other words, a photographic picture on steel,—effected solely by the agency of light acting on certain chemicals. The specimen (it is stated by Mr Fox Talbot) is quite untouched. It represents an exquisite scene in Java,—a ravine and rivulet fringed with banana trees. Not the least wonderful circumstance connected with it is, that at least 5,000 copies can be taken before the plate deteriorates.

SCHOOL HYGIENE.

A writer in the Indiana *School Journal* gives some important hints on this subject. We commend the following paragraphs to the careful thought of our readers:

"Who has not seen a small school room, sufficient to hold twenty-five scholars, crammed with fifty? A stove in the centre heated excessively; low ceiling; no facilities for the egress of the heated, noxious vapors rising from fifty lungs and bodies of the inmates. Some par-boiled, others cold. Teachers and pupils soon become nervous, stupid. Scholars fitful, turbulent and disorderly. The cold, clammy sweat rolls off the face of the vexed and worried teacher, little imagining that a noxious atmosphere is poisoning his body, and the bodies of his pupils—stupefying their minds and destroying their nervous energy; and will in many cases induce premature death or protracted and painful disease. Every teacher should know that every human being needs each moment a constant supply of pure air, to oxygenate his blood, of which he cannot long be deprived with impunity. Proper facilities for ventilation should be provided in every school-room, and then teachers should know how and when to apply them. The noxious atmosphere should not only have a ready exit, but fresh new air should constantly enter, keeping up a uniform current.

"Much injury is also done scholars by allowing them to occupy uncomfortable seats, improper positions, and long and tedious sittings in rooms where the air may be kept pure and healthful. They are allowed to select their own positions, in studying and sitting, often just what they should not. Students under twelve years of age should have recess every hour, in the open air, of not less than fifteen minutes, and be encouraged to active, lively exercise during that time. The position of the scholars has much importance, and should receive especial attention from the teacher."

Advertisements.

REV. LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES

PROVIDENCE, R. I., Nov 27, 1861

Rev L. S Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. RUE

NEWPORT, R. I., October 29, 1861.

Rev L. S Lewis—Dear Sir: I have been afflicted for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH

NEWPORT, R. I., Nov. 16, 1861.

Rev L. S. Lewis—Dear Sir: I have been cured of stiffness in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has essentially cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct 7, 1861.

Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs EVELINA DEMOND

PROVIDENCE, Dec 10, 1861.

Rev L. S Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MORSE

NEWPORT, R. I., Oct. 10, 1861.

Rev Mr Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints, Mrs. ELIZABETH THOROUGHGOOD

NEWPORT, R. I., Nov. 20, 1861,

Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs ADELINE JONES.

STEAMER PROSY, Sept. 3, 1861.

Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER

PROVIDENCE, RHODE ISLAND, Aug 16, 1861

Rev. L. S Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs MARY A. JEWITT.

PROVIDENCE, Nov., 1861.

Mr L. S Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

MANUFACTURED BY
REV LEWIS S LEWIS,
No 115 Meeting St. Providence, R. I.,
TO WHOM ALL ORDERS SHOULD BE ADDRESSED.
PRICE, 25 CTS PER BOTTLE.

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WISHART'S
PINE TREE TAR CORDIAL
IS THE VITAL PRINCIPLE OF THE PINE TREE,

Obtained by a peculiar process in the distillation of the tar, by which its highest medicinal properties are retained.

It is the medicine that cures when all others have failed.

TAR CORDIAL.
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THE GREAT REMEDY FOR CONSUMPTION.
THE GREAT REMEDY FOR CONSUMPTION.
THE GREAT REMEDY FOR CONSUMPTION.
THE GREAT REMEDY FOR CONSUMPTION.

I am constantly receiving such certificates as the following, READ IT!

Dr. Wishart—Dear Sir:—I had a very dreadful cough and sore throat for one year, and my whole system was fast giving way, and I was prostrated on my bed with but little hope of recovering. My disease baffled the power of all medicines, and in a short time I must have gone to my grave, but thank God, my daughter-in-law would not rest until she went to your store, No 10 N. Second street and related my case to you, purchased one bottle of your Pine Tree Tar Cordial, and I commenced to use it, and in one week I was much better, and after using three bottles I am perfectly well, a wonder to all my friends, for they all pronounced me past cure. Publish my case if you think proper.
REBECCA HAMILTON,
No 1321 Wylie street, Philadelphia.

TAR CORDIAL.
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AN INFALLIBLE CURE FOR BRONCHITIS
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AN INFALLIBLE CURE FOR BRONCHITIS.

Mr. Wann says:—

Dr Wishart, Sir:—I had Bronchitis, Inflammation of the Lungs, Shortness of Breath, and Palpitation of the Heart in their worst forms; I had been treated by several of the most eminent physicians in Philadelphia, but they could not stop the rapid course of my disease, and I had despaired of ever being restored to health. I was truly on the verge of the grave. Your Pine Tree Tar Cordial was highly recommended to me by a friend; I tried it, and am thankful to say that, after using four large, and one small bottle, I was restored to perfect health. You can give reference to my house, No 968 N. Second street, or at my office of Receiver of taxes, from 9 A. M. to 2 P. M., corner of Chestnut and Sixth streets. JOHN WANN

Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.

READ THE FOLLOWING—

Mr Wishart—Sir:—I return you my grateful thanks for the discovery you have made in making a medicine that will cure Inflammation of the Lungs and Liver Complaint. When I commenced to use your Pine Tree Tar Cordial I was to all appearance, near my grave. I had been for a length of time spitting blood and would at times vomit it. My physicians (for I employed two) pronounced me past cure, but my sister had used your Pine Tree Tar Cordial, which did her so much good that she prevailed on me, as a last resort, to try it; and, thank God, I commenced to use it. I have taken twelve bottles and am perfectly cured, and am ready and willing that any person that is sick should call on me and I will tell them what your Cordial has done for me. All my friends and neighbors were utterly astonished at my speedy return to health, for they had seen me vomit blood in a clot at a state frequently. Publish my case, for I want every person that is suffering as I was to know of your invaluable medicine. Respectfully, JOHN VEANIS,
Crease street, six doors above Richmond street, Philadelphia.

TAR CORDIAL
TAR CORDIAL
TAR CORDIAL

WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.

Mr Wishart—Dear Sir:—Having been severely afflicted, for a number of years, with the gravel, my case was truly deplorable; often, for a week at a time, my family physician having to call twice a day to take my urine from me which caused me the most intense suffering, my whole system becoming deranged and debilitated, but, after hearing of your Tar Cordial, and the many cures performed by it concluded to try it, and am happy to say that from my commencing to take it I felt relieved, and now, after using three bottles, feel myself perfectly cured and most cheerfully permit you to refer to me, hoping to benefit others similarly afflicted.
JAMES SUERSE,
No. 1215 Crease street, Kensington.

WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL

Will positively cure the following diseases—Consumption if not beyond the power of medicine. Inflammation of the Lungs, Coughs, Sore Throat and Breast, Bronchitis, Asthma, Piles, Gravel, and is an unfailing remedy for Female Complaints.

Beware of Counterfeits.

To guard the public against spurious imitations, the name of the proprietor and a pine tree is blown in every bottle. ALL OTHERS ARE COUNTERFEIT.

Sold wholesale and retail at my Medicinal Depot, No 10 N. Second street, Philadelphia, Pa., and by druggists and storekeepers generally.

I can only give a few of the many thousands of certificates I am receiving in favor of this great Medicine, but I have had a quantity of them published in circular form, which I send free on application. Whether you conclude to give the Medicine a trial or not, send for circular. Price Fifty Cents and One Dollar a bottle.

Prepared only by the proprietor,
Dr. L. Q. C. WISHART,
Philadelphia, Pa

Wishart's Pine Tree Tar Cordial.

HONESDALE, Pa., June 24, 1859.

Mr Wishart, Dear Sir: I suffered excruciating agony for nearly two years from Neuralgia in the Breast, passing up into the Throat, Face, Head and Shoulders, which caused great weakness and debility of the whole system. The pain was so intense from it, as to be almost unendurable. So intense were my sufferings, that I was induced to try every remedy recommended by my friends, but found no relief. I had one of the best physicians in constant attendance for more than a year, but he failed to relieve me. Fortunately, through a neighbor, who had been cured by the Tar Cordial of a severe affection of the Lungs with constant cough, and general debility, (she being considered incurable) I was induced to try a bottle, and found immediate relief from its use. I only used three bottles which cured me entirely of the disease and restored me to perfect health, free from all Neuralgia, Pain, &c. I have induced a number of persons to try your Tar Cordial, for Consumption, Cough, Sore Throat, Female Complaints, &c and all have been benefited.

Receive this testimonial with my best wishes for the success of your truly wonderful Tar Cordial, in diminishing the ills which human nature is heir to.

I am most gratefully and truly yours.
ANNA R ORTSIGER.

You can refer to me at Honesdale, Pa., if you see proper

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PREPARATION.

"HIGHLY CONCENTRATED"
COMPOUND FLUID
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A POSITIVE AND SPECIFIC
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FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

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Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

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OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion,
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Weak Nerves,
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Dimness of Vision,
Hot Hands,
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Difficulty of Breathing,
Trembling,
Wakefulness,
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PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic*.

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THE GREAT DIURETIC
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BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life,
IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

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RESPONSIBLE AND RELIABLE CHARACTER
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Sworn and subscribed before me this 23d day of November, 1854.
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CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly plain the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

SHROUDING.

Mrs JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No 618 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No 532 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

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THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phoenix Union, No 8, D of T; from Northern Union, No 16, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Our Sisters' Union, of Carlisle, Pa.; from Mount Olive Union, No. 10, D of T.; from Vashmeale Union, No. 15, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Burrell; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dunbar; Grand Chaplain, Sister Hall

G. P. P., Sister E. Roberts,	G. P. P. Sister Asbeame,
" " E. Bowers,	" " J. P. Black,
" " M. H. Durey,	" " E. A. Clark,
" " E. Newman,	" " White,
" " E. Davis,	" " E. Hall.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, JANUARY 9, 1864. Vol. IV.—No. 2.—New Series. Whole No. 157.

THE CHRISTIAN RECORDER
Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern for paper, must be directed to Rev. Elisha Weaver, Box No. 2075 Philadelphia; and all matters sent by express, and to our city, must be directed to E. Weaver, No. 619 Pine St.

All articles or matter for the *Christian Recorder*, must be directed to E. Weaver, Box No. 2075, Philadelphia.

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Poetry.

TO THE TRINITY.

From John Cennick's "Sacred Hymns for the children of God in the days of their Pilgrimage." London, 1741.

Sovereign Father, Lord of might,
Source of uncreated light,
God, whom men and angels praise,
Ancient of eternal days!
Meekly Thee our souls adore,
Thy renewing grace implore;
Second life in us reveal,
Us, thy children, to Thee seal.

Holy Saviour, Son of man,
God before the world began,
Seated on the Father's throne:
One in power, in glory one:
Save us, for to Thee we pray,
Thee, the Life, the Truth, the Way,
Let our unbelieving cease,
Give us faith, and faith's increase.

Holy Ghost, anointing Dove,
Well of life, and God of love,
Breath of the immortal Sire,
Our uplifted hearts inspire.
Shed in us thy love abroad,
Seal, oh seal us sons of God:
Bring the Father's blessing down,
Then the heirs of glory crown.

Holy, holy, holy Lord,
Make us perfect thro' thy word;
All thy truths to us impart,
Make us after thine own heart!
Here let all thy fulness shine,
O create us all divine,
Let us to thy kingdom come,
Then receive thy children home.

CHRIST STILLING THE TEMPEST.

MATTHEW 8: 26.

FROM THE SAME, PART I., 1740

If Thou be in this heart of mine,
No tempest will I fear;
Nor hell nor death, tho' both combine
Shall drive me to despair.

In every storm I'll cry to Thee,
And Thou shalt say, *Be still;*
A present calm my eyes shall see
Obedient to thy will.

O let my anchor be thy love,
On Thee, my rock, made sure:
Nor winds nor storms shall me remove,
My faith shall firm endure.

O enter, Lord, my little ark!
Then, tho' the ocean roar,
Fearless for Zion I'll embark,
And safely reach her shore.

For the Christian Recorder.

Providence, December 14th, 1863

BROTHER WEAVER:—For the first time I pen a few lines for the *Christian Recorder.* You are at liberty to insert or reject, without offence on my part.

Last Wednesday was a day long to be remembered by our people in this city. According to announcement in the daily papers, our friends assembled at Camp Smith, (better known as Dexter's Training Ground,) to witness the presentation of a beautiful *banner,* procured by the *colored ladies* of Providence, for the 14th Regiment Heavy Artillery. The day was fine for the season, and it was a grand sight, to see hundreds wending their way to the camp from every direction, to participate in the pleasure of the occasion. At the time appointed, his excellency, Governor Smith, Lieutenant-Governor Ruddleford, Major-General Robbins, Adjutant-General Mauran, and his honor, Mayor Knight, with a number of other distinguished gentlemen, followed to the place designated. Mr. John T. Waugh stepped forward and took the staff in his hand, and made one of his most telling speeches, in behalf of the *colored people in general,* and the *ladies in particular.* Then addressing the soldiers, said: "I commit this banner to your charge on behalf of the *fair ones,* who I have the honor to represent in delivering their benediction."

Sergeant John A. Jenkins, of Co. A, received it in behalf of the regiment in a neat speech, and then turning to the commander, presented it to him. He said, in receiving it, he thanked the ladies for their beautiful gift, and added, he was proud to be honored with the command of such a body of men as was committed to his care. He then gave it to the color bearer, and marched to the line in triumph. Rev. Mr. Day was called on to make a few remarks. He said he could not refuse, when he called to mind the daring deeds of valor that the colored soldiers had performed since they had been permitted to act in their country's defence. After which they were reviewed by the Governor and the officers present, then followed the field drill, to the admiration of all good judges. The Major-General was heard to say to the Governor, it was the best drill he had ever seen on that ground. That, of itself, speaks volumes in behalf of our soldiers, when it is borne in mind that they have had no more than eight or *ten* weeks of practice. Thus ended one of the most imposing scenes of eighteen hundred and sixty-three, in this city, to the entire satisfaction of all who was connected with it.

Now a word for the *Christian Recorder.* I am pleased with many others that we, as a denomination, are waking up to the interest of our beloved Zion, in striving to keep pace with the times. I am glad to know there are others who do not like the word African to designate the church to which we belong. I hope and believe we have wise men enough to make a number of alterations in our discipline. I would like for one to have a collection of Scripture lessons *compiled,* to be read at funerals. There are almost as many forms as there are ministers—no two alike. We, as a denomination, have got the lead, and I hope shall keep it, and not let others supplant us. I have written more than I intended, when I commenced, and more than I fear will be worth printing, but I leave that for you to judge. Yours, R. PARKER.

For the Christian Recorder.

THE EVILS OF AMERICAN SLAVERY.

No. 2.

MR. EDITOR:—Again allow me the privilege of writing to your numerous readers on the above-named subject. And, hoping that it may be interesting to the numerous readers of the *Christian Recorder* to hear something of the cruelties practised in the South at no very formal period (but which we cannot say is practised to such an extent at the present time) we think we can safely say, as was said before, that "American slavery is the vilest thing beneath the sun." What we say may be strictly relied on as authentic. Even people of common-sense know that there is no mercy shown to the poor slave. It is said, that not many years ago, slaves might have been seen in Alabama without so much as a *single rag* upon them, shivering before the chilling blasts of mid-winter. Indeed, in every slave-holding State many slaves suffer extremely, both while they labor and while they sleep, for want of clothing to keep them warm. Often they are driven through frost and snow, even without shoes or stockings, until the path they tread is dyed with the blood that issues from their frost-worn limbs! And when they return to their miserable huts at night, they find not there the means of comfortable rest; but *on the cold ground they must lie, without covering, and shiver while they slumber!*

In connexion with their extreme suffering occasioned by want of clothing, we shall notice those which arise from the want of food. As the making of grain is the main object of their emancipation, masters will sacrifice as little as possible in giving them food. It often happens that what will *barely keep them alive* is all that a cruel avarice will allow them. Hence, in some instances their allowance has been reduced to a *single pint of corn each,* during the day and night, and some have no better allowance than a small portion of cotton-seed! And in some places the best allowance is a peck of corn each, during the week, while, perhaps, they are not permitted to taste meat so much as once in a year, except what little they may be able to steal! *Thousands of them are pressed with the gnawings of cruel hunger during their whole lives!*

Many poor slaves are stripped naked, stretched and tied across barrels or large logs, "and tortured with the lash during hours, and even whole days, until their flesh is mangled to the very bones." Others are stripped and hung up by the arms, their feet are tied together, and the end of a heavy piece of timber is put between their legs in order to stretch their bodies, and so prepare them for the torturing lash—and in this situation they are often whipped until their bodies are covered *with blood and mangled flesh,* and, in order to add the greatest keenness to their sufferings, their wounds are washed with "liquid salt!" And some of the miserable creatures are permitted to hang in that position until they actually expire; some die under the lash, others linger about for a time, and at length die of their wounds, and many survive and endure again similar torture. These bloody scenes are *constantly exhibited in every slave-holding country—thousands of whips are every day stained in African blood!* Even the poor females are not permitted to escape the shocking cruelties.

Now, Mr. Editor, any body knows that Southern slaves are over-driven and under-fed. Every body knows it to be one of the most common occurrences. No planter of intelligence and candor denies that slaves are very generally badly treated in this country. It appears to be a general rule on all regular plantations, that the slaves rise in season in the morning to *be in the field as soon as it is light enough for them to see to work,* and remain there until it is *so dark that they cannot see.* This is the case at all seasons of the year; so that, during the summer, they are in the field at least *fifteen hours.* This does not include the time spent in going and returning; that must be done while it is too dark to suffer them to work, even if the field—as is frequently the case—is a mile distant. It is literally true that the poor slave "never knows what it is to sleep till daylight."

Their suppers they generally have to prepare and eat after they return home, which, most likely, in the summer season of the year, takes them until nine o'clock; so that, in that case, they have not a moment for any other purpose, and can only obtain about seven hours' sleep, for it is said they are generally called about four o'clock in the morning, by the shrill noise of the same horn that calls the bloody hounds on the poor fugitive slave's track to "hunt him to death." It is said, that on the majority of plantations, the feeding supplies the demands of nature tolerably well, except in winter and at some other occasional times; but this is *only sometimes.* There is always a good deal of suffering on them, from hunger, in the course of the year. On many plantations, and particularly in Louisiana and among the French planters, the slaves are almost in a *state of utter famishment* during a great portion of the year. Let a man pass where they fare the best, and see fifty or sixty hands, men and women, sitting down on the furrows where their foot-cart happens to overtake them, and making their meal off a bit of corn bread and water, and he will think that it is rather hard fare.

I will now say a few words about treatment and condition in general. That floggings are very common and severe is known by every body; and that floggings for all offences, including deficiencies in work, are frightfully common and most terribly severe. *Rubbing with salt and red pepper is very common after a severe whipping,* as is known by everybody. The object, they say, is primarily to make it *smart;* but add, that it is the best thing that can be done to prevent mortification and make the *gashes heal.*

It is also known, Mr. Editor, that mangling, imprisonment, starvation, floggings, and every species of torture, may be inflicted upon him (the slave,) and he has no redress.

There are now in our land nearly two millions of human beings exposed, defenceless, to every insult and every injury, short of maiming or death, which their fellow men may choose to inflict by caprice, by grasping avarice, by brutal lust, by malignant spite, and by insane anger. Their happiness is the sport of every whim and the sport of every passion that may occasionally or habitually infest the master's bosom. If we could calculate the amount of woe endured by the ill treated slaves, it would overwhelm every compassionate heart—it would move even the obdurate to sympathy. There is also a vast sum of suffering inflicted upon the slave by humane masters, as a punishment for that idleness and misconduct which slavery naturally produces. Brothers and sisters, parents and children, husbands and wives, are torn asunder and permitted to see each other no more. These acts are daily occurring. The shrieks and the agony often witnessed on such occasions proclaim, with a trumpet tongue, the iniquity and cruelty of that system. There is not a neighborhood in the South where these heart-rending scenes are not more or less displayed. There is no village or road that does not behold the sad procession of manacled outcasts, whose chains and mournful countenances tell us that they are exiled by force from all that their hearts hold dear. Fellow-citizens, place yourselves in imagination, for one moment, with *heavy, galling chains* riveted upon your person; half naked, half starved; your back lacerated with the "knotted whip;" travelling to a region where your *condition through time will be second only to the wretched creatures in hell.* Old and aged grey-headed slaves have been stripped, tied up, and whipped with a cowhide—forty or fifty lashes—for no fault but absence for a few minutes too long when wanted. Such things we call cruelty, but they pass among slaveholders for nothing.

But, dear sir, there is still another cruelty, which was, more or less, practised at one time in the South, particularly in the most Southern States. In some sections of the South there is a great scarcity of water, and large cisterns are generally used to obtain water. Into one of these cisterns a slave is placed, who is obliged to toil for twenty-four hours without any sustenance whatever. The water is then allowed to reach his shoulders and neck. He is then obliged to pump to keep the water from rising over his head, as one moment's delay would prove fatal, as the water would rise above his head, and he would instantly be drowned. See him in his dungeon toiling for his life, who is afterwards obliged to undergo the lash again! What is life worth to him? This punishment is generally inflicted on runaway slaves. Think of it, and may the day be not far distant when these vile persecutors shall reap the reward they so richly deserve!

There is not even the least respect shown to the women. They have been known to expire under the lash, and to undergo any punishment a slave-holder may deem proper to inflict, no matter how severe or disgraceful it may be. They return to their huts at night sick, weary, and faint at heart, where, in most cases, they are obliged to undergo the torments of their wicked persecutors.

But there is yet another horrible punishment to which slaves are generally subject, which is, "THE STOCKS," which is most too horrible to describe, and which is thought by planters to be the worst means of punishment, as it very often results in death. A negro is placed in a sitting position, with his hands made fast above his head, and his feet in the *stocks,* so that he cannot move any part of his body. In this condition and misery they are left all night; and it is seldom the case they are found alive in the morning.

Such, Mr. Editor, is the system of slavery, as at one time practised in the United States, but which we cannot say is practised to such an extent at the present time. No man can conceive the miserable life they lead, only those that have experienced it. Oh, if the miserable men and women, now toiling on the plantations of the South, could know that thousands in the *Free States* are praying and striving for their deliverance, how would the glad tidings be whispered from cabin to cabin, and how would the slave mother, as she watches over her infant, bless God, on her knees, for the hope that this child of her day and sorrow might never realize, in stripes and toil and grief unspeakable, what it is to be a slave!

There is a certain class of people in the North, who are continually condemning the colored people. They will not let an opportunity pass them to openly insult, condemn and vent their spleen upon them—even going so far as laying violent hands upon them, as we have it illustrated and pictured in the "New York Riots." We were acquainted with a very respectable colored gentleman, who lived in North Second Street, William Burgh, who was murdered in cold blood by these demons in human shape, because he had the misfortune of being different to them in color. They could not convict him of any crime to any person, not even to a child. But what can we expect of such a low class of people as participated in the "New York riots?" Such are "copperheads" and *traitors* to this country. Not content with raising a riot, but they must also and wreak their vengeance upon the poor colored people. They dared not commit such depredations before this cruel and ungodly war. However, we hope the time will soon arrive when there will be no more rioting, but equal rights, equal citizenship, free speech, and freedom to all mankind.

Again, for all this the poor creatures are driven around, not like human beings, but like dogs. But we hope the time will soon dawn upon them, when they shall be proclaimed throughout the land they have fought and bled for, as free men. This glorious land is called the land of the free. Then why do we permit *slavery* to reign within it? The glorious year of '63 will be ever memorable to the colored people as the year when the President of the United States issued a proclamation to the colored slaves, giving them their freedom. May Abraham Lincoln, the "rail splitter," live in the hearts of the people, whose rights he has so gloriously defended, forever!

Would that we had more such men as the martyr John Brown and his followers, who sacrificed their lives in defence of the slaves and colored men generally, in battle for the colored man's rights and the *Union!* All the colored people want are leaders. Have not the colored men, as soldiers, proved themselves capable of defending and fighting for their native land? Even the deadliest and most double-dyed "copperheads" cannot point out to a single instance where the colored troops have not proved themselves victorious over vastly superior numbers of the Southern chivalry and boasted lords of the land. Have not the colored men fought hand-to-hand in conflict with their former masters, and proved themselves [slaves though they were] vastly superior to them? At the beginning of this rebellion slaves were compelled to fire the cannon and small arms, and do everything that their masters wished, against the Northern people, who were fighting for them and their freedom. Behold the masters standing over the poor, trembling slave, with drawn sword, or revolver cocked, compelling him, on the pain of instant death or torture, to fire upon the white friends who had come to strike off the shackles of slavery which bound them, not to masters, but to demons in the form of flesh and blood. However, we hope that the time is fast drawing nigh when these boasted Southern masters will be conquered, and the ringleaders severely punished, and the glorious old *Union* restored again to its old proper standard of peace and prosperity. When this is done, there will be a glorious thanksgiving throughout the land, and *colored men* will have rights to be respected as well as white men; and God will look down upon them with his ever-blessing Spirit, and there shall reign throughout the land peace, love and prosperity, and America shall be the pride and envy of all nations throughout the world.

Yours, to the success of the *Christian Recorder.*

WATCHMAN AND WITNESS.

Philadelphia, Jan 1, 1864.

For the Christian Recorder

THE AFRICAN CIVILIZATION SOCIETY.

MR. EDITOR:—As a matter of interest to your numerous readers, I send you a few lines in relation to the above named society. Through the energy and zeal of Rev. H. M. WILSON, its indefatigable secretary, and the unwearied labors of Rev. R. H. CAIN, a series of meetings have been held with the most satisfactory and useful results. It has been my privilege to attend several of these meetings; the first one was held in the Fleet St. A. M. E. Church, over which Rev. Mr. Cain presided, and which, by the way, is a monument of his untiring industry and fidelity to the great principles of religious freedom and progress. The meeting was held on Sabbath evening, when the large and beautiful audience room was filled with one of the most intelligent and deeply interesting congregations that we have seen for a long time. The President of the Society, Rev. G. W. LeVere, presided, and gave an interesting account of the visit which several gentlemen, officers of the society, had made to Washington, and of their highly satisfactory interview with President Lincoln.

A full and thorough expose of the constitution and of the history of the society was then made by its efficient secretary, Rev. H. M. Wilson, after which, Rev. Mr. Cain electrified the whole audience with a speech, brilliant with gems of history, radiant with flashes of poetry—massive with argument, and thrilling in its appeal to the heart and conscience; in the language of another, as applied to THEODORE D. WELD.—"He was as eloquent as an angel, and as powerful as thunder." "He was monarch of all he surveyed;" "there was none to dispute."

The following resolutions, which have been presented at these meetings, will show the spirit and designs of the friends of this Society. They were presented by Rev. Amos G. Beman, who submitted some remarks in connexion with them.

Resolved, That the principles of the African Civilization Society commend themselves to the Christian and the Philanthropist, and in the field to be occupied and the work to be done,—the object to be accomplished, and the results to be anticipated under the inspiring teachings of Divine Providence and the word of God, we give ourselves to this noble work in the employment of all the means which God has placed in our hands, and which, by the blessing of Heaven, will accomplish our great purpose.

Resolved, That in view of the principles and object of this Society, and the fields open for its permanent usefulness, the trustees and managers should make strenuous efforts to add to its annual membership, five thousand persons each year, as an efficient mode of increasing its benevolent and Christian operations.

Resolved, That in the facts in our history, and in the promises of the Divine Word, and in the commands and spirit of the Gospel, we find a source of rich instruction, and of inspiring power to strengthen our faith, and to brighten our hopes while laboring for the good of our race and the world, through the agency of the African Civilization Society.

Meetings have been held in the Baptist Church at Weeksville, in the Seventh Avenue Presbyterian Church, New York City, and in the A. M. E. Church in Weeksville, and in the Zion's Church 16th street, New York City, at Harlem, and in Old Zion's Church, in New York; at which the pastors of these churches have manifested their intelligent sympathy with the objects of the society.

It has been pleasant to meet such Christian brethren as Rev. *Bundick, Thomas, Leonard and Talbot,* and most of the good brethren and sisters who have become yearly members, and have contributed liberally to sustain the Society, and to cheer on those who are at work for the elevation of the descendants of African ancestors, wherever they may be found.

Trusting in God, may the brethren and friends of this Society go forward until all "shall know the Lord, from the least unto the greatest."

PETER.

New York, Dec. 28th, 1863.

DIVINE TRUTH.—Not more necessary are constant supplies of water to the growth of vegetation in the sultry regions of the East, than the influences of divine truth to the existence of human happiness. If a tree, planted by the margin of a refreshing river, is proof against the heat of the sun, or the unfavorableness of seasons, he, also, who into a well-prepared heart, receives continual infusions of religious wisdom, is flourishing and happy amidst all the inconveniences of life. BY JEBB.

From the New York *Tribune* of the 4th inst. we clip the following, which is plain straight out talk, right in the face of all opposition. He speaks out boldly and fearlessly. And why so? Because God owns and blesses the truth.

BORROWING TROUBLE.

There are Thirty-two Millions of People this day in the United States, whereof Four Millions—one eighth—are wholly or partially of African origin. Suppose this eighth were legally free, are we Twenty-eight Millions of Whites afraid of them? What harm could they do us? What need we apprehend from them? Are we not at least as strong, as wise, as skilful, as intelligent, as brave, as they? If we are, what need we dread at their hands? What need of shackling them for our own safety?

If we do not assail nor oppress them, why should they attack us? What possible reason would these Four Millions have for picking a quarrel and forcing a fight with Twenty-eight Millions, if we accord them the common rights of Humanity?

Have there been Negro Conspiracies and Insurrections in the South? Yes; because of Slavery. There was a Negro Conspiracy in this city, when ours was a Slave State; there have been none since it was Free. Our colored population are peaceful and loyal. And as to attacks on *them,* they emanate from the most brutal and degraded of our Whites, and are instigated by traitors for traitorous ends. The negro-hunts and worse outrages on Blacks here last Summer were prompted by sympathy with slaveholding treason, and nothing else.

Why is it, in this Nineteenth Century after Christ, that men talk in a Christian land of the incompatibility of two races of men living in the same community? Are we cannibals or Thugs? We feel not the least intimation of a wish to kill, maim, maltreat, or insult our neighbors or fellow-citizens because of the color it has pleased God to give them? *Do you?*

But there is an invincible repugnance between Whites and Blacks, it is said, which prevents their forming matrimonial or other intimate relations, and so—

So what? The Astors and Stuyvesants, we understand, are not accustomed to intermarry or even exchange invitations to dinner with the denizens of Mackerelville or Mulberry street, some of whom are as good Christians and as good men as they are? What of it? It is the very essence of liberty that such intimate associations should be matter of choice on both sides. We all gladly associate with some of our neighbors and avoid intimacies with others. Only a senseless, grinding tyranny could change this. In prison, each enjoys or endures the company thrust upon him; in freedom, attractions and repulsions have scope and just respect.

But *political* equality—how can Whites endure *that?*

We answer—They *did* endure it, till very recently, without a suspicion that it hurt or annoyed them. When this was a Slave State, Blacks, having the requisite property qualification, voted the same as Whites. They did so in North Carolina and in Tennessee, until a time far within *our* remembrance. We believe they did so in Virginia. John Bell was largely helped by negro votes when he ran Felix Grundy out of Congress. Judge Gaston judicially affirmed the political rights of blacks to be the same as those of whites in North Carolina less than forty years ago. Voters of partially negro blood abounded in Louisiana from 1850 to 1860; and, as they generally went the Democratic ticket, there was no objection. *Slavery* in its endeavors to be logical and consistent, deprived free blacks of political rights in most Slave (and some Free) States thirty to forty years ago; had it been less alarmed or endangered, it would probably have forborne.

—'What! do you hold that every Negro should vote?'

—No; nor every White. We don't believe that men who prey upon the community, for instance, have any natural or moral right to vote. Nor Idiots. Nor lunatics. Nor any one whose vices or crimes render him a foe to the public weal. Nor any one whose ignorance or incapacity renders him more likely to do evil than good by voting. So far as Negroes (or Whites) belong to any one of these classes, we would not have them vote. It is a burning shame that professional thieves, blacklegs, keepers of houses of infamous resort, &c., &c., are voters in our City, and exert a good deal more political power than so many industrious, useful, law abiding, God-fearing citizens.

—'Then what would you have?'

We would have the laws regard and treat every man according to his intrinsic qualities. If the community say that a man should be able to read to qualify him to vote, we do not object. Establish any moral or intellectual qualification you please, and we make no objection to its enforcement, though it exclude nineteen twentieths of all the proscribed race. But we *do* object to Government founded on color. If we are to enjoy political franchises which are denied to our neighbor, we would hold them by a tenure of intrinsic, not superficial, superiority.

—Hence we rejoiced that the Unionists of New Orleans, at their recent delegate meeting, admitted a representative of Colored Unionists. They were eminently right in doing so; they will ultimately prove to have been wise. Withhold the suffrage from ignorant, indolent, vicious Blacks, if you will, but adopt a system which will enable and encourage every sane and sensible man to qualify himself for a voter by Industry, Thrift, Morality, and Intelligence. Put the new wine in new bottles, and let your "reconstruction" be broadly based on Justice, Humanity, and Freedom.

For the Christian Recorder.

THE COLORED SOLDIERY AND THE COLORED PEOPLE

MR. EDITOR:—This subject demands at the hands of the Pulpit, the Press, and the People, much more attention than it has hitherto received. It is of infinite importance to us as a people to know how and why we are being disposed of, to know what are the advantages and disadvantages to us of that disposition.

The time has gone by when we should be regarded, or regard ourselves as the mere clay for the potter, or the mere instruments in the hands of the skilful operator, to be used at his will, and for his own behalf. The colored people as a unit, in this country, to-day is a power, and the sooner they know it, and the country know it, the better. As such I claim for them no undue advantage or favors, but a fair chance. Is this being given? Let us see. Take for example the colored soldiery. In the commencement of the rebellion we were very coolly told that we were not wanted, that we should not be permitted to aid in defence of the Government. But in a space of time so brief that it challenges the amazement of the civilized world, are we called upon, and that right lustily to grasp the musket and go forth and aid with all our might and soul in rescuing our country from her great peril. This is right. It should have been so at the outset. But late as the call came, cheerily and well have we responded to it. At least 50,000 colored soldiers are to-day in the field, and well prepared are they to do them country service. But how has this noble response been met? I speak not now of the unequal *bounties* and *monthly* pay, because I trust the *general* government is about to deal fairly in that respect, but of the more immediate and unequal aspects of the case. These 50,000 soldiers leave behind them, in the background, fathers, mothers, wives, children, friends, advisers by the thousands, to whom they have their life-long looked or been looked to for guidance and counsel.

And now I put it—how many of these leaders of our people have been assigned to this army of 50,000 colored men? How many colored chaplains have they among them? Out of the intelligent and business colored men how many sutlers have been appointed? How many army contractors encouraged? How many of the advantages of even recruiting colored men have there been meted out to them? How insignificant is the highest and best office the colored man can at present hold in these very regiments composed of his own fellows, and of which he is a member! The white man, because he is white, (often inferior to himself,) outranks the colored soldier even in his own regiment; the white chaplain, usually third-rate, is not unfrequently forced upon him because he is white; the white man is detailed to be the chief in the business of recruiting the colored soldier, only because he is white. Yes, in some instances the very scoundrels who were clubbing, burning, and hanging upon trees, and up to lamp posts, and making the streets of New York run red with the blood of colored men in July, approach them in December and January to enlist them, and to our shame, be it said, have too often succeeded. Even the right to do petty peddling at colored camps we see granted to white men over the heads of colored men. Now all this may not be the result of positive design, but it is nevertheless facts.

We have said that these 50,000 colored soldiers leave behind them thousands of their relatives and connexions. This is eminently true in the Southern States, and what a vast population is there left to be looked after. To be instructed spiritually and mentally. And who is doing it? The white man and the white woman. To go to Africa. They tell us we are the only ones that can at all instruct and elevate spiritually and mentally our colored brother and sister. I own the field not so large there, nor does it pay so well. Here it is somehow or other found out that we are not quite equal to the task of promoting the elevation of our colored brethren. One thing I do know, the field here is large; the harvest is plenteous, and the labor pays.

We are told, moreover, and that truly, that we are behind the dominant class; and if we are ever to be fitted to become full members of the American Republic, we must be elevated up to the level of that class. And those who so speak, say with equal truthfulness, that, to show equal capacity, the work must be our own—that we must bring ourselves up.

Failing in this, they say we fail to show equal capacity, and our status must be below that of the dominant class. We shall find, if we are not very careful, that we, as a class in the United States, have had a change, and not a reform—a change of masters—of Southern for Northern ones.

Now I put the question to every philanthropist, every well wisher of the country, and the people of color, if they expect the colored people to rise without a fair field and a fair fight. If they expect the colored people to promote their elevation, if the work of that elevation is committed to the hands of those of the dominant class, and cut out, and fitted, and shaped to entirely answer the interests of that class. However, anxious, good men everywhere may be for a contrary effect, both in the colored army and among the colored people under the system at present inaugurated, the result can not be otherwise. And we say to such men, if you want the full co-operation of the colored people, you must fully employ the colored people. If the country requires the aid of our strong armed men, and we have them, those seeking them must give place and preferment to men of character, worth and influence, among colored people, just as you do among our Dutch or Irish, or American citizens, when requiring their aid. Give us from among the colored people, chaplains, officers, sutlers, matrons, nurses, teachers, recruiters, contractors, traders, surgeons, if you would have our hearty co-operation. But it was not our intention to enter upon a discussion of the subject. We simply aimed to call attention to it. We hope the pulpit, the press, and true men everywhere will give it that attention it demands, to the end, that a reform may be effected.

"ETHIO."

For the Christian Recorder

WORK OF GRACE AT CAMP STONEMAN.

A religious interest has lately been manifested at the meetings of the Christian Commission among the dismounted cavalry at Camp Stoneman, near Washington. About seven to eight thousand of these cavalrymen are collected here, representing almost every State of the Union. The hospital tent, holding some 250 to 300 has been crowded. Cases of awakening have occurred almost every night for several weeks past. The Rev. John Allen, of Farmington, Maine, has been laboring with great success. He has recorded the names of 160 who have been hopefully converted within the last five weeks. Some of the cases are most interesting. Backsliders have been reclaimed, and the usual attendants of a work of grace have been seen and rejoiced in by those who have labored there.

AN ENTERPRISING SABBATH-SCHOOL.

The Sabbath-school children of Pittsburg are emulating the good example set them by their parents and friends, in laboring for the spiritual and temporal welfare of the soldiers, through the Christian Commission. On Thursday evening, December 3d, the Sabbath-school scholars of the Rev. Dr. Jacobus' church, Pittsburg, gave an entertainment for the benefit of the Commission, one of the results of which was the reception, by Mr. George H. Stuart, President of the Commission, of a check for *two hundred and twelve dollars.*

This is certainly a noble example, but it is not above imitation. There are as large Sabbath-schools in the country as that of Rev. Dr. Jacobus' church, and there is no reason why they should not contain as enterprising and patriotic teachers and scholars. Entertainments like this with similar results, would add considerably to the funds of the Commission, and be the means of doing much good to the soldiers.

SYMPATHETIC LYING.

Let us, then, examine some of the forms of sympathetic lying.

One of them is that of over liberal praise. That a person is always ready to extol others, and was never heard to speak ill of any-body under the sun, appears to some the very crown of excellence. But what is the panegyric that has no discrimination, that finds any mortal faultless, or bestows on the varying and contradictory behaviors of men an equal meed? To what does universal commendation amount more than universal indifference? What value do we put on the lavish regard which is not *individual,* or founded on any intelligent appreciation of its object, but scattered blindly abroad on all flesh, as once thousands were vaguely baptized in the open air by a general sprinkling, and which any one can appropriate only as he may own a certain indeterminate section of an individual township or unfenced common? To have a good word for everybody, and take exception to nothing, is to incapacitate one's self for the exquisite delight of real fellowship. We all know persons who seem a sort of social favorites on account of this gracious manner which they afford with such mechanical plenty. But what a dilution and deterioration their external quality of half-artificial courtesy becomes! It is handing around sweetened water, instead of tasting the juice of the grape. It is pouring from a pail, instead of opening a vial of sweet odors. This broadcast and easy approval lacks that very honesty which, in the absence of fineness, is the single grace by which it could be sanctified.

The same vice affects more public concerns. Of what sheer hypocrisy eulogistic resolutions upon officers leaving their posts in Church or State are too frequently composed! The men who are tired and want to get rid of their Representative or minister are so overjoyed at losing sight of him, that they can set no bounds to their thankful exaltation of his name! Truly they speed the parting guest, wish well to the traveller from their latitude, and launch with shouts the ship of his fortunes from their *ways!* —They recommend him as a paragon of genius and learning to all communities or societies who want a service in his kind. How happy both sides to this transaction are expected to feel, and how willing people are sometimes to add to the soft words a solid testimonial of gold, if only thus a dismissal can be effected! But are not the reports of the committees and the vote of the meetings false coin, nowhere current in the kingdom of God, circulate as they may in this realm of earth? Nay, does not everybody, save the one that receives the somewhat dubious and left-handed blessing, read the formal and solemn record with a disposition to ridicule or a pitying smile?

How well it is understood that we are not to speak the truth, but only good, of the dead! How melancholy it is, that *lying* has come to be so common an epithet for the gravestone we set over their dust! How few obituaries characterize those for whom they are written, or are distinguishable from each other in the terms of their funeral celebrations of departed virtue! How refreshing, as rare, is any of the veritable description which implies real lamentation! But what a suspicion falls on the mourning in whose loquacity we cannot detect one natural tone. As if that last messenger, who strips off all delusions and appearances, should be pursued and affronted with the mockery of our pretence, and we could circumvent the angel of judgment with the sentences of our fond wishes and the affectation of our groundless claims! As if the disembodied, in the light of truth, by which they are surrounded and pierced, could be pleased with our make-believe, or tolerate the folly of our fictitious phrase! With what sadness their purged eyes must follow the pens inditing their epitaphs, and the sculptors' chisels making the commonplace of fulsome commendation permanent on their tombs! What vanity to their clear ears must be the sonorous and declamatory orator's breath! Let us not offend them so. They will take it for the insult of perfunctory honor, not for the sympathy it assumes to be. *Nothing but good of the dead,* do you say? *Nothing but truth of the dead,* we answer. *Do not disturb their bones; let them rest easy at last,* is the commentary on all keen criticism of those who have played important parts in life, and whose influence has perhaps been a curse. No, we reply, their bones will rest easier, and their benedictions come to us surer, for our unaffected plain-dealing. The trick of flattery may succeed with the living. Those still in this world of shadows, cross-lights, and glaring reflections may be caught by the images we flash upon them from the mirrors of admiration we swing in our hands. But they who have laid down all the shows of things with their own superficial countenances and mortal frames cannot be imposed upon by the farce of adulation we make up. They who listen to that other speech, whose tones are the literally translated truth, cannot be patient with the gloss and varnish of our, at best, imperfect language. Let their awful presence shame and transfigure, terrify and transport us, into reality of communication akin to their own! "I will express myself in music to you," said a great composer to a bereft woman, as he took his seat at the piano. He felt that he could not manifest otherwise the feeling in him that was so deep. By sound or by silence, let it be only the conviction of our heart we venture to offer to spirits before whom the meaning of all things is unveiled!—*Atlantic Monthly.*

MY TIMES ARE IN THY HAND.

Father, I know that all my life
Is portioned out to me,
And so the changes that may come,
I do not fear to see;
But give me, Lord, a present mind
Intent on pleasing Thee.

I ask Thee for a thoughtful love,
Through constant watching wise,
To meet the glad with joyful smiles,
And wipe the weeping eyes;—
A heart my neighbour's griefs to share,
And sooth, and sympathise.

I would not have the restless will
That hurries to and fro,
Seeking for some great thing to do,
Or secret things to know,
I would be treated as a child,
And guided where I go.

Wherever in the world I am,
In whatsoe'er estate,
I have a fellowship with hearts
To keep and cultivate,
A work of lowly love to do
For God on whom I wait.

I ask Thee for the daily strength
To none that ask denied;—
Wisdom to blend with outward life
While keeping at thy side,—
Content to fill an humble place
If Thou be glorified.

And if some things I do not ask
Thy bounty grants to me,
So may my soul be filled the more
With grateful love to Thee—
And careful less to serve Thee much
Than please Thee perfectly.

Briars obstructing every path
Still call for patient care,
There is a cross in every lot,
To call for earnest prayer.
But, Lord, the heart that leans on Thee
Is happy every where.

In services which love appoints,
There are no bonds for me,
Let but my heart be taught "the truth,"
That makes thy children "free"
For where thy quickening Spirit is,
Is perfect liberty.

From "Hymns of the Age," altered.

The Christian Recorder.

Philadelphia, Saturday, Jan. 9, 1864.

LOOK HERE, SUBSCRIBERS!

Two dollars and twenty-five cents per year! Paper is again on the rise, but the Christian Recorder will remain at the present rate, $2 25. We wish now to say to our kind subscribers, that the most of your subscriptions end on the 1st of January, 1864. In view of this fact, we say to you all in time, do please have your $2,25 ready; lay it by, good ladies and gentlemen, and may it be waiting for us on the first day of the new year in the Philadelphia Post Office, box, 2975. To insure the success of the Recorder, we ought to have at least one thousand dollars to commence the new year. Dear subscribers, there has never been a time in the history of this country, when a paper like the Christian Recorder was of so much importance to both white and colored people. Aside from all other matters concerning us, Wilberforce University, of which information is often wanted throughout the country, east, west, north and south, the Christian Recorder can give that information. Then let subscribers be sure and have his or her money by the first of the year. Already some have sent in their subscriptions for next year. Who will do likewise?

HYMN BOOKS! HYMN BOOKS!!

We will say to our brethren that we are entirely out of hymn books, and there being such a demand for them, we have borrowed money to get out a hundred or so more for the holidays, and will be ready by the time this paper reaches you, and in order that we may have the money paid back to our creditors, who want the money immediately, we have fixed the prices as follows: bound in sheep skin, sixty cents; roan, eighty cents; plain roan, one dollar; extra, one dollar and ten cents. Let the brethren call their people together, get the money from those who want books and the price they want to pay, receive it from them and send it to us, and we will acknowledge the receipt of the same. We intend that there shall be no excuse for the brethren for hymn books.

A HUMANE APPEAL.

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies, and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they cannot be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousand in the Western departments. We want to send them our paper, that they may have more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 619 Pine St. Send any amount from $1.00 to 50 cts. by express, and it will be very gratefully received.

Dec5—3m ELISHA WEAVER, ED.

INFORMATION WANTED.

Can any one inform me of the whereabouts of Miss Susan Onely, who came from Virginia, in the year 1847, to the City of Philadelphia, Pa., and was raised principally by a Quaker family, by the name of, Willetts, who reside on the corner of 5th and Callowhill Sts., Phila. The last account we heard of her, was, that she had gone somewhere in the State to live. Any information of her whereabouts will be thankfully received by her brother, John E. Onely, No. 23 Chapel St., Brooklyn, L. I., or at the office of the Christian Recorder, 619 Pine Street, Philadelphia. 3m.

INFORMATION WANTED.

Can any person inform me of the whereabouts of Miss Rebecca Dowden, of Philadelphia, formerly of Baltimore, Md.? She has been residing in Philadelphia. Her sister-in-law, Mrs. Elizabeth Field, died in Woodstown, N. J., about three years ago. Her daughter, Harriet Dowden, is deceased. The estate of the parties is to be settled, and the presence of Elizabeth Dowden is necessary. Any information concerning her can be left in Montcalm street with Mr. Alexander Toscas, or at No. 619 Pine street.

(Signed) MRS MARY DOWDEN,
Baltimore, Md.

QUARTERLY MEETING.

We give notice to the friends and the public generally, that there will be a Quarterly Meeting held on Sunday, Jan. 17th, 1864, in the hall on Lombard Street, near the S. E. corner of Broad.

THOMAS H. CHURCH, *Missionary.*

ACKNOWLEDGMENTS.

James Thorp, Newark, N. J., for last and this year,	4 50
Rev. Richard Bridges, Springfield, Ills.,	2 25
do do. for the benefit of soldiers, in papers,	50
John Garret, per Miss Julia Wilkinson, Richmond, Indiana,	1 00
Mrs. Ann Wilson, do. do	2 00
Susan Galloway, per Miss Julia Wilkinson, Camden, Ohio,	2 00
James H. Hill, Baltimore, Md.,	1 00
Rev. George A. Rue, Boston, Mass.,	4 00
Miss Mary Davis, Burlington, N. J., last year's balance,	1 00
Miss Matilda Green, Leiperville, Pa.,	1 00
R. H. Triving, Circleville, Ohio, per Rev. R. Cooper,	1 25
John Dickerson, do do	1 15
Also, for papers sold,	1 10
Wm H. Nethees, Newport, R. I., per Rev E. T. Williams,	1 25
Also for papers,	2 25
Aaron Byard, Haddonfield, N. J.	2 25
Thos. Stukely, do do	1 10
Rev. Wm Winder, Freehold, N. J.,	1 25
Wm. Whipple, Columbia, Pa, for to send the *Recorder* to soldiers,	1 00
Rev. B. Bridges, Springfield, Ills, for soldiers,	50

THE CHRISTIAN COMMISSION.

The Christian Commission, of Philadelphia, with George H. Stuart, President, at the head, is doing a great work for the soldiers and the country. All honor to its name and managers. A better man could not have been made the honor of so noble a cause, than Mr. Stuart, may the Lord bless him in his noble effort. Also, the Secretary and every one connected with the Christian Commission of our city.

THE SANITARY COMMISSION.

This great society is also doing its share of the great and good work. Mrs. Grier, who is at the head, is one of the most efficient female workers in this cause; her equal is not surpassed. She too, knows how to sympathize with soldiers alike in the field; whether they be colored or white, it is all the same with her. May Heaven smile upon her.

TAKE NOTICE.

We call our readers' attention to a very important article, which will be found in another column of our paper.

As it regards the interests of our people, for their mental, moral and religious elevation, as well as our own pecuniary interest, it is true, the article is pretty strong in language, but as it has no reference to the innocent, we cannot object to it. We must admit, that the article is well timed, and in the main, true. Although there are, as we believe, some noble exceptions, yet the past as well as the present, indicates usurpation over the colored people by the Anglo-Saxon race. This ought not to be, as God is the maker of all, and declares, that He is no respecter of persons. It is a significant fact, that the white race has had the predominance over the colored race so long, that it seems hard with some, and perhaps most of them, as not so much as wanting to allow them to occupy a position, considered to be of any note, whatever. But we will just say, that this state of feeling will have to be done away before this war is over, for if God is in it; He will never let it end, until it ends with equality and justice.

DISAPPOINTMENT AT UNION A. M. E. CHURCH.

It was published, in our paper, that we would preach in Union Church, on last Sabbath night, and take up a collection, for the benefit of the book concern and paper. But, we are sorry to say, notwithstanding that it was the hour agreed upon by Elder Stanford and myself. At a late hour on Saturday night, he informed me, that the trustees objected, for two very unjustifiable reasons, which we will not mention, but we would like to know who has charge of the pulpit, the elder in charge or the trustees?

Elder Schureman has set apart the 3d Sabbath in this month, at 3 o'clock, P. M. We will see whether he will back down. Brethren, we need help, and if we are to meet with such disappointments, we had better stop.

A CHAPLAIN'S LETTER.

This letter is from Rev. H. M. Turner. He has not authorized us to publish it, but we do it for some good. First, let us say to brother Turner, that ever since he has been appointed chaplain, we have been sending him the *Recorder* to his address, and it is seemingly strange to us, that he cannot get it, for we know it is mailed every week. Brother Turner will please repent in sackcloth and ashes.

Camp near Portsmouth, Va., Jan. 4th, 1863.

REV. E. WEAVER—*Dear Sir:*—I have written for the *Recorder* some four or five times. First, because I wanted to see what it was saying; secondly, because I wanted to get it in circulation through our regiment; thirdly, because I have learned to love the *Recorder* and respect its Editor, and therefore desire to give it all the patronage possible. But inasmuch as you are determined to keep it out of my reach, I now most willingly grant you your desire, but will say that I have employed Mr. Henry P. Jones, a teacher in my regiment, from Washington, to write for your paper, as there is as much going on here, that I know would be interesting, and would greatly enhance its value.

Mr. Jones, by your permission, will both write and act as agent for you, if it is desired by you. I would farther say, that it would be of great value to you and your cause, to visit Portsmouth and Norfolk, provided you could come and stay about two weeks. I am confident you could get any quantity of subscribers. I think if you would come down in about ten days, when the troops are to be paid off, it will be worth one or two hundred subscribers. Our regiment is in Portsmouth doing provost duty.

Very truly,
H. M. TURNER.
Chaplain 1st U. S. Col. Troops.

A very interesting letter was shown to us a day or two ago, from one of the soldiers of the 3d Colored Regiment of the U. S., on Morris' Island, S. C.

It was in relation to a box of cakes, preserves, pickles, candies, tooth brushes, tobacco, &c., by one of our good and generous young ladies. The brave fellows were so thankful that they could not refrain from writing to her. By her request we keep the name concealed.

PHILADELPHIA HERALD.

This is the name of a new paper in our city. We have received Vol. 1., Nos. 1 & 2, for 1864. It is a medium size, and is to be devoted to the interests of our people. It is published every Saturday, at No. 443 N. Third St., Philadelphia. at $2 per annum, by Mr Parker T. Smith, who was formerly connected with the Anglo-African. We wish him and those connected with him, great success for the continuance of the *Herald.*

THE CHRISTIAN RECORDER AND ITS SUBSCRIBERS.

We again say to you, if you want the *Recorder* to live, you must send in your subscriptions to us. You all want to hear from your fathers, brothers and uncles, in the war; then you must take the *Recorder*, by sending in your $2 25

RICHMOND, INDIANA, NOT ASLEEP.

Miss Julia Wilkinson informs us in her letter, that they have organized a Soldiers' Aid Society, and that they (the ladies of course) held a festival, and realized the handsome sum of one hundred dollars. Good for them!

FAIR AT SANSOM ST. HALL.

The Ladies' Fair, for the benefit of the soldiers, closed last Thursday night. They were well patronized and hope they done well.

We advise our readers to read this article, and see the logical ideas laid down for colored people.

CAN FREEDOM MAKE ANY DIFFERENCE IN THE NATURAL INFERIORITY OF THE NEGRO?

VICTORIA, V. I., Nov. —, 1863.

MR. EDITOR:—In your paper of a recent date I read an article calculated to degrade the negro race. In a subsequent number I read another article in answer to the first, but in which the pen that undertook the noble task was very light in its arguments and very indulgent; it scarcely vindicated its injured client, much less did it wound the aggressor. Add to this deficiency the unquestionable duty of every negro, in whose bosom the waves of dignity and manly feeling arise, to join his fellow sufferers in their efforts to repel the common enemy; and you will find the reasons I have for making the following observations, for which I solicit the columns of your honorable paper.

Can freedom make any difference in the natural inferiority of the Negro? is the question. Let us examine it.

I will make no merit of that *natural inferiority* which the questioner, indirectly, establishes in the Negro: such vulgarity is a monstrous abortion of the peripatetic, is worthy of the judicious critic. Science does not acknowledge such relations in mankind—good sense rejects it. If the covetousness and evil instincts of our foes have succeeded in pressing us with humiliation and slavery, their imagination shall always be powerless to lessen human nature in its essence.

But in speaking of freedom—if this word is to be taken in its most strict acceptation—(the sole one that it admits in the present case,) should it mean domestic emancipation and nothing more, the correctness of the contrary opinion would appear incontestable to me. In fact, what is the difference between the slave and the free negro, in the United States of North America? The former, ignobly divested by his oppressors of human personality, brought down to the condition of things, is constituted as property in a man, it is true, but the latter is not in a better condition. He is unprotected by the laws, or by their instruments; he is living under the tutelage of an antagonistic race, whose principal tendency is to weaken and destroy his pupil, who throws a malignant apple amongst his race, indulging him with an extravagant idea of distinction that divides him, and thus disables him to protect himself. In his complexion, the scene of Cain seems to represent itself to his foes. Everywhere he faces nothing but hatred, injuries and oppression. In the very sanctuaries of God, the phantom of prejudice assails him. The silence of the laws affords to his enemies all the facilities of grieving him, whilst even the rights of self-defence, necessary to all beings that have a destiny to work out within their existence, he enjoys not in the midst of freedom! And the privations and misery into which he is plunged, attaching him to the yoke of hardship, like the selfishness and vigilance of his masters, attach the slave to the yoke of slavery. What difference can be found between each other's position? It is that the latter has a man—a family perhaps, for masters, whilst the former has for lords the entire community of his original foes, (the whites,) and that of the yellow, green, blue, and all those who are flattered by the whites, and made by the laws of the United States eager to become white by joining them in persecuting him.

It may be opposed to these observations, that the characters of that calamitous scene are declining with the storm that shakes the frame of the American Colossus in our days; but the probabilities of better conduct in the future life of the American nation are tangible in its manifested tendency towards our formation—a tendency that agitates now, and will form the most remarkable page of its history. As an evidence of this fact, it may be added, "Behold that same free negro, of whose unhappiness you make so dreadful a picture; he is now elevated to the sphere of the citizen! His testimony is received in the tribunals of the United States, which circumstance is of impossible conception in the slave."

To the first member of this argument, I will reply: That the continuance of that *sombre tableau* which I have just traced, is a fact that admits no contestation. Its nature is founded in human nature, and the adverse instinct of the white and medium races, towards the black, will exist while they will exist, and be protected in its development. They will relax the chains of their captive, in conformity with their interests, but no more.

As to the other member of the discourse I will advance to another question. The child, the woman and the foreigner, are citizens in the political vigor of this world! I defy all legislature to declare it to be in the field with principles! Under a certain age, which the law determines, can the youth represent his rights judicially, without the nearness of a curator? Can the woman hold a public office? the stranger, without a chart of naturalization, can he occupy a statesman's post? No. And where and when have their testimonies been rejected, when accompanied by the requisites of law?

Hence, the right of testimony, far from having its foundation in citizenship, is but an elementary condition of this. In the conception of citizens, the capacity of testifying is necessarily comprehended, like the petal in the flower; but as this could never be comprehended in the former, so citizenship can never be confined to the right of testimony. Nor does the nature of this right exclude the slave from its participation, at least in extraordinary cases. Until lately in the U. States, the free negroes, under a certain number, could not testify against a white man; but from this we cannot conclude that, in extremity of circumstances, the principles of justice and sound jurisprudence should be opposed to the admission of one as a witness. For the dearest interests of society, its conservatism, its life, demand that every one of its individuals should have the ability of saying what they may know on any subject that is to be judicially ventilated. Without this requisite, the law would be an inapplicable rule, and society would only be a void expression.

Finally: The slave cannot vote in the U. States, this right being inherent in citizenship. Only the citizen can vote. The free negro votes in the U. States; hence he is a citizen, whilst the other is not. Yet, it may be argued, that their social condition is not equal. But, if I am permitted, I will deny these consequences.

This is a specious argument. It involves, in the first place, a *circulo vicioso*, for it needs to be proved that the right of suffrage alone constitutes citizenship. It is true that this right, more strict in its nature than the right of testimony, is all comprehended in the sphere of citizenship, but it is not the sole constituent of that sphere in which are parallel elements and many other faculties, and without their concurrence the suffragant is merely a limited citizen. In the second place, this branch of citizenship (suffrage) is, in the U. States, a sort of merchandise, which is sold to the negro at high cost, and by the *moment*. He buys a moment of this citizenship, goes to the polls, votes, and his good sinks in the dark, disappears, till he buys more. Where, then, is the difference in their social condition? Where is it, that I cannot see it? The slave bears the irons of slavery; the other has been relieved from them, but, enclosed in the same dark dungeon with the former, they are both prisoners.

I think this is enough for one letter. The matter will be divided and continued.

Yours, very respectfully, A NEGRO.
Pacific Appeal.

Secretary Chase's Financial Prospects.—WASHINGTON, Jan 2.—Secretary Chase strenuously insists on limiting the appropriations to the means, and providing by taxation every dollar appropriated beyond the amount which can be certainly obtained by loans, and that without too largely increasing the public debt.

General Butler stands no nonsense, but deals justly with all.

DRUNKEN OFFICERS DISMISSED BY GENERAL BUTLER.

HEAD-QUARTERS, 18TH ARMY CORPS DEPARTMENT VIRGINIA AND NORTH CAROLINA.—FORTRESS MONROE, Dec 31, 1863.—General Order No 66. Lieutenant-Colonel G. G. Martin, 1st U. S. Colored Troops, being a captain in the N. Y. Marine Artillery, while at Newbern, in the face of the enemy, resigned his commission, not on account of physical disability, but for family reasons, afterwards received his appointment as lieutenant colonel in contravention of the spirit of paragraph four, General Order No 57, series of 1861, which provides that officers of volunteers, who resign their commission, will not be received into the service of the United States as officers of other volunteer organizations.

Lieutenant-Colonel G. G. Martin, while on duty with his regiment near Portsmouth, Va., appeared at a public charitable fair in uniform, in presence of the commanding General, in a state of intoxication, to the disgrace of the service, if not to himself, and is for these reasons dismissed from the service of the United States, subject to the approval of the President, and will cease to be an officer from this day, unless reinstated.

Second Lieutenant Henry M. Day, Company E, 1st U. S. Colored Troops, having been repeatedly intoxicated, and appearing in that state in uniform in the public streets of Portsmouth, Va., and again coming into camp in a state of intoxication, and grossly insulting the commanding officer of his regiment, as appears by his own confession, is dismissed the service, subject to the approval of the President of the United States.

By command of Major-General BUTLER.
R. S. DAVIS, Major and A. A. G.

Distressing news—Bad management—A quick way to get rid of useful men.

Our readers will feel sad on reading the following:—

THE WAR IN THE SOUTH WEST.

Colored soldiers frozen to death—The rebel Gen. Forrest—Gen. Grierson pursuing him.

CAIRO, Jan. 4.—The steamers Duke D'Argyle, from New Orleans, and Hillman, from Memphis, arrived at this port to-day.

The thermometer stood at ten degrees below zero at Memphis on the morning of the 1st; and at Cairo, on the same morning, sixteen degrees below. A number of persons were frozen to death below Cairo, on New Year's eve; and ten colored soldiers perished on Island No. 10. The bodies of three members of the 52d Indiana Regiment were found on Sand Bar river, six miles above Fort Pillow. One of them was recognized as that of Lieutenant Edward Alexander.

The boats still go up the Ohio river, which is filled with floating ice; but the Mississippi is closed above this point.

No serious damage was done to the Memphis and Charleston Railroad by Forrest, when his force crossed it last week. General Grierson was pursuing him at the last accounts, south of Coldwater. Lee had reinforced Forrest from Okolona. The guerilla Gen Richardson crossed our lines on the 28th ult., on his way south.

A large amount of cotton, sugar, and molasses, has arrived here during the past week, mostly for Cincinnati. The steamer Duke D'Argyle brought 286 bales of cotton, 438 hhds of sugar and 300 bbls. of molasses from New Orleans. The Hillman brought 235 bales of cotton.

Generals Ord, Veitch, Hunter, Fowler, and Sherman, have been here during the last week. The latter is still here, and a salute was fired last night in his honor.

The good Lord works for Gen. Butler—The government, it seems, has assigned all the power into his hands—The rebels must yield—They have got to come to him.

Our Government will not permit General Butler to be outlawed by Judah P. Benjamin. The exchange of prisoners, committed solely to him, will be continued in his hands. Secretary Stanton determined to day to enlarge his powers and confirm his agency, by putting all the rebel prisoners in the United States under his care. There will be thirty thousand of them at Point Lookout within three weeks. The policy is resolutely decided on of insisting that the exchanges shall take place through General Butler, and that none shall take place except through him. Jeff. Davis was in favor of recognizing him, as Commissioner Ould had already done. Benjamin, who wrote the proclamation outlawing Butler, effected a majority vote in the Cabinet against dealing with him, on the ground that he was an outlaw. President Lincoln's last proclamation outlawed the whole Richmond Government, and through this equality in disability there is no doubt that the exchanges will again be re-established.

Many of our readers who are acquainted with Mr. E. J. Adams, desire to have this article appear in the *Recorder.*

FROM WESTERN AFRICA.

Good Hope, Sherbro, W. A., Oct 8, 1863.

DEAR ANGLO:—You and the rest of my friends in America would have heard from me ere this, since my last communication, had not the African fever (of which I have had two severe attacks) prevented my writing. In our previous letter we did not refer to all the incidents of our voyage, amongst which was the capture of a monster sea hog, by which the monotony of many wearying hours and days of ship life was broken.

En route from Porto Praya to Goree, when about two days' sail from the former port, on the 8th of July, in the morning, between 11 and 12 o'clock, the ocean, as far as the eye could reach, was stirred by this peculiar species of the finny tribe, in number larger than the Potomac army, for they were in countless multitudes. Our ship was besieged and followed by them for miles. All the passengers and sailors were excited to the highest pitch. Preparations were made for sport. The harpoon was adjusted and handled by the second mate, who fixed himself upon the stays of the jib-boom, (under which they seemed most delighted to exhibit their plays,) watching his opportunity to capture his sportive prey. All eyes were skinned hawk, all mouths were stretched wide open to their utmost capacities, watching the movements, and ready for a shout when the poor fellow, unconscious of any danger, should find himself suspended upon the barbed steel. The anxious moment came, the mate with strong arm hurled the fatal instrument, and buried it into the side of the black-backed, speckled-bellied monster meerschwein, which had so saucily defied the American intruders upon his watery territory, for a fight or a fair race. At the word "Haul in," everybody, old and young, bounded for the line, each anxious to have to say, "We caught him," each acting the fish-hawk and shared in pulling the bleeding creature to the ship's deck.

By measurement it was eight feet in length, and weighed about 350 pounds. The captain pronounced it the largest he ever saw captured. Of course, all had to taste him, and found him to be as good meat as a great deal which is eaten by a great portion of the civilized world.

On the 10th of July we arrived at Goree, situated on the coast of Senegambia, a few miles below Cape Verde. Our stay here was short, and we had but little opportunity to make observations, except of natives, who were paddling about the bay in their peculiar shaped canoes, and all dressed in that kind of cloth so generally worn in Africa, which is very dark in color, and considered amongst them the most beautiful of all other hues; it is doubtless the most genuine. Goree is a French colony; it is their naval station on that part of the coast, and a place of considerable commercial importance. The town, people, forts, batteries, and the many vessels in the harbor, make quite a show of modern civilization. The past history of this vicinity is blackened by the ravages of the slave trade. From this part of Africa many thousands have been dragged mercilessly away and transported to the infernal regions of the civilized and Christian world, to be tortured to death by degrees, by human fiends, who claim it as their prerogative to lord it over God's heritage.

But we have great reason to be grateful to our all-wise Disposer of all events that the day of civilization is dawning, and the Sun of righteousness is sending his rays of light and glory upon the borders of this dark and superstitious land.

At Bathurst, not far from Goree, and which is situated on the Gambia River, is an English colony and an important missionary station, which, I regret to say, is somewhat disturbed at present by native wars, which I trust, ere this, has been assuaged. Such places are being planted along the entire western border of this continent, and are growing and beginning to flourish like the palm tree. These are radiating points which will reflect the light of civilization into the interior of the country, dispelling the gloom which for many centuries has hung over it like a pall of death.

E. J. ADAMS.

For the Christian Recorder.

BEAUFORT, Dec. 9th, 1863.

BROTHER WEAVER—*Dear Sir:*—Allow me to bear testimony to important matters of fact in regard to Brother Hall's Christian walk, the fruits he bears and the fidelity he has exhibited, since I have been in Beaufort. I arrived in Beaufort on Monday evening, Nov. 2d. I found Mr. Hall at his church, conducting a very large and interesting school of adults; and a scene of more interest I never witnessed. I remained to the close, went home with Brother Hall, remained over night, and have preached or spoken for him four times I think. I have attended the evening school since, because of my great interest in it. In my preaching I do not fail to declare the whole truth as it is in the abolition Gospel of Christ. After my first discussion, a white man said to me: "If you speak so you will be killed." This to me is like filthy rags. In this connexion allow me to say, I had a glorious John Brown meeting on the 2d of December, the fourth anniversary of his martyrdom, in the old meeting house on Capt. John Barnwell's plantation, on the Island of Coosaw, which Island was owned by him, as he was one of the lords of the infernal lash. You ought to have been present to hear how the old house rang to the echo as it did by a hundred strong voices as they sang the verses: "His soul is marching on." So benighted and isolated have this people been, they had never heard of John Brown. Now in regard to the people of these Islands, I will make a startling statement of facts. I have made diligent inquiries publicly and privately of the people, and I find to my painful surprise, the most destitute and helpless persons have never received an article of second hand clothing as a gift from the National Freedmen's Association. Such gross violation of public faith and charity is an abomination in the sight of Heaven and earth. In view of this state of things and in order to help the destitute on these Islands, is it not best for the colored people and churches of the North to unite and extend the fugitive aid association of Washington to Beaufort by sending the President, Mr Keckly, with second-hand clothing, that justice may be meted out to this people.

In returning to my subject, I desire to my in judgment, that Bro. Hall is the right man in the right place. Mr. Hall neither turns to the right nor left to make money; he is laying a lasting foundation to build the glorious Christian superstructure upon. Therefore, for the honor and sake of Christ, sustain his hands.

From your true friend in breaking every chain,
THOMAS P. KNOX,
Post Contract Surgeon.

For the Christian Recorder.

CHRISTIAN VIRTUE.

Christian virtue is one of the most brilliant and valuable attributes of God; and a gift that God delights to bestow on mankind—in itself, a vast fortune. What will it do for man? It will refine and qualify him for any station in life. It will make ladies and gentlemen of common people. Will money buy it? No. How then is it to be obtained? The precious blood of Christ must cleanse the penitent soul from sin and guilt, folly; and come into possession of the grace of God shed abroad in the heart. How is it made manifest in the creature? The time of trial, distress and pungent suffering, will prove it. Like the sun, it will shine forth in all its meridian beauty. The harder the trial, deeper the sorrow, heavier the affliction, keener the misery: stronger and firmer grows virtue. Deeper it sinks into the heart—wider it expands—higher and higher it ascends, linking the purposes of heaven to the sons and daughters of earth. It makes the timid and backward one bold; yes, holy boldness; but meekness and gentleness combined; adds independence to the beggar; gives music to the voice, and quickness to the step, ease and grace to the wearer; peace, confidence and dignity to the soul. My readers, will you have it? You that are not in possession of the gem, will you wear it? Can you appreciate it? one of Heaven's best gifts. If you will, come in at the door. Fire cannot burn it, neither can the water drown nor quench it. No matter what you are, let the blood of Jesus be applied, and live in newness of life every day. And to you, Christian part of my readers, value, oh value the religion that God has planted in your breast, and ever remember, that our living Head, lived a suffering life, and through suffering we are here prepared for heaven.

MARGARETTA HAZZARD.

For the Christian Recorder.

OBITUARY.

The sudden death of Mrs. Eliza Ann Galpin has brought sorrow and regret to the colored people of the city of New Haven, her relatives and friends in the city of New York, as well as in Washington City. Eliza Ann Paine was born in the city of Washington, D. C. The year of her birth is not definitely known. She was the daughter of Jeremiah Paine. At the age of sixteen she experienced religion at a great revival in the Foundry Chapel, in Washington City. She attached herself to the same church, with some three hundred others who were brought to the knowledge of Christ as a Saviour in that protracted meeting. She remained a consistent member of the church until the year of our Lord, 1832, when she emigrated to the city of New York, where she became acquainted with the family of Professor Woolsey, and, in 1831, came to this city with them. There being no colored church then here, she presented her letter to the First M. E. Church, where she was received kindly by the members of the church, where she remained till the Rev. William Bishop came to this city and built the A. M. E. Zion. Sister Paine, choosing rather to suffer and die with her own afflicted people, severed her connexion with the First M. E. Church, and joined the A. M. E. Zion Church. Her departure from the (white) church was a matter of regret to her former class companions, members and pastor. Sister Paine, with Sister Harris, who now survives her, and a few others who have long gone to rest, went to work for the purpose of raising the means to build a church. She labored late and early, and most of her hard earnings was given freely to carry on the work. The church was completed, and sister Paine rejoiced to have the pleasure of worshipping God under her own vine and fig-tree. She was one of the working women of Zion. She chose the Bible for her daily companion; prayer was her daily food. She had a great gift in prayer, and was instrumental, through God, in bringing many souls to Christ. She was a woman of deep piety. Her influence was great among the young people. She was truly a mother in Israel. Prayer and class-meetings were her meat and drink. In the year 1837 she was married to Mr. Edward Galpin, at the residence of Professor Woolsey, President of Yale College. For the past twenty-four years she has worked with unceasing zeal for Zion's Church. She did not rest, but wore out in the services of God and his church. As her bodily afflictions stole on, she often regretted that she could not do more for the church, and often said that what she had done for the church was for God, and therefore she never regretted it, but praised the Lord who gave her the strength and means to do so. After severe affliction, which she bore with Christian fortitude, she fell asleep in the arms of her Saviour, saying, "All is well. My blessed Jesus is with me. I have nothing to fear. All is well." Thus, on the 19th day of December, the church lost one of its brightest ornaments. She leaves to mourn her loss an affectionate husband and a host of warm friends, from whose hearts her memory will not soon be erased. The diseases that hurried sister Galpin from us were rheumatic fever and heart-disease. Her funeral took place from her late residence in Webster Street. The funeral services were conducted by Professor Woolsey, President of Yale College. He said he had been acquainted with sister Galpin for thirty years. A greater part of that time she had been in his family. Her deep piety and Christian deportment commanded respect from all her acquaintances. He said we only knew her but to love her.

"She has gone to her rest,
To the home of the blest,
Never to return."

WM. H. GRIMES.

New Haven, Dec. 31, 1863.

Philadelphia, Dec. 28, 1863, A. L. 5863.

At the Fourth Quarterly Communication of the R. W. G. Lodge for the State of Pennsylvania, held at their Hall, South Eleventh, below Pine Street, on the 7th day of December, the following brethren were elected to their respective positions, and on the 28th of December, being St. John the Evangelist's Day, were duly installed, to wit:

Bro. Jonathan Davis, R. W. G. M.
" Nathaniel L. Durham, R. W. D. G. M.
" Frederick C. Revels, R. W. S. G. W.
" Samuel Bennet, R. W. J. G. W.
" John G. Dutton, R. W. G. T.
" Aaron P. Faucett, R. W. G. S.

Immediately after the Installation, the R. W. G. M. was pleased to make the following appointments, to wit: Grand Chaplains—Rev. Bros William D. W. Schureman, James Frisby and William G. Cooper.

District Deputy Grand Masters.

Bro. Charles H. Cone, of Harrisburgh, for the counties of Dauphin, Franklin, Cumberland and Lancaster.

Bro Hannibal C. Molson, of Lewistown, for the counties of Mifflin and Centre.

Bro George B. Vashon, of Pittsburgh, for the county of Allegheny.

Senior Grand Deacon, Bro. Wm. Allen.
Junior Grand Deacon, Bro. Edward Matheist.
Senior Grand Steward, Bro. Wm. Shipley.
Junior Grand Steward, Bro. Henry O. Donnell.
Grand Marshal, Bro. Jonathan C. Miller.
Grand Sword-bearer, Bro. Samuel B. Collins.
Grand Pursuivant, Bro. Wm. Waters.
Grand Tyler, Bro. Lewis Dennis.

Committee on Land-marks.

R. W. Bros. Wm. H. Riley, Wm. E. Gipson, Hans Shadd, James Needham and R. Hallowell Gleaves.

Committee on By laws.

R. W. Bros. Wm. E. Gipson, R. H. Gleaves, F. R. Belesques, Aaron P. Faucett and Hans Shadd.

Committee on Correspondence.

Bros. R. H. Gleaves, S. Morgan Smith, Redmond Faucett, Charles S. Hallstock and Jos. H. Doyer.

Committee on Finance.

Bros. Wm. A. K. Smith, Thomas W. Cline, Philip N. Judah, George White and Theodore Young.

Committee on Charity.

Bros Edward H. Johnson, Edward Y. Venalog, Benjamin B. Moore, John Coulter, Geo W. Roper, Joseph C. Green and Richard Lawrence.

By order of the R. W. G. Master
Attest, A. P. FAUCETT, G. Sec'y.

A SWEDISH CHURCH AT CHRISTMAS.

MR. LUTHERAN:—St. Paul says, "Rejoice with them that do rejoice," and now I thought that perhaps you would do so with us down here in Paxton, because we have been rejoicing very much this Christmas, and you are one of the family. But now Paxton! what is that? Oh! why don't you know! It is a poor little railroad station at the Illinois central road, 100 miles below Chicago, with, some say, 800 inhabitants, but I call it a *poor* one, because, if you will believe it or not, they have no church building there. True, the station is only four, or may be five years old, but 600 souls at the station, and many more around, and no church! Now I do not mean to say that they have no preaching. Oh no, one minister has been settled here some years, and he has a congregation of seventy members, may be more now.—Another minister has preached here sometimes, but I think he has left altogether now; and a third one has moved over here a few weeks ago, and he has *one* member in town, and some living in the country. But all these have no church.—Here is a building that looks quite like a simple American church, that was built for a school-house, and used as such on week days, and as a church on Sundays. But this church-like house was sold last summer, to the Augustana Seminary, and another larger school-house erected, which looks like a good, nice house. Once I was in the old school-house, while it was school and church together, but it did not look very inviting for a lady's dress to come in contact with the floor, scarcely with the benches; but since the last Sunday in August, the house has been used only as a church for the Swedes, who have begun to come over here, and it is of them and their prospering I went to tell you. Two Swedish families have lived here three or four years. One of them has never been to church here till Christmas day, when the pater familias was there. Last spring, four families came over here as soon as the roads were passable, which was late enough. After them came now one and then another, so that when the Swedish minister came here the first day in July, he found ten families, and he began to preach to them in his own house. But more continued coming and coming, so that the preaching was moved over to the *church*, as we call it; a sexton was chosen, the church cleaned, and kept clean. Things went on very well, so that now we number between 110 and 120 persons, large and small, and most of these church members.

A fortnight ago our minister said, that there would be preaching on Christmas morning at five o'clock (Julotta,) and then at nine, and he hoped that the trustees would see to it, that the church was properly lighted and in order; and now on Christmas day at five o'clock you should have been here, and seen and heard everything. O, you Americans are poor, who have no Christmas! Now first it seemed as if the Lord smiled upon us. It was the finest morning, frozen so much that the roads were dry; not cold, and a bright full moon. The storm that had been threatening for some days, did not come till the next day. And also in the church you could see, that every one had made use of these favorable circumstances, because almost every one was there, from the babe of about three weeks old, to the oldest member, (the sexton I believe.) We did not miss more than one family, living eight miles out in the country; the man came riding on a mule for the second service, and another man with four children, whose wife was in the church; that family who never has been to church, we do not reckon, and even that man was there. And now for the church. The floor washed, a board bow, with six candles in each of the eight windows; a larger bow with 18 candles in the background, two lamps for the minister, and two on the borrowed melodeon, and two crowns with eighteen candles in each suspended from the roof; these crowns looked *very* nice; you could not tell what they were made of, but I will tell you. Three barrel hoops, the undermost the largest, the next a little smaller, and the third the smallest; connected with wires, and then pipes of sheet iron for the candles, and green paper cut in stripes and wrapped around, the hoops and wires looked like fir, and white, nicely cut paper round the place for the candles; and so our poor uncovered, unpainted table and little desk was nicely changed and covered. The fore part of the table was covered with white painted paper in a black frame, and in this paper was tastefully arranged and cut out the words: Glory to God on high, peace on earth, and good will towards men. The sides were covered with even such paper, and then light behind made the words shine finely. The table had on it a fine white cloth edged with laces, and the whole looked like an altar. The little desk on the table, and the foot-stool (for kneeling) were covered with black velvet. The table cloth and the velvet were given by five girls who *all* have to earn their own living. All the candles were a present from the married women. A painter, a carpenter, or perhaps two, had made the transparency, the bows, and the crowns.

And now comes the best part, the texts and the preaching. In the morning, Is. 25: 9, which was called a Christmas song. First, who can sing this song? Those who are in need "to be saved," and know this their need, and are not able to find "help" any where but in and from the Lord, and who are waiting for "Him." Secondly, the subject of this song. The poor little babe in the manger, seems to need all help himself, and yet can help all, and will help all,—"this is our God," this is our Lord."

And then the second service. Our text is Luke 2: 1—20. O, why is not this text heard in all churches, all houses, nay, in every heart! that every one might be glad and rejoice as the angel bide. But, oh! I know, just now. At that time it was only those poor longing, *waiting* shepherds who heard it, and some poor persons who heard it from them, and some unknown strangers far away in the land of morning. Cæsar in Rome, King Herod in Jerusalem, the Governor, the Scribes and the Pharisees, the high priests and Levites, nay, even the poor inhabitants of Bethlehem did not hear nor see anything, or they would not have left that highly blessed, royal family out in the stable. And it is just so now. But a little more I resent to say of that text. We were first asked: What are you doing here, Elijah! And we were asked what we were doing just now at that place, or what we meant to do this Christmas time? And then the subject was: The right Christmas works. 1. Hear. Hear the word of God, the subject is great; God is become man, as one of us, except sin; the Most High who cannot be encompassed by heaven and earth, is a little child in a manger for our sakes. Wonderful, wonderful. The preachers, the angels, and the shepherds are uncommon, and preach in a heavenly strain about things that have come to pass upon the earth; v. 10–14, 17, 20. 2. *Look.* We cannot see what the shepherds saw with their natural eyes, the light, the angel, the babe; but we may *believe* the words of the angels, and *in spirit* hasten with the shepherds to Bethlehem, the word of God, and there *see* the Saviour. 3. *Sing.* Sing Christmas songs. If you have heard the heavenly preachers and gone with the shepherds and found the babe in the swaddling clothes—the promises, then you must sing; the angels sang though the babe was not born to them; the shepherds sang, not when they had seen the angels, but when they had seen the babe, it is said that they *praised* God,—and so a short sabbath school. The children sang heartily,

"Our feast, our feast is come,
Beloved and dear,
Come, Jesus, Saviour, come,
And stay us near."

They answered a few questions about the Christmas text, and each received a little love-token from our minister. This was our Christmas day, and I believe *all* rejoiced; tell me, don't you think *all ought* to rejoice! Perhaps you say: why don't you tell this to your countrymen in Hemlandet? No sir! I don't want to tell the other Swedes what we are doing, perhaps they do better, but I want to tell the American Lutheran family of it; and now, because I have been so long and circumstantial, I don't want to tell you my name. So, Farewell.

BOOKS FOR OUR TIMES.

I have now on hand a supply of the following works, which I will send by mail, postage paid, to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by WENDELL PHILLIPS, pp. 570. Price, Library Edition, $2.50; Trade Edition, $1 50; People's Edition, $1.00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By WILLIAM WELLS BROWN. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price, $1 00.

III.

THE PUBLIC LIFE OF CAPT. JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1.00.

IV.

ENGLAND AND AMERICA. The great speech of HENRY WARD BEECHER at Manchester, England. Price, 10 cents.

V.

HOSPITAL SKETCHES. By Miss L. M. Alcott. One of the most pathetic and yet humorous little books ever published in America. Price, 50 cents.

VI.

TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1.25.

WILLIAM LLOYD GARRISON says of this book: "*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are as strongly as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*

Address, Rev. Elisha Weaver, 619 Pine St., Philadelphia. ☞ *Agents wanted.*

THE ADVANTAGES OF SINGING.—Singing is a great institution. It oils the wheels of care—supplies the place of sunshine. A man who sings has a good heart under his shirt front. Such a man not only works more willingly, but he works constantly. A singing cobbler will earn as much money again as a cobbler who gives way to low spirits or indigestion. Avaricious men never sing. The man who attacks singing throws a stone at the head of hilarity, and would, if he could, rob June of its roses, or August of its meadow larks.

IT is Crabbe that makes the fine remark on the slight division, the frail boundary, between life and death—intellect and idiocy. "A little artery may burst; a small vital chord drop its office; an invisible organ grows dormant in the brain, and all is over! Of the ten thousand vital vessels, the minute, intricate network of tender-framed machinery, how long have they wrought without destroying the machine! The many parts necessary to being, how long have they been held in motion! Our hours are miracles!"

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr.——

SIR,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated to its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and Address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN,
No. 20 Lawrence St., Brooklyn.
JOHN PETERSON,
No. 16 Wooster St., N. Y.
GEO. W. LE VERE,
No. 44 De Kalb Ave., Brooklyn.
Committee of Correspondence.

REV. H. M. WILSON, 26 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvements, are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent, or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, or any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 44 De Kalb Av., Brooklyn, N. Y.

Vice-Presidents, Rt. Rev. D. A. Payne, D. D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa.; Rev. Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia, Pa.; Rev. D. H. Vandervere, Elizabeth City, N. J.; Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia, Pa.; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 16 Wooster St. New York.

Corresponding Secretary: Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bustil, Philadelphia, Pa.; B. W. Wilkins, H. H. Garnet, New York; A. G. Beman, New Haven, Conn.; Wm. Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y.; Rev. Geo. Potts, D. D., 27 Fifth Ave., N. Y.; Rev. Ichabod S. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave., N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y.; Wm. A. Booth, Esq., 19 E. 14 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 59 E. 20th St., N. Y.; Jonathan Sturges, Esq., N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; David Hadully, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, in the interest of the colored people, what the American Bible Society is to the world.

HENRY M. WILSON, *Secretary.*

Our Country.

Senator Lane on Congressional Chaplains.—A correspondent of a Western paper reports that Senator Jim Lane was seriously exercised at the failure of the House to re-elect Mr. Stockton. He was a good old man, he said—a pure, saintly old man, "and besides, sir, he repeats the Lord's prayer every morning, and before the end of this Congress he would have kept it up till some of these members would have learned it."

Our Foreign and Domestic Commerce.—From the report of the Secretary of the Treasury we learn that our exports of domestic produce, during the fiscal year ending June 30th, 1863, amounted to $249,856,649, and that our foreign imports, during the same period, were $252,287,587. These imports and exports are, of course, exclusive of the ports and territories held under Rebel rule. The following tables show the imports and exports since 1859, inclusive, before the war commenced:

IMPORTS.

Year ending June 30th, 1860	$362,166,254
Year ending June 30th, 1861	335,650,153
Year ending June 30th, 1862	205,819,823
Year ending June 30th, 1863	252,287,587

EXPORTS.

Year ending June 30th, 1860	$316,242,423
Year ending June 30th, 1861	259,921,311
Year ending June 30th, 1862	181,875,998
Year ending June 30th, 1863	249,856,649

The imports, it will be seen, reached their highest figure in 1860, and the exports in 1861. The year 1860 and the first half of the fiscal year 1861 embraced the commerce of the whole country, before Secession had divided the North and South, and brought on this war. The fiscal years of 1860 and 1861 were remarkable for the amount of breadstuffs shipped to Europe, in consequence of the failure of the crops, and the large export of cotton and tobacco, and during those years the exports nearly balanced the imports. In 1862 the imports exceeded the exports $23,943,830, while in 1863 the excess of imports over exports was only $2,430,938. But if the value of the exports are estimated upon our paper currency, about one-third will have to be deducted to bring the exports to the gold standard of the imports, which would make the value of the exports, on that basis, $166,604,432, leaving a balance against us of $85,683,155, but this balance is $28,100,680 less in 1863 than it was in 1862.

During the whole of 1862 and 1863 (to say nothing of the fractional part of 1861) the exports and imports were confined exclusively to the loyal States and such parts in the South as during that time came again into the possession of the government. It will be seen, from the above figures, that during the last year the exports were within $66,385,774 of 1860 when the exports of the whole country, North and South, including cotton and tobacco, were footed up in the account, and that, too, in a year in which the exports reached the highest figure ever known, except in 1861. This shows the growing prosperity of the loyal States, even during the war, and proves that their domestic exports are almost equal to the whole of the country before the war, including "king" cotton and the tobacco of the South, and this, too, when there was no active or special demand in the European markets. And for the benefit of grumblers in Europe, we may state that the imports show nearly the same ratio. The difference between the imports in 1860, when they reached their highest figure, with the North and South together, and 1863, with the South off, amounts to only $99,878,667.

The above figures show the wonderful resources of our country, the enterprise of our people, and their abiding faith in the wisdom and stability of our Government. With a war on hand whose magnitude has not been equalled since all Europe was in a blaze at the beginning of the present century, the people of the loyal States have advanced their commerce to nearly the same figures which marked the sum total of the North and South at the most prosperous period before the Rebellion vexed the country. It will also be borne in mind that all this increase has been steadily going on while the people were at the same time supporting the largest army in the field now on the face of the earth, and that they were also during this same time furnishing the men and material for that army.

When we look at the present prosperous condition of the loyal States, as demonstrated by the above figures, and compare it with the condition of the "Confederacy," as stated in the report of the Rebel Secretary of State, who can doubt the issue of the struggle now pending, in which the loyal people are fighting to sustain the Government and bring back the revolted States within the pale of the Union?

The export of specie and bullion during the fiscal year ending June 30th, amounted to $64,156,610, and the amount imported was $9,555,648, leaving a balance against us of $54,600,962.

The following table shows the exports of specie and bullion since 1860, inclusive.—

Year ending June 30th, 1860...........	$56,946,239
Year ending June 30th, 1861	29,791,080
Year ending June 30th, 1862	36,886,956
Year ending June 30th, 1863...........	64,156,610

From 1863 must be deducted nearly 10,000,000 imported as above stated. It has been supposed by some people that the increase in the export of specie and bullion in 1863 over export of 1862 and 1861 has, in a great measure, caused the great rise in the price of gold, but when we consider that the increase over 1862 is only $17,714,864, the amount appears too small to make very much difference, but by no means such a difference as has ruled in the market during the past year. The export of specie and bullion, it will be noticed, was greater in 1860 than last year, and it is less in 1863 than it was in nearly every year since 1855 down to 1861; and besides during nearly all that period it was freely used in all our business transactions. The gold mines are within the Union now as they always have been, and the increase in the exports appears to keep pace with the products of the mines as heretofore. The years 1861 and 1862 are exceptions, because the war during those years had greatly depressed commerce of all kinds.

The true cause of the exorbitant price of gold will be found in the speculations of persons who deal in it as an article of merchandise, and take advantage of the necessities of the Government to depreciate the present national currency, in order that they may make fortunes thereby. That this is the case, plainly appears from the fact that upon the report of any reverse to the Union arms the price of gold is immediately put up by the speculators, and upon success it goes down. The difference between gold and "greenbacks" cannot be ascribed to the want of faith in the Government, or want of confidence by the people in the strength and resources of the country. The credit of the Government is firm as a rock, and the resources of the country unbounded.—*Inquirer.*

The Police Commissioners Refuse to be Removed.—NEW YORK, Jan. 2.—The Police Commissioners refuse to be removed, and announce that it is their determination to retain their position against the Governor's edict of removal. The affair will either go before the Courts or be decided by the State Senate, which meets in a few days.

U. S. Christian Commission.—*Thanks for Thanksgiving-day Contributions.*—The United States Christian Commission desires publicly to express its gratitude to the ministers and churches of all the loyal States for the many generous Thanksgiving-day contributions received in response to its appeal.

From day to day they still come in, and already there has been received at the various offices of the Commission, East and West, *eighty-three thousand four hundred dollars.* Many churches had already contributed several times before. Many others so recently as not to think best to make collections on Thanksgiving-day; otherwise the amount, large as it is, would have been much greater.

This evinces that the people are not growing poor, illiberal, forgetful of those who battle for their country, or cold in their love to God or the government he has given us. It is also most gratifying evidence of the increasing confidence of the people in the Christian Commission, as a wise, efficient, economical agency for benefiting our national defenders in body and soul.

With the enlarged means contributed, and with the assurance that the warm hearts and generous hands that have bestowed them will not cease, but increase their liberality, the Commission has entered upon broader plans of more thorough work, and will send more delegates, more stores and more reading matter, than ever before. Not less than one hundred and twenty men, who can both minister to the sick and wounded, and preach the gospel, will be kept constantly in commission in the armies of the Potomac and of the Cumberland, besides all sent to all the other military departments and naval stations. This will require many more volunteers for the delegate service, and greatly increased contributions of money and stores to fill their hands with good things for mind and body to bestow upon our brave men.

Whilst, therefore, we most heartily thank our bounteous benefactors for all they have given, we must at the same time make our appeal for more delegates and more money and stores.

This winter will afford opportunity for preaching the gospel to our soldiers while in winter quarters, and for cheering them for duty to themselves, to God and the country, and of bringing the influence of home and friends to bear upon them for their present and eternal salvation, greater and better than has ever occurred before or may ever offer again. Give us, therefore, even your help, we beseech you, and may God's blessing rest upon you!

By order of the Executive Committee.

GEO. H. STUART, Chairman.

W. E. BOARDMAN, Secretary.

The Alarm at Martinsburg.—Despatches from Cumberland, Md., on Friday, say that some excitement was created in Martinsburg, in consequence of our pickets at Winchester having been driven in as far as Bunker Hill. It appears that a portion of the Twelfth Pennsylvania Cavalry was doing picket duty at the time, and, in retreating, took four of the enemy prisoners. This party had not proceeded far when they came upon a band of thirty rebels that had been despatched to cut them off. Our force, being very small, had to abandon the prisoners, and succeeded in escaping with a loss of one or two of their number. This was about the substance of the news, which for a time, was looked upon as something serious, but which, in reality, was probably connected with nothing more than the advance movement of a scouting party.

The Archbishop of Baltimore.—The Philadelphia *American* says:

"Tidings from Rome are expected announcing the appointment of Right Rev. Bishop Wood, of this diocese to the Archbishopric of Baltimore, vacant by the death of the lamented Kendrick. This See is the highest in the country. Its Archbishop is the president of all Episcopal Councils."

It would, no doubt, be a source of great gratification to the loyal members of the Catholic Church in this city and state and throughout the diocese generally, to have the Right Rev. Bishop Wood appointed to this recent See. Bishop Wood—than whom there is no more loyal man in the country—it will be remembered, when the news of the rebel attack on Fort Sumter reached Philadelphia raised the Star-spangled Banner over the dome of his cathedral in that city.—*Baltimore American.*

Married.

On the 4th inst., by the Rev. W. D. W. Schureman, Mr. Jas. E. Mosten, of Philadelphia, to Miss Henrietta Tilghman, of Baltimore, Md.

December 30th, 1863, by Rev. G. H. Graham, Mr. Hezekiah F. Lowery, of Pennsylvania, to Miss Matilde Perkins, of Indiana.

On the same day, by Rev. G. H. Graham, Mr. Wm. A. Robinson, to Miss Margaret Gaston, both of Columbus, Ohio.

January 1st, 1864, by Rev. W. H. W. Winder, Mr. Charles Williams, to Miss Margaret Ann Henderson, both of Freehold, N. J.

Died.

Suddenly, in Woodbury, N. J., Dec. 23, in the triumph of faith, Cassetta Peterson Craig, wife of Thomas Craig, and daughter of Mary Trusty and the late Rev. D. H. Peterson. "She is not dead but sleepeth." Her remains were interred in Johnson's Cemetery, Camden, on Sabbath, Dec. 27th.

Philadelphia Markets.

WEEKLY REVIEW OF THE PHILADELPHIA MARKETS.

The produce markets have been very dull this week, owing to the holidays and the unsettled state of the weather, and for most of the leading articles, prices are without any material change, and business very inactive.

COAL.—The market continues very dull. There is but little shipping except on Government contracts, and prices are unsettled.

COFFEE.—There is very little stock here, and prices are firm. About 300 bags of Rio sold at 34@35½c, and a small lot of Java at 42c ℔ lb, cash and time.

COTTON.—There is more inquiry, and the market is firmer, with sales of 300 bales, in small lots, at 80 @ 83c ℔ lb, cash, for middlings.

FLOUR.—The demand is limited, both for shipment and home use, but prices remain about the same as last quoted. Sales comprise about 6,200 bbls, including Pennsylvania extra at $7 @ 7 12½; 1,500 bbls city mills do, on private terms; and 2,000 bbls extra family, part at $7 62½ @ 7 75, and part on private terms. The retailers and bakers are buying at, from $6@6 87½ for superfine; $6 87½@7 12½ for extra, $7 25@8 for extra family, $8 50 up to $11 ℔ bbl for fancy brands, according to quality. Rye Flour is dull, with small sales at $6 50 ℔ bbl. In Corn Meal, there is little or nothing doing; Pennsylvania is offered at $5 50 ℔ bbl.

GRAIN.—There is very little demand for Wheat; sales reach about 25,000 bushels at $1 60@1 65 for fair to prime Western and Pennsylvania reds; and white at, from $1 70 up to 1 95 ℔ bushel, the latter for prime Kentucky. Rye is scarce and in demand, with small sales of Pennsylvania at $1 40 ℔ bushel. Corn is less active and the market is rather dull, with sales of 30,000 bushels new yellow at $1 10 @ 1 15 ℔ bushel, as to condition, and small lots of old $1 25 ℔ bushel. Oats are dull and lower, with sales of 15,000 bushels Pennsylvania at 85@86c, weight. 6,000 bushels Barley sold on terms kept private, and 3,000 bushels Barley Malt at $1 60 @ 1 70 per bushel.

HAY is more active, and selling at $24 @ $25 ℔ ton.

HOPS are quiet; small sales of first sort Eastern and Western are making at 26@30c ℔ lb.

HIDES.—The Hide market is quiet. A few sales of dry Hides have been made to tanners, but dealers have operated lightly. There has been an arrival of 600 Hides from Laguayra, but they are not suited to this market, and will be shipped to New York. There has been comparatively nothing doing in green Hides. Salters and dealers are generally well stocked, but there has been no demand from tanners. Prices are nominally 12 @ 12½c for Steer, but the light sales hardly enable us to establish quotations. Unless the request speedily improves, rates must suffer a decline under the accumulating stock. The association are selling at 12 @ 13c.

LUMBER.—All kinds are firmly held, but the demand has fallen off.

METALS.—Pig Iron is less active; about 1,400 tons anthracite sold at $42@43 for No. 1; and $41 @42 per ton for No. 2; 950 tons Scotch Pig sold at $45 per ton cash. Manufactured Iron is in steady demand at full rates. Lead has advanced; 200 pigs Galena sold to consumers at 10½c ℔ lb. Copper—There is very little doing; American yellow metal is quoted at 32c ℔ lb.

OILS.—Lard Oil is firm at $1 @ 1 05 for winter. Linseed Oil is in fair demand, with sales at $1 42. Oil Cake is held at $43 ℔ ton. Petroleum is rather dull; about 1,600 bbls have been sold in lots at 30c for crude, 44 @ 45c for refined, in bond; and 55 @ 56c ℔ gallon for free.

SEED.—Clover is in demand, with sales of 500 bushels at $7 75 @ 8 00 per 64 lbs., 300 bushels of Timothy sold at $3. Flaxseed is also in demand, with sales of 1,000 bushels at $3 15 ℔ bushel.

WOOL.—There is no material change to notice in price or demand; about 150,000 lbs have been disposed of in lots, at 80 @ 85c for ½ @ ¾ blood and prime fleece.

The market has been unusually quiet since Christmas. None except local buyers have been operating, and the quantity changing hands has been small. The receipts from the country have materially decreased within the past two weeks, although at present they are about equal to immediate wants.

Philadelphia Cattle Market.

The arrivals and sales of Beef Cattle at Phillips' Avenue Drove Yard, continue moderate, reaching about 1,600 head. Common cattle are unchanged, but good quality are in demand, and prices about 50c the 100 lbs better. First quality Pennsylvania and Western Steers are selling at from 11½ @ 12c; second do. at 9½ @ 11c, and common at from 7 @ 9c ℔ lb, as to quality. All the cattle on sale to-day were disposed of within the above range of prices.

COWS.—About 100 head sold at the Avenue Drove Yard at from $20 up to 45 ℔ head, according to quality.

SHEEP have advanced, with sales of 4,000 head at from 6 @ 6½c ℔ lb, gross.

HOGS are scarce, and prices better, with sales of 2,000 head, at the different yards, at from $8 @ 9 75 the 100 lbs, net.

The cattle on sale to-day are from the following States:

600 head from Pennsylvania.
570 head from Illinois.
437 head from Ohio.

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To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Pennsylvania, to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

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ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BROTHERS AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker, contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as Phil-ip-pi, and Thess-a-lo-ni-ca, or such personages as El-i-am, Meph-i-bosh-eth, and Tro-phi-mus. G. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions; it finds its way into our schoolhouses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when he is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well-known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament.*" If the critical accentuation of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connection with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should con it daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the older members of many families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed. Yours, &c.,

B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Boston.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much [illegible] *Pronouncing Introduction, Reader and Testament,* I [illegible] learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that the success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, *Chairman.*

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted. A true copy.

Attest, JAMES ROBINSON, *Secretary.*

For sale by
REV. ELISHA WEAVER,
No 619 Pine St. Philada.

GROCERY STORE.

P. GUINN & SON

Would respectfully announce to their friends, and the public generally, that they have constantly on hand a fine assortment of choice groceries, which they will sell as cheap as can be bought anywhere in the city. We most respectfully invite our colored friends to give us a call, and examine the stock at our store,

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GOLD STREET, BROOKLYN.

Mrs. P. announces to her friends and the travelling public that she has enlarged her House, especially for the accomodation of those who may be so pleased as to patronize her. The house being well situated, and only within ten minutes walk of Fulton or Catharine Ferries, and quite accessible by the "Navy Yard Cars," they stopping at the corner of Gold and Concord sts., therefore she would most respectfully solicit the patronage of those whom she feels confident would be pleased with her accommodations. The table is always of the best the market affords; hence there will be no pains spared to render every thing agreeable to those ladies and gentlemen who may patronize her. 1mo.

DR. WM. ARMSTRONG,

No. 240 NORTH NINTH STREET, PHILA.,

Respectfully informs his friends and the public that he has resumed the practice of his profession at his residence, where he may be consulted in all cases of chronic diseases, such as

DYSPEPSIA, LIVER COMPLAINT, KIDNEYS,
DIARRHEA, COSTIVENESS,
PILES, HEADACHE,
BRONCHITIS,
&c., &c.,

And medicine furnished [illegible] cases
3mo.

TWO SONS.

I have two sons, wife—
Two, and yet the same;
Both are only one, wife,
Bearing but one name;
The one is bearded, sunburnt, grim, and fights across the sea;
The other is a little child who sits upon your knee.

Only one is here, wife,
Free from scath and harm;
I can hear his voice, wife,
All about the farm.
The other is a great strong man, wherever he may be,
But this one, shadowy and dim, is sitting on your knee.

One is fierce and cold, wife,
With a wayward will;
He has passed through fire, wife;
Knowing good and ill;
He has tried our hearts for many a year—not broken them, for he
Is still the little sinless one that sits upon your knee.

One did wilful wrong, wife,
Bringing us to shame;
Darkened all the farm, wife;
Blotted our good name;
And when our hearts were big with grief, he sailed across the sea;
But still we keep the little son that sits upon your knee.

One was rash and dark, wife,
Would have nay for nay;
Furious when child, wife,
He went his wilful way;
His voice in sinful rage was loud within the farm, but he
Remained the crowing little one who sat upon your knee.

One may fall in fight, wife—
Is he not your son?
Pray with all your heart, wife,
For the wayward one:
Pray for the dark rough soldier who fights across the sea,
Because you love the little one who smiles upon your knee.

One in sinful fight, wife,
As I speak may fall;
But this one at home, wife,
Cannot die at all.
They both are only one; and how thankful we should be
That we cannot lose the darling son who sits upon your knee!

THE ANGELS IN THE HOUSE.

Three pairs of dimpled arms, as white as snow,
Held me in soft embrace;
Three little cheeks, like velvet peaches soft,
Were placed against my face.

Three pairs of tiny eyes, so clear, so deep,
Looked up to mine this even;
Three pairs of lips kissed me a sweet "good night."
Three little forms from heaven.

Ah! it is well that "little ones" should love us!
It lights our faith when dim,
To know that once our blessed Saviour bade them
Bring "little ones" to Him.

And said He not, "Of such is heaven," and blessed them,
And held them to his breast?
Is it not sweet to know that when they leave us,
'Tis then they go to rest?

And yet, ye tiny angels of my house,
Three hearts encased in mine,
How 'twould be shattered if the Lord should say:
"Those angels are not thine!"
—*Standard Bearer.*

The Family.

PARCHED CORN

BY THE REV. JOHN TODD, D. D.

There are few meetings more delightful than the Sabbath-school concert of prayer. It seems to me that the lights in our lecture room are never so brilliant, the walls of the room so cheerful, the piano giving out sounds so sweet, and the voices of the children chiming and mingling together so pleasantly, as at this our monthly meeting. The superintendent reads the report for the month, and letters of asking or giving of thanks which he has received—sometimes distributing prizes to those who have earned them, and sometimes reading or relating a short, suitable story. Then we have addresses from strangers, reports from our mission-schools, and voting away in charity the money we have collected, and the like; so that altogether we have a nice time, and are always glad to have the concert evening come.

In one of these meetings lately, a father rose to speak to the children. There was a peculiar softness and pathos in his voice, as if oppressed by some hidden emotion. In the course of his remarks it came out. "Sixteen years ago," said he, "there was a little girl in this school by the name of Sarah. She was in Miss C.'s class. Perhaps her teacher may even now recall her face and form. She became very fond of her school, and still more so of her teacher. Her father did not regularly attend public worship. One Sabbath morning the child got ready to go to the school, and was just leaving the house, when her father called her back. The child was not dressed as handsomely as he wanted her to be, for he was a very proud man.

"Where are you going, Sarah?"

"To the Sabbath-school, sir."

"Suppose you stay at home with me just for to-day."

"I can't, sir, for Miss C. told me she wanted me to come every Sabbath, and she will expect me, and feel sorry if I am not there."

"O, you stay just this once with father."

"No, I can't, no how."

"But suppose I take a walk with you in the fields?"

"No, sir, my teacher says I must remember the Sabbath-day to keep it holy."

"Well, Sarah, I tell you what we will do. Father is too tired to go to church, and wants his little daughter to stay with him; and if she will, *he will parch her a large heap of corn!* Parched corn! How good it will be!"

With much persuasion he prevailed. The temptation was too strong. *They had the parched corn.*

The next day little Sarah went away on a visit to a place somewhat distant. She did not go with the joyous spirit which she usually had. Perhaps she was unwell. Perhaps she thought of the parched corn. Three days after she left, her father received a message, saying that if he wished to see little Sarah alive, he must hasten to her. He at once took the cars, but he could think of nothing but the parched corn, with which he had bribed his child. When he reached her, she lay moaning and rolling, hot, burning with fever, unable to speak, and probably did not know her father. He sat down—took her burning head—tried to whisper in her ear—tried to undo the mischief he had done. But he was too late! She must die. O how he went back in memory—lived over the life of his dear child, and recalled her last Sabbath, which he, her father, taught and tempted her to break, by the bribe of the parched corn! She never spoke again. He never made her hear his voice again. O, that last Sabbath! The last she ever spent on earth! So he brought the form of his sweet child home, and before the next Sabbath she was laid in the grave. Years have gone away since, but whenever the form of that dear child rises up in the memory, he seems to see her as she stood before him, pleading that she might attend the Sabbath-school! and he thinks of the parched corn."

"Now, children," concluded the speaker, "have you guessed that *I* am that father! and that was *my* little Sarah! and *I* tempted the dear child, and her last Sabbath was spent away from the house of God! O, when I think of it, it sometimes comes over me as if I were wrapped in a sheet of fire. I can never forget that Sabbath or *that parched corn.*"—*S. S. Times.*

THE EMPRESS EUGENIE AND HER INTRIGUES.

She was and is a determined and energetic ally of the Pope, and for him she plotted and worked with an energy worthy of any cause. She sent him vast sums of money, obtained from irregular sources; she collected from her adherents and surrounders all they could give her; caused contributions to be exacted from even the servants in the imperial household; and at last, when she had exhausted all her means, she pledged to the old Duke of Brunswick—a monomaniac upon the subject of possessing diamonds—the jewels which the great cities of France—Paris, Lyons, Marseilles, Bordeaux, Strasburg, and others, presented to her on the occasion of her marriage to Napoleon. These jewels were, strictly speaking, crown property, but in her over-zeal and religious enthusiasm, largely spiced with a spirit of opposition to her husband's wishes, she sold those jewels, and sent the sums obtained to Pius IX.

Her old antagonist, M. Fould, has been recalled to office by the Emperor, who is aware of his great worth, and as Minister of Finance, Fould is once more in direct opposition to the wild extravagance of Eugenie. He pleads and menaces, but prayers and threats are alike ineffectual. The Palace of the Elysees, which their Majesties are to occupy next year, has just been renovated. The apartments destined for the Empress were magnificent. She found them insufficiently so, and has caused changes and ordered additional decorations which will cost millions upon millions. The change of character which is so noticeable in Eugenie is not the only one observable in her Majesty. Though but thirty-six years of age, her beauty is sadly on the wane. Her cheeks are now pendent, her hair thin and falling, while the nose—formerly so well shaped, so precisely adapted to her style of feature—seems far too prominent. This effect is probably produced by the falling of the cheeks. Then her Majesty has resorted to what the French term "*maquillage*"—that is, painting cheeks, eyebrows, lashes and lips. Her make-up is scientific, but plainly to be detected; and the persons who see the Empress now for the first time exclaim, "Why, she is not nearly so handsome as she has been represented!" She is not handsome now. Her brow has lost its bright, amiable look; the cares of her newly-assumed position have wrinkled its once smooth surface; besides, she is a Spanish woman, and they soon fade. She has become capricious and overbearing—jealous she has ever been since her marriage, and with good cause. Her present extravagance is unpardonable. In fact the woman is totally transformed. The query now is, was she really all she seemed, or was it policy? Were her amiability and sweetness of deportment but assumed as occasion required?

Should Napoleon be suddenly deprived of life, and Eugenie be thus made regent, the world will witness strange deeds. It will see the Pope controlling the vast empire of France. With such an eventuality possible, a great interest centres in Eugenie—the no longer amiable, kind, good, and charitable Empress; but the madly-extravagant, bigoted, superstitious tool of the wily Jesuits.—*Harper's Magazine.*

STORY OF A LEGACY.

The *University Magazine* contains an amusing "Digressive Essay on Wills," in which are related numerous examples of curious wills. The following is a specimen:—"In the year 1796 the following strange circumstance occurred in connection with a will. Two gentlemen, who had been left executors to a friend, on examining the property found a scrap of paper on which was written, 'Seven hundred pounds in Till.' This they took in the literal sense, searched his office and all the other apartments carefully, but in vain. They sold his collection of books to a bookseller near the Mews, and paid the legacies in proportion to the sum realised. The singularity of the circumstance occasioned them frequently to converse about it; and at last it flashed across one of them that amongst the books sold, more than seven weeks before, there had been a folio edition of Tillotson's sermons. The probability of this being what was alluded to by the word 'Till' on the piece of paper made him immediately call upon the bookseller who had bought the books, and ask him if he had still the edition of Tillotson which had been included in his purchase. On his reply in the affirmative, and the volumes being handed down, the gentleman immediately re-bought and carried them home. On carefully examining the leaves, he found the bank-notes singly disposed in various places to the amount of 700*l.* But what is perhaps no less remarkable, the bookseller informed him that a gentleman at Cambridge, to whom he had sent one of his catalogues, finding he had this edition on sale, had written and desired it might be sent to him, which was accordingly done, and the parcel forwarded by carrier. The books not pleasing the gentleman, they were returned, and had remained on a shelf in the shop up to the period of this singular recovery."

WALTZING.

Gail Hamilton, in an article entitled "Side Glances at Harvard's Class-Day," denounces, in no minced terms, the fashionable waltz. She says:

"Waltzing is a profane and vicious dance. Always. When it is prosecuted in the centre of a great crowd, in a dusty hall, on a warm midsummer day, it is also a disgusting dance. The very *pose* of the dance is profanity. Attitudes which are the instinctive expression of intimate emotions, glowing rosy-red in the sorest time of tenderness, and justified in unabashed freedom only by a long and faithful habitude of unselfish devotion, are here openly, deliberately, and carelessly assumed by people who have but a casual and partial society acquaintance. This I reckon profanity. This is levity most culpable. This is a guilty and wanton waste of delicacy. That it is practised by poor girls and tolerated by good mothers does not prove it good. Custom blunts the edge of many perceptions. A good thing soiled may be redeemed by good people; but waltz as many as you may, spotless maidens, you will only smut yourselves and not cleanse the waltz. It is of itself unclean."

JESSIE'S VICTORY.

BY MRS. M'CONAUGHY.

Miss Arling invited all her school children to a gipsy supper one Wednesday afternoon, in a quiet little nook, formed by a graceful bend of the river just below the mill. The banks were very sloping, and the water shallow near the shore, so it was a safe as well as delightful spot to take a merry troop of children to. A busy time mothers and older sisters had with egg beaters, buttered pans, and rolling pies, getting ready all manner of substantial and fanciful picnic fixings. A confectioner was privately warned to be on hand with a freezer full of strawberry ice cream, and an abundance of iced lemonade; for it is surprising how thirsty the little people; at on a warm summer's day when they know it is a mile or more to the nearest well! High and low, rich and poor, met together in Miss Arling's school-room, but there was very little of that "stand by thyself" spirit which is found in some places. She taught the children to value only those distinctions founded on true merit, and to care most tenderly for the feelings of others. If a purse proud young miss chanced to come into the school with her head full of silly notions, based upon her papa's bank stock, and which made her treat the humbler scholars contemptuously, she met only a smile of pity for her ignorance from other girls of the same standing. She quickly learned that such ways were not the fashion there, and that they were looked on only as signs of an empty head and ill-breeding.

So little Scotch Jessie and her brother John, who were charity scholars, were invited with the rest. And very happy did the anticipation make them, though they knew that a slice of bread was the highest luxury their poor mother could afford them. But alas for Jessie, her mother fell sick, and there was no one to nurse her and mind the house but this same little daughter. How she hoped she would be well before Wednesday, for Jessie had never been at a pic-nic in her life, and this was a great event in her history. Wednesday morning came, and the pain in mother's head was so great she could not rise from her bed. The pic-nic must be given up after all, and little Jessie stood sorrowfully by the kitchen door, on her way to the spring for a pitcher of cool water, and very fast the big tear drops fell down her cheeks, and on to her bare brown arms.

"Why couldn't I go a little while," she thought, "and then run back to mother—"

"And leave your poor sick mother alone," said a soft voice in her bosom.

"It would take you an hour to go and come, even if you did not stay a minute; who knows how much she might need some help before that time?"

"I won't leave my mother," said the brave little girl, dashing off the tears.

"But," whispered ill-nature, who was sorely trying little Jessie this sunshiny morning, "if you can't go, it isn't fair for Johnny to go, and have the pleasure all by himself."

But the good angel, with silvery voice, whispered again to the little girl's heart, and selfishness was routed. He put off with a pout to try his hand to some other quarter. So the little conqueror trudged along, with her bare feet down to the spring, and filled the pitcher from the steadiest corner, determined that she would stand to her post that day, and nothing should tempt her away from it. Do you know that an angel wrote that down as a greater victory than General Grant's at Vicksburg, even! If you cannot lead armies and "take cities," you can do what the Bible pronounces greater; you can rule your spirit.

So Jessie made up her mother's bed, and gave her a nice cup of tea, and a bit of toasted bread, softened with salted water, which was the best she could afford; then she and Johnny sat down to a dish of boiled potatoes. They were hungry, and a hearty meal they made of it; though Johnny was in so great a hurry he could hardly attend to his breakfast. Then Jessie brushed up his old jacket, and pinned on a clean white collar, and set a stitch in the old cap which poverty had compelled him to wear all summer, and then, after his few chores were done up, he bounded off to Robbie Andrews' to wait until it was time to go.

Jessie's mother was very sorry to have her little girl so disappointed, but praised her for bearing it so well.

"I thank God every day for giving me such a kind, industrious little girl," she said, as she kissed her plump red cheek. "Your nice tea has made me feel more comfortable, and I think I can fall asleep."

Jessie felt more than paid, as she stepped softly about the house doing her work, and she did not shed a single tear when she saw the boys and girls passing down the shady lane and over the meadow towards the pic-nic woods. Such acts of self-denial, if rightly borne, bring their own reward.

"Now I will show you how to catch fish, Johnny," said Robbie Andrews, "if you want to learn. There is a famous spot down by a big shady tree, where I have caught lots of trout—*three* one afternoon."

So they scampered off over the underbrush and mosses until they came to the shady nook, quite by themselves, where there were no merry shouts to scare away the fishes. John took his first lessons, but the little fellow had so much to take off his attention, he did not watch for "nibbles" quite as sharp as he might.

"Oh, Johnny you've got a big bite," whispered Rob, in great excitement. The hook was thrown up and sure enough there was a fine fish as long as your hand at the end of it. After that Johnny gave keen attention to his business, and four fishes rewarded his industry. His eyes glistened with pleasure as he thought what a fine breakfast they would make for himself and Jessie, and perhaps mother, too, would be able to eat a bit.

"You get on so famously; I'll make you a present of that hook and line," said Robbie; "I have two more."

How happy the little boy was at the unexpected gift! "Now," he thought, "I can run down every day and fish awhile, and if I have as good luck as I have this afternoon, we will not eat our potatoes alone every morning."

Just then the school bell rang out loud and clear, summoning all the little revers to their supper. A long, rough table had been set up and covered with a snow white cloth, and then Miss Arling and the older girls placed the repast upon it. How beautiful it looked in the eyes of the hungry happy children! Miss Arling saw that every one was abundantly helped, and after all were satisfied, there seemed plenty left for as many more. The teacher and committee were left to dispose of it as they saw fit, and the children rambled off for another hour's play before it was time to go home.

"Poor Jessie could not come to-day," said Rosa Allen, "because her mother is sick. Let us make her up a nice basket of goodies, and take it to her."

"They are ever so poor," said Grace Lee. "I don't suppose they taste cake once a year, and hardly ever have meat."

The warm-hearted girls voted the biggest basket they could find should be filled for Widow McKey, and each took a part in the storing of it. Some fine pieces of cold chicken and boiled beef were neatly laid on a plate at the bottom, and as many sandwiches, tarts, and cakes piled over them as Miss Arling thought could be used by a family of three before they would spoil.

Do you think Jessie was sorry she did not go to the pic-nic? God had rewarded her act of self-denial a hundred-fold, and had opened many kind hearts who had known or thought little of the poor family before, to look after and befriend them. The brightened prospects of the poor widow dated from that pic-nic day, and who will say that Jessie's self-denial had nothing to do with bringing down the blessing? Remember that not even "a sparrow falls" without our heavenly Father's notice, and filial piety has an especial promise of reward even in this life.—*Merry's Museum.*

A SEWED-UP MOUTH.

It is said that in the country of Siam, if one be found guilty of lying, the law dooms him to *have his mouth sewed up!* A queer punishment, truly. Now, suppose that everybody who told a lie in this country were sure to have his mouth sewed up with an invisible thread, by an invisible needle, how many open mouths should we see in the streets? I wonder how many of my boys and girls would have sewed up mouths.

"None of them!" shouts the corporal. O, charitable corporal!

"Nine tenths of them would have threads in their mouths!" cries Esquire Forrester. O, harsh Esquire Forrester!

Which is right, my children, the corporal or the esquire? For my part, I think the truth lies between them both. Many would have open mouths, for I believe many of you have never told a lie, and you never will; but, alas! some of you have, and if you are ever sent to Siam and tried for lying, your mouths will be sewed up tight as a bag of beans. I'm sorry. But by-gones are by-gones. Let those who have never told a lie stick to their love of truth. Let those who have lied repent and lie no more. Let all remember that:—

"Lying lips are an abomination to the Lord: but they that deal truly are his delight."—*S. S. Advocate.*

VITALITY OF SEEDS.

It is an unsettled question among agriculturists how long a time seeds will retain their vitality, many doubting whether the seeds that having been found in Egyptian mummies were as old as the bodies from which they are said to have been taken. The North British Agriculturist, however, states that Mr. Jones Hinks recently cleared off some old Roman encampments on his farm near Alnwick, where he had lived for sixty-four years, and forthwith among the barley there soon sprung up seventy four varieties of oats never seen in that section before. He supposed that the place was an old cavalry campment that the oats which had been covered up for 1,500 years, [illegible] when raised to the action of the [illegible] as readily y though but recently [illegible]

ANCIENT PYRAMID IN CALIFORNIA.

Another of those numerous evidences of a civilized antiquity to the New World has just turned up, it seems, in the shape of a great stone pyramid, composed of courses from eighteen inches to nearly three feet in thickness and five to eight feet in length. It has a level top of more than fifty feet square, though it is said to be evident from the remains that it was once completed. This pyramid differs, in some respects, from the Egyptian pyramid, being more slender or pointed, and the outer surface of the blocks being cut to an angle that gave the structure, when new and complete, a smooth or regular surface from top to bottom.

THE RESTORATION OF PICTURES.

A Munich letter describes a marvellous discovery which has been made by a Herr Pettenkofer: "He has contrived a process whereby the ravages of half a dozen centuries can, in the course of a few days, be removed to perfection. A painting which the incrustations of ages have rendered an unintelligible blotch, on which neither form nor color is any longer distinguishable with certainty, becomes in Pettenkofer's hands transformed at once into a picture so fresh and brilliant that the most experienced connoisseur would judge it to have left the easel but yesterday. By the most convincing and unimpeachable experiments Pettenkofer demonstrated before the Government committee and the Munich Academy of the Plastic Arts, the truth of this theory, and the wonderful perfection of his new process. As Pettenkofer has scientifically ascertained the true cause of the effects in question, he is able to produce the work of centuries in a few days or hours. He cannot only make an old picture look like a new one—he can do the reverse. He can make a picture which is fresh from the artist's hand look as if it were four or five centuries old, putting in cracks, blotches, discoloration, incrustations, in a way which would deceive the most experienced eye.

SINGULAR DISCOVERY NEAR WESTMINSTER ABBEY.

A very curious case of discovery of hidden treasure has just come to light. Workmen are employed in pulling down some old houses adjoining Westminster Abbey. The other day, while so employed, one of them found in a groin of an arch a number of rose nobles of Edward IV's. reign. The man appears to have sold them for £75, and shared the money with his fellow-workmen. The matter came to the ears of the canons of the Abbey, and they instituted an inquiry. The result was, that the laborer who found the gold was brought up at the Westminster Police court, but has since been discharged, the magistrates being of the opinion, that although he found and sold the valuables, no charge of felony could be sustained against him.

Amputation from Wounds.—It is probably the general impression that the wounds caused in battle by gun and cannon shot are indiscriminate, and that one part of the body is no more exposed than another. Manufacturers of artificial limbs, however, state that they make eight left legs for soldiers to two right, and about the same proportion of right arms to left ones; showing that four times as many lose left legs as right, and right arms as left.

Advertisements.

REV. LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bruises, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

Providence, R. I., Nov 27, 1861.
Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs.
Rev. GEORGE A. RUE

Newport, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

Newport, R. I., Nov. 10, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

Newport, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

Newport, R. I., Oct. 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA ORMOND.

Providence, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MORSE.

Newport, R. I., Oct. 16, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD

Newport, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblain. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

Stevens Ferry, Sept. 2, 1861.
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

Providence, Rhode Island, Aug. 10, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

Providence, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

MANUFACTURED BY
REV. LEWIS S. LEWIS,
No. 115 Meeting St., Providence, R. I.,
TO WHOM ALL ORDERS SHOULD BE ADDRESSED.
PRICE, 25 CTS. PER BOTTLE.

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PINE TREE TAR CORDIAL

IS THE VITAL PRINCIPLE OF THE PINE TREE,

Obtained by a peculiar process in the distillation of the tar, by which its highest medicinal properties are retained.

It is the medicine that cures when all others have failed.

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THE GREAT REMEDY FOR CONSUMPTION.
THE GREAT REMEDY FOR CONSUMPTION.
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THE GREAT REMEDY FOR CONSUMPTION

I am constantly receiving such certificates as the following. READ IT!

Dr. Wishart—Dear Sir:—I had a very dreadful cough and sore throat for one year, and my whole system was fast giving way, and I was prostrated on my bed with but little hope of recovering. My disease baffled the power of all medicines, and in a short time I must have gone to my grave, but thank God, my daughter-in-law would not rest until she went to your store, No. 10 N. Second street, and related my case to you, purchased one bottle of your Pine Tree Tar Cordial, and I commenced to use it, and in one week I was much better, and after using three bottles I am perfectly well, a wonder to all my friends, for they all pronounced me past cure. Publish my case if you think proper.
Rebecca Hamilton,
No 1321 Wylie street, Philadelphia.

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AN INFALLIBLE CURE FOR BRONCHITIS.
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Mr. Wann says:—

Dr Wishart, Sir:—I had Bronchitis, Inflammation of the Lungs, Shortness of Breath, and Palpitation of the Heart in their worst forms; I had been treated by several of the most eminent physicians in Philadelphia, but they could not stop the rapid course of my disease, and I had despaired of ever being restored to health. I was truly on the verge of the grave. Your Pine Tree Tar Cordial was highly recommended to me by a friend; I tried it, and am thankful to say that, after using four large, and one small bottle, I was restored to perfect health. You can give reference to my house, No 964 N. Second street, or at my office of Receiver of taxes, from 9 A. M. to 2 P. M., corner of Chestnut and Sixth streets. John Wann.

Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.

READ THE FOLLOWING:—

Mr. Wishart—Sir:—I return you my grateful thanks for the discovery you have made in making a medicine that will cure Inflammation of the Lungs and Liver Complaint. When I commenced to use your Pine Tree Tar Cordial I was, to all appearance, near my grave. I had been for a length of time spitting blood, and would at times vomit it. My physicians (for I employed two) pronounced me past cure, but my sister had used your Pine Tree Tar Cordial, which did her so much good that she prevailed on me, as a last resort, to try it; and, thank God, I commenced to use it. I have taken twelve bottles and am perfectly cured, and am ready and willing that any person that is sick should call on me and I will tell them what your Cordial has done for me. All my friends and neighbors were utterly astonished at my speedy return to health, for they had seen me vomit blood in a clotted state frequently. Publish my case, for I want every person that is suffering as I was to know of your invaluable medicine. Respectfully, John Yeamis,
Creese street, six doors above Richmond street, Philadelphia.

TAR CORDIAL
TAR CORDIAL
TAR CORDIAL

WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.

Mr Wishart—Dear Sir:—Having been severely afflicted, for a number of years, with the gravel, my case was truly deplorable; often, for a week at a time, my family physician having to call twice a day to take my urine from me, which caused me the most intense suffering, my whole system becoming deranged and debilitated; but, after hearing of your Tar Cordial, and the many cures performed by it, concluded to try it, and am happy to say that from my commencing to take it I felt relieved, and now, after using three bottles, feel myself perfectly cured, and most cheerfully permit you to refer to me, hoping to benefit others similarly afflicted.
James Slater,
No. 1315 Creese street, Kensington.

WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL

Will positively cure the following diseases:—Consumption if not beyond the power of medicine. Inflammation of the Lungs, Coughs, Sore Throat and Breast, Bronchitis, Asthma, Piles, Gravel, and as an unfailing remedy for Female Complaints.

Beware of Counterfeits.

To guard the public against spurious imitations, the name of the proprietor and a pine tree is blown in every bottle. All others are Counterfeit.

Sold wholesale and retail at my Medicinal Depot, No. 10 N. Second street, Philadelphia, Pa., and by druggists and storekeepers generally.

I can only give a few of the many thousands of certificates I am receiving in favor of this great Medicine; but I have had a quantity of them published in circular form, which I send free on application. Whether you conclude to give the Medicine a trial or not, send for circular. Price Fifty Cents and One Dollar a bottle.

Prepared only by the proprietor,
Dr. L. Q. C. WISHART,
Philadelphia, Pa.

Wishart's Pine Tree Tar Cordial.

HONESDALE, Pa., June 24, 1860.

Mr. Wishart,—Dear Sir:—I suffered excruciating agony for nearly two years, from Neuralgia in the Breast, passing up into the Throat, Face, Head and Shoulders, which caused great weakness and debility of the whole system. The pain was so intense that it, so as to be almost unendurable. So severe were my sufferings, that I was induced to try every remedy recommended by my friends, but found no relief. I had one of the best physicians in constant attendance for more than a year, but he failed to relieve me. Fortunately, through a neighbor, who had been cured by the Tar Cordial of a severe affection of the Lungs with constant cough, and general debility, (she being considered incurable,) I was induced to try a bottle, and found immediate relief from its use. I only used three bottles which cured me entirely of the disease, and restored me to perfect health, free from all Neuralgia, Pain, &c. I have induced a number of persons to try your Tar Cordial, for Consumption, Cough, Sore Throat, Female Complaints, &c., and all have been benefited.

Receive this testimonial with my best wishes for the success of your truly wonderful Tar Cordial, in diminishing the ills which human nature is heir to.

I am most gratefully and truly yours,
ANNA S. GETSINGER.

You can refer to me at Honesdale, Pa., if you are proper.

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GENUINE

PREPARATION.

"HIGHLY CONCENTRATED"

COMPOUND FLUID

EXTRACT BUCHU,

A POSITIVE AND SPECIFIC

REMEDY

FOR

DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S

EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU

FOR

Enfeebled and Delicate Constitutions

OF BOTH SEXES,

Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing in the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,

Universal Lassitude of the Muscular System.

Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU

IS

THE GREAT DIURETIC

AND

BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU

CURES ALL DISEASES

Arising from

Habits of Dissipation, Excesses, and Imprudences in Life.

IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE

OF THE MOST

RESPONSIBLE AND RELIABLE CHARACTER

Will accompany the Medicine.

"PHYSICIANS," PLEASE "NOTICE,"

"We make no 'Secret' of Ingredients"

HELMBOLD'S EXTRACT BUCHU

is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist.
Prepared in vacuo by H. T. HELMBOLD,
Practical and Analytical Chemist,
and Sole Manufacturer of

HELMBOLD'S

GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.
WM. P. HIBBARD, Alderman,
Ninth Street, above Race, Philadelphia.

Physicians in attendance from 8 A. M. to 8 P. M.

Price, One Dollar per Bottle,
OR SIX FOR FIVE DOLLARS.

Delivered to any address, securely packed from observation.

Address letters for information in confidence to
H. T. HELMBOLD, Chemist,
DEPOT,
104 SOUTH TENTH STREET
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Beware of Counterfeits and Unprincipled Dealers.

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Genuine Extract Buchu
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Genuine Extract Sarsaparilla.
HELMBOLD'S
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TAKE NO OTHER!

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THE PAST AND THE FUTURE.

A Beautiful ALLEGORICAL PICTURE, illustrating the PAST AND THE FUTURE OF THE SLAVE, HANDSOMELY PRINTED IN COLORS.

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SURGEON DENTIST,
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Between 11th and 12th, and Lombard and South Sts
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Persons waited on at their residence, if desired.
Nov. 17.

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Thomsonian and Botanic
MEDICINE DEPOT,
N. E. Corner of North and Pleasant Streets,
BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

And all Fresh and Pure of our Very Best Quality, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND.

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED!—No place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this! Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this! There must be some reason—some cause! What is that cause! Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure! Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer! Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured! The truth is, the physician, honestly, can give no other reason, why a cure cannot be affected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, are long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. ly

SHROUDING.

Mrs JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No. 616 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

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ONE-PRICE CLOTHING,
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Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike. JONES & CO.,
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MRS. H. S. DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired at you, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
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THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 5, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburg, Pa.; from De Sites' Union, of Carlisle, Pa.; from Mount Olive Union, No. 1b, D. of T.; from Vanbrankle Union, No. 10, T., of Harristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Harris; Grand Treasurer, Sister Prescott; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dashert; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts, G. P. P. Sister Anderson,
" " E. Bowen, " " J. P. Black,
" " M. H. Hurst, " " E. A. Clark,
" " S. Bowman, " " White,
" " S. Davis, " " W. E. Neal.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, JANUARY 16, 1864. Vol. IV.—No. 3.—New Series. Whole No. 158.

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Is published every Saturday on behalf of the
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Notice.—All letters and matters pertaining to the Book Concern subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev Elisha Weaver, Box No. 2976, Philadelphia; and all matters sent by express, and to our city, must be directed to E. Weaver, No. 619 Pine St.

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Cards or Advertisements, inserted for one year, provided they do not exceed eight lines, ten dollars, paper included, or, eight dollars without the paper,—six months, for six dollars, paper included,—three months, four dollars,—one month, $1.50, paper in each case included.

All Advertisements must be accompanied with the cash.

CORRESPONDING EDITORS OF CHRISTIAN RECORDER
Rev. J. P. CAMPBELL, Rev. A. W. WAYMAN,
" J. M. WILLIAMS, " E. T. WILLIAMS,
" G. H. GRAHAM, " C. BURCH,
Rev. L. RUSS.

Poetry.

For the Christian Recorder.

THE FREEMAN'S ANNIVERSARY.

A poem delivered on New Year's night, January 1st, 1864, at the celebration of the anniversary of the Proclamation of Abraham Lincoln, one year ago, before the citizens of Washington, D. C., at Israel Bethel Church, D. C., by Wm. H. Meyers.

All welcome glad day—
Thrice welcome we say,
We hail thee with joyful emotions;
With thousands and millions,
O'er these wide spread dominions,
We offer our hearty devotions.

This day we'll hold dear—
In each coming year,
From our hearts can't be blotted; no, never,
One year to-day, this nation
Issued its Proclamation,
That slaves should be freemen forever.

Hearts and voices we raise—
In thanksgiving and praise,
For the boon so graciously given,
In releasing our kinsmen—
From dungeons and prisons,
With the fetters of slavery all riven.

True Freemen we stand—
To-day on this land,
With our destiny linked to the nation's.
Her cause we'll maintain—
Long as life shall remain,
For the edict of Emancipation.

O liberty sweet,
Thee with rapture we greet,
And banish all sorrow and sighing;
Foul slavery doth languish,
Her hosts are near vanquished,
Before freedom's myriads are flying.

To God be the praise—
For directing the ways
Of the nation from the ills that beset her,
And its glorious deed—
Will merit a meed
Of praise, that the world will respect her.

Freedom's work is near done,
And with gladness we come
To honor that just proclamation;
By it Abraham Lincoln,
To the wide world has made known
That freedom's the aim of the nation.

PORTSMOUTH CORRESPONDENCE.

Camp near Portsmouth, Jan. 5th, 1864.

MR. EDITOR:—By the request of the Rev H. M. Turner, I drop you these lines, if acceptable, as some of the occurrences of the day that have broken on the monotony of a camp-life like the sun as it sheds its light on the face of the earth. To the mind of a stranger, the first glimpse, as he enters the cities of Norfolk and Portsmouth, he can conceive of naught but ruin, destruction, dilapidation and wretchedness on every hand, forgetting, for the moment, that the above-named cities have only just been snatched from the power and grasp of the would-be autocratic and despotic reign established and founded on bleeding and broken hearts. But, upon calm reflection, it does not seem very strange. For the whole history of this war goes to show one fact, and places it above contradiction, that wherever oppression and tyranny hold their sway, the different evils incident to such a reign generally follow in its train. And, if there were no other reason why the seeds of freedom should be scattered broadcast o'er the land, this of itself would be sufficient to establish the principle of emancipation on a basis, if supported by right, justice and humanity, that would defy the world to shake it. Of this fact we have evidences of all kinds and descriptions that are open to our survey—a field that is almost boundless in its extent, forming a chain of circumstances whose every link is perfect and complete. Take the cities of Norfolk and Portsmouth, and compare their present condition to the one existing under the Reign of Terror, and the decided difference stares you in the face on every hand, reminding you of some great monster of the deep, who, tired of the apathy and sluggishness of an aimless existence, suddenly rises to the surface, shaking the accumulations of ages from him, and becomes at once the instrument of the designs and purposes of its maker's object in its creation. But let me notice a few of the links that comprise the chain. Knowledge has been admitted, on all sides and everywhere, to be power; that it is one of the great auxiliaries to the designs of an all-wise Providence, in giving the children of men a just conception of his greatness, love and mercy; in cementing the bonds of unity amongst the nations of the earth; in teaching man that he has something to live for—that there is a work for his accomplishment, and that the great Maker of us all holds him responsible for the non-performance of his duty, and, to the minds of many, to be the lever that will ultimately crush into atoms the prejudices of ages, and yet raise the despised and oppressed to their original positions, which God designed they should occupy. And, sir, the colored people of these two cities have awakened to the same conclusions; for they are no exceptions to the rule. In proof of this fact, a stranger is both astonished and delighted at the scene that presents its view to his survey. Astonishment, in its fullest sense, that a race who have never had the advantages and privileges that many of us have had, should be so far advanced in the common rudiments of education that would put to blush many a schoolboy in more favorable circumstances in our Northern cities. The idea of hearing children, who have only been to school six months, reading distinctly, would seem to some of our teachers in the North almost incredible; but it is the fact, as witnessed by your humble servant. Such is the avidity with which they grasp the feeblest ray of information or knowledge, that one is lost in astonishment and mystified at the inscrutable ways of Providence. Notwithstanding, He tells us He noteth even the fall of a sparrow. The scene also delights the stranger, from the fact that while they seem to know the change in their positions of life to the last one, they seem to appreciate the blessings of liberty and of the privilege of taking advantage of every moment to give themselves a deeper insight into the mysteries of knowledge. I recollect, on one occasion, while having the honor of addressing one of their schools, I asked of a bright-eyed looking boy, what he would do, in case a white man should attempt to enslave him again; and while his eye seemed to sparkle, he answered promptly, that he would cut his throat; an answer both characteristic and decisive in the whole race, for their slight inspirations of liberty have only sharpened their appetite for more. Mr. Editor, I would ask you, can such a race ever be slaves? Methinks I hear the echoes swelling as they sweep space, from the city of Brotherly Love, and answer, in tones that cannot be mistaken, "No, never!" Another link in the chain is the unmistakable advancement in religious tolerance. Only a few months back, these wretched people were compelled to pay $1000 to $1200 a year to a white man for continually preaching to them about the great duty incumbent upon them, of servants obeying their masters; while it was considered as an unlawful gathering if they met to serve their God when the shades of night had drawn its mantle over the surface of the earth. But, thanks to the great Disposer of human events, it is not so now. How changed is the aspect of things! Where once the smothered groan, excruciating in its agony, was faintly heard in low cadences of heart-broken sighs, is now heard the heart-felt song of praise, in token of the goodness of the great I Am. In illustration of this fact, our Northern ministers are occupying all the pulpits of the most popular churches, and it seems to me that they make extraordinary efforts to disseminate the true doctrine and principles of religion with a zeal that can hardly be equalled. Anti-slavery sermons are as plenty as blessings. And it would do your heart good to see the appreciation of the benefits and to hear the hearty amens resounding from all corners of the place. Speaking of pastors, reminds me of the fact that the Rev. J. M. Brown, from Baltimore, officially took charge of his flock on the night of the 31st of December, on the occasion of the congregation holding their watch-meeting. The services were both interesting and solemn. The Rev. gentleman took his text from Genesis 47th chapter and 8th verse: "How old art thou?" and delivered a beautiful sermon, hoping the future would be pregnant and fraught with many blessings in travelling the thorny paths of life together. He is very popular already with the most of his congregation, and has a wide and extended field of usefulness. May the success which he so richly merits attend him in his every effort! Perhaps some of our neighbors in a more northern latitude have an idea that they were carrying things all their own way and alone on the 1st day of January; but I can tell you that they were mistaken. For, if what your unworthy correspondent witnessed is any criterion in deducing facts from living history, I should certainly say that the day was celebrated here in a manner worthy of the occasion. Never, since the world received her King, was a day looked for with more anxiety than the 1st day of January, 1864. Never was expectation higher than that preceding the day, or never was there a day in the annals of Anglo-African history celebrated with more *eclat*. The country, for miles around, were apprised of the fact—the news, it almost seemed, was borne on angels' wings. But to the point. The auspicious day arrived. The day before had been exceedingly stormy, making it very disagreeable, indeed, causing a universal shade of anxiety to be seen on many a face whose heart thrilled in anticipation of the glorious to-morrow. The night preceding partook of a stormy cast. The sky was overcast with lowering clouds, the lightning played in vivid flashes of light, the artillery of heaven rolled its reverberating peals and made the arched vault of heaven ring with its report. Altogether, it seemed as if the elements were in mortal combat, each one struggling, in the agony of the moment, for the mastery. I tell you, Mr. Editor, if ever hearts felt sad, it was on that night. But, lo! for the short-sightedness of man! The day broke forth, the lightning ceased to circle heaven's high dome, the emblem of God's voice was hushed in silence, the clouds broke and gave way, the sun, in her glory, mounted into space, and the great leviathan heart of Ethiopia was made glad. But one drawback remained, and that was, as the day advanced, the wind blew from the north-west with the fury of an Eastern tornado. About eleven o'clock our gallant Colored Regiments began to arrive from Portsmouth, where they were encamped. On arriving, the regiments formed into line, but were compelled to wait some considerable time for Gen Butler, who had not as yet arrived. In the interval the scene that presented itself beggars all description. Civil societies, pouring in their throng, filing past, headed by spirited bands of music, the vast multitude swaying to and fro like the great billows of the ocean. Uncle Samuel's children, caparisoned in glittering uniforms, mounted on mettlesome steeds, while the city was literally decked with the emblem of liberty and freedom, typical of our national honor as it was a terror to its enemies. Truly, the scene was inspiring, for we could not but ask the question whether this was Virginia, and were these Ethiopia's children? But, however much of pleasure the continuance of our cogitations might have given us, they were interrupted by the arrival of General Butler and staff. After a few minutes' delay, the General and his staff took their positions. The street was cleared, the different regiments took up their line of march, passing General Butler and staff, as if on inspection. The civil societies filed past. The word was given to halt. The gigantic procession re-formed itself, the word "Forward!" was given, and the living mass was in motion again in the following order, headed by Marshal Keeling, one of Norfolk's colored citizens. That's significant, isn't it? Immediately behind him came a colored Masonic society, next the Mechanics' Bible Society and two female societies, one literary and the other secret; and, in this connection, I must certainly say that I was taken entirely by surprise. The idea of seeing literary and secret societies, that had been organized for years in the very heart of oppression and tyranny, amongst the despised and lowly outcasts, and flourishing, too, was something beyond my comprehension. It seemed as if the lily had sprung up on the desert sands of Sahara, in spite of the barrenness of the soil. Verily, and can such a race ever be slaves? As well might man, in his feebleness, attempt to calm the angry ocean when lashed into fury, and cry, "Peace, be still!" as to again place the yoke on God's dark-hued children's necks. Then came the Third Artillery Band, heading the gallant First United States Colored Troops, Generals Butler, Wild, Getty and Barnes, with their staffs, ministers and chaplains in carriages, North Carolina Second United States Colored Troops, Band, civil societies from Portsmouth, Firemen (colored), carriages occupied by citizens, Ohio Fifth United States Colored Troops, Reserve, Civil Delegation, Virginia Tenth United States Colored Troops, completed by a procession of citizens, and you have, in imagination, the whole procession before you. They marched around the city, and then wended their way to the upper portion of the city, to a place called Norfolk Cemetery, where there was a platform erected, which was literally covered with flags and wreaths. The four Colored Regiments formed a hollow square, leaving the stage for a centre, the civil societies being in a circle around the platform, and a vast multitude on all sides without, forming a scene that was at once grand and sublime. The ceremony commenced with the band playing "My Country, 'tis of Thee," &c. Immediately upon its rendition, a flag was presented to the Second United States Colored Troops by a gentleman. I could not learn his name. It was received in a short but appropriate address. The wind at this time blew with much fury, and threatened to lay the city low. From that fact it was impossible to hear a word that was spoken at the distance of ten feet. Although the different speakers took their places like men in struggling with the elements, it was of no use, and they had to give it up as a bad job. The people were very much disappointed in not hearing the addresses as they were delivered, but it was of no use in murmuring at the will of Providence. There could not have been less than 15,000 people on the ground, who had turned out to participate in the celebration. The regiments took up their line of march for their different camps; the vast sea of heads became once more re-animated, and wended their way home, fully satisfied with the auspicious day and its events. In regard to the marching of the different regiments, it was splendid, especially that of the First United States Colored Troops. They have no superiors, even in the white regiments. The high estimation in which they are held is proved by the fact that they have been picked out from troops of both white and colored to guard the city of Portsmouth. That the colored man can and does make a good soldier, there cannot be the least doubt. That they possess bravery has already been proved. That they are able to undergo the same hardships and sufferings as the Anglo-Saxon soldier, the whole history of the race proves beyond a doubt. But if the idea of raising colored regiments had been broached three years ago, it would have been scouted and received with contempt. And in the light which experience has thrown on the affairs of men, we see the hand of Providence in the work, teaching men that while they are the instruments of His pleasure and will, He is the guider of them all, and holdeth the universe in the hollow of His hand.

I have the honor of remaining your co-operator in the cause.

HENRY P. JONES.

For the Christian Recorder.

A CALL FOR UNITY.

Before entering upon the subject of this article, I desire to direct your attention to the facts that induced me to pen these lines. We are well aware of the revolutions that have, and are taking place in this country, and I believe that I am safe in saying that there are no people whom said revolutions affect more than the people of color. This fact will be universally admitted. The question that next arises, is to what extent, and in what manner are they effected. To give a correct solution to this question, we must take a summary review of the events that have transpired, and the relation that said events have for or against our people. The first significant event that comes under our notice, is the Order of Gen. Fremont, in relation to the arming of colored men and his subsequent discharge. Secondly, Major Gen. Hunter's Order, for the liberation of the slaves in his Department. Thirdly, The September and Emancipation Proclamation. Fourthly, The settling and employment of the freedmen on the Pacific Railroad. These being the chief events that have, and are transpiring, it is our duty now, to determine the result of the aforesaid question. On reviewing Fremont's Order, we find that he discovered in the men of color, held as slaves, a power which was in the hands of his opponents, and which he desired to bring into active service, as an auxiliary to the United States forces in suppressing the rebellion, but the people of the North (from prejudicial motives) being opposed to such a course, and from their pressure on the Executive, he was removed and his order rescinded. As time wore on, and the United States resources became severely taxed to prosecute the war, Gen. D. Hunter perceived the utility of making use of the power that was in the hands of the Confederacy, and used by them as a producing agent, thus enabling them to wage war more successfully. He seeing this issued his famous Order, and of a more extensive character than the aforesaid, and met the same fate. President Lincoln being the Executive, countermanded those orders, yet that does not set forth that it was his inmost desire so to do, as is asserted by some; for the position that he has since assumed speaks loudly to the contrary, and shows he acted from the pressure as aforesaid, which was predominant in the North. But the North began to tire of having her sons slaughtered by thousands, with no prospect of a speedy termination, and seeing no other available resource, she reluctantly consented to the Emancipation Proclamation. Thus were the men of color acknowledged to be a power, and elevated from a chattel, a machine, *to a man. What a change!* The North, the World, stood in wonder. Many were the predictions that were made by their enemies concerning the newly made men, as to the manner that they would bear the change. But they have proved that the said predictions were futile, and that the latent spark of energy and principle was not yet extinguished; although it had been ground, beat and trampled in the dust by the cruel hand of oppression, such as the world never before saw, and such as those who came from afar to witness, shrank back with horror. But the Almighty hand that has caused this spark to revive, will cause it yet to blaze forth with such splendor as will dazzle the eyes of its enemies. Yet the enemies of our people will continue to look for a fulfilment of their predictions, which embodies such as the following:

"After the stimulus of freedom and liberty is past, and the country resumes her wonted peace and quiet, that the freedmen will relapse into a state of apathy, indolence and want. We hear such as this on all sides. The question arises in the breast of every man of color, on hearing such assertions is "Shall this be?" The answer from his inmost soul, cries *no!* in peals of thunder, and his mind is immediately on the rack to devise some expedient to counteract it. Ever since the issue of the Emancipation Proclamation, have such assertions been made, and ever since have the minds of the free men of color been striving as aforesaid, mine with others, and it was partly from the force of such, that I was induced to pen these lines, and do something to subvert their designs. It has been proved that we are a power worthy of notice, and entitled to due respect as such. And it is a settled fact which has been definitely demonstrated by the procedure of the North, in suppressing the rebellion, and by the South, in resisting her efforts, that a people whose exertions are not united in a given direction to gain a given object, will be valueless in proportion, as their exertions are disunited. This being an accepted fact, it becomes the imperative duty of us, as a people, to apply it to ourselves. I have stated that we wish to prove to the world, that we are an active, energetic and industrious race; which would be a direct refutation of the aforesaid assertions. To demonstrate this fact definitely, we must, according to the aforesaid proposition, act unitedly, and our exertions must be united, and we must form ourselves into a unit as much as possible. This being our only safe and sure course to gain our desired object, it becomes our duty to devise some plan, by which we can form ourselves into a unit. To do this successfully, we must solicit our leading men to convene together from all parts of the Union, from the Canadas, and then and there devise and settle on some plan by which we can be united in our actions; and let all who feel themselves competent, send their suggestions through their delegates to said assembly, so that the council assembled can digest, from the many, some acceptable course of procedure. It will be asked, what can we do if we were united to gain the desired end? I would state, that in my opinion there is an immense amount to be done when we are once organized. The benefit and strength of it, would be felt as a moral force at least; and in action, for instance, as simple an action as sending a petition to Congress: said petition to represent the people of color as a mass. Were we organized it would be no trouble; but as we are now, it would take a great deal of time and trouble. Organized, our Executive would and could always act as, and represent the whole people guided in his actions, by his council, and a well framed Constitution. I could continue this subject to a greater length, and make some important suggestions that are predominant in my mind, but fearing that they might be immature, I hope that abler minds will take hold of, and do the subject the justice it desires. If my feeble efforts can arouse the slumbering energies of our people in the least, the object that was desired will be attained.

AGIMUS.

For the Christian Recorder.

MR. EDITOR: It has been some time since I furnished you and your numerous readers with anything from Terre Haute, showing our spiritual and social condition. Our church here is in a tolerably flourishing condition, everything considered. We have had some most excellent meetings in the past few weeks, during which time, we have had several accessions to our church, and some conversions, and I have had to administer baptism by immersion to a number since Conference, up to within a few weeks ago. Our last Winter and Spring's converts have endured amazingly well, but the war, and the effects of colored recruiting, which is now going on here, militates very much against spiritual matters and religious operations, in any and every shape. But I am glad that I can say, Mr. Editor, as I think truthfully, that Terre Haute has greatly changed for the better in every way imaginable. The change of which I speak, is very sensible, and perceived by all, and this I am told, is the case pretty much every place where colored recruiting has taken place. This great war has already done wonders; but the work of this war is not yet completed; the designs of Providence in it have not yet been fully met or carried out, and my serious impression is, that this war never will end until much more is accomplished for the colored man than has yet been. Let me just say here, Mr. Editor, that this is the most busy year with me that I have ever had. My own church arrangements and matters, which are always very hard through the Winter season, especially in a light station like this. Then the Wilberforce College debt is now burrying us all, for we all, I trust, feel to take an interest in it. I think no colored person that has a soul, but of the least dimension, can feel otherwise than to take the deepest interest in a matter of such importance as the raising means, and paying for this Wilberforce School property. Such a scheme for education has never been on foot among us, and in justice and credit to ourselves, and our children who are to come after us, as generation after generation of them will let every one do what he can, and the thing is decided in our favor, completely so. But there is the general Conference also, which is close at hand. I feel too, that I must prepare for that, and hence, that is before my mind, and must have a share of my thoughts. And last, but not least, there is your excellent paper, the *Christian Recorder*, which I feel to take a deep interest in, and to prove that I do, I now send you the names of four yearly subscribers; and not only do I send you their names, but I send you their money also.

Isaac Evans, Wm. Johnson, Miss Pamelia Casada, and T. Strother. Send all to Terre Haute, Ind.

And notwithstanding, Mr. Editor, that I have spoken as I have, about having a great deal before me to do, I would not, by any means whatever, be understood to mean that I had become discouraged, or anything of the sort, far from it; I will work, the Lord being my helper, to the end; even should I accomplish but little, that little shall be forthcoming; hence, suffice it to say, that I am not only working for the *Recorder*, but for Wilberforce also; and not only for Wilberforce and the *Recorder*, but also for the General Conference. So if it so turns out, that I accomplish but little, it shall not so turn out because I did not try hard.

T. STROTHER.

Terre Haute, Dec 31st, 1863.

For the Christian Recorder.

NEW HAVEN CORRESPONDENCE.

MR. EDITOR:—The year of 1863 has passed away, and is numbered among the things that once was. The year of 1864 has brought joy and gladness to many, mingled with sorrow. Your humble servant is among the many that has great cause to rejoice, that, through the mercy of God, we are spared to enter on the New Year, with brighter prospects before us in this charge. What few I have left, seem to be earnestly at work. It seems that my male members will all die, if they do not enlist in the 29th Conn. Vol. Regiment. My local preachers, Richard Giles and Carter Wright, have enlisted, and it appears that the rest will follow. I have only two men left, capable of bearing arms; all the rest, over 50 years old, except two that were rejected. The Lord bless them, go to the field of battle, and protect them in time of danger. But while we would weep over the loss to us, as a church, in losing our best young men from active duty, thanks to God the women can't go; they are the bone and sinew of the church; if they go, I will go too, for times will be hard.

The Ladies of the sewing circle have closed their fair, which was held in the State House. Notwithstanding the hardness of the times, they cleared one hundred dollars. Too much praise cannot be given to sister Rogers, sister Handy, Mrs. Warner Smith and Mrs. Brey, for their untiring zeal and perseverance through the cold and stormy weather, for their church. On Sabbath, the 3d inst., the president and secretary, presented to the church, in behalf of the circle, the above mentioned one hundred dollars. The trustees, in behalf of the church, returned a vote of thanks to the officers of the society, together with a God-bless the sisters, and I say God bless the sisters, not only here, but everywhere. A vote was also tendered to Sister Rogers, President; Sister Mary Handy, Vice President; Mrs. Warner Smith, Secretary; Sister E. Really, Chairman of the Board; Sister J. Brey; Sister Wright; Sister P. Giles, Treas., and to the elder for his untiring zeal, in pushing on the good work.

Since my last, there has been one of the most enthusiastic meetings here, that have been in this city, for a long time. On Sabbath night there was a merging of all the colored churches, except the African Union. A general call was given to meet at Union Hall, in one grand rally, to do something for the freedmen south. The hall was filled to its utmost, and for the first time, since I have been in New Haven; a colored man presided. At 7½ o'clock, Rev. Wm Barnett, called the house to order, and introduced, Rev. J. N. Gloucester, of New York, as chairman; and Mr.——, as Secretary; the Rev Wm W Grimes opened the meeting with prayer; Rev Wm Barnett sang a hymn, "Who is thy Neighbor?" The president then stated the object of the meeting, and read the Constitution of the Society, at New York, and made a very solemn appeal to the Christian public, for aid to help the freedmen at the south.

Wm W. Grimes was next introduced to the audience, who commenced by saying: Strange things have come to pass in this latter day. After stating some of the great changes that had come to pass, he spoke of the colored man, as being a stumbling-block of the nation; he is the stone that the builders rejected, in trying to reconstruct this nation; but he has become the key stone, the chief corner stone. He urged it as a duty of colored men, to fight the battles of the country: saying, that the pro-slavery hierarchy would never deprive us of that which we have received—liberty, and citizenship of the United States, if out of this state. He closed by calling on the friends of New Haven to do their duty toward their brethren, who need their help, and then left the stage, with loud applause.

Rev Mr Mallery, of the Presbyterian Church, was the next speaker, who was very eloquent in his remarks, also repeated several anecdotes of ministers, (a voice from the audience,) give it to us brother Mallery. (Laughter and applause.)

Mr. Barnett made some remarks on the duty of the free people of the north to their brethren in the south. After which, a collection of forty dollars was taken up for the freedmen of the south. The meeting adjourned with the benediction, by Rev. J. Williams.

There are at least nine hundred men in the 29th Conn Col. Regiment. The colored and white are quartered together at Grape Vine Point, and it is feared there will be some trouble if they do not separate them. The colored are on duty one day, and the white the next day; this rule has been carried out until lately, and now they put on double guard. New Year's night, the colored was on guard; a white man (a recruit) tried to run the guard. He was ordered to halt, but did not; the colored sentry fired on him, but did not hit him. One of the sentry, on guard, ran after him and brought him to a halt; the man threw snuff in the sentry's eyes; as, his gun would not go off, so he tried the strength of the gun over his head, but the gun broke. The man was determined to go, so he threw snuff at the sentry the second time, when he found his gun was broken. He gave him the bayonet through his arm and body. The conduct of the colored sentry was approved by the officers, and the next morning he was promoted to a corporal. This order was read to all at the muster-in, in the forenoon parade for drills. His name is Cæsar Hall.

Since the above took place, two of the colored volunteers have been poisoned. The guilty party (White) is in the guard house, and we are told that the officers had their hands full to keep the colored volunteers from lynching him.

I send with this the order of Cæsar Hall's promotion.

I see the Rev. H. J. Johnson is advertising for more preachers to come east. I would inform the brother that while he is calling—please call enough to supply the east, for Brother Grimes has a strong desire to return to his old conference, at Baltimore, if they will have him back again. I am glad to hear that Brother Johnson has got his hat on in the east, once more, as Br J. P. Turner knocked it off about one year ago. Brother Turner has gone to glory to reap his reward. So Brother Johnson can wear his hat while he sits in the east. Go on, brother, we like to hear from you—glad to hear of your travelling once more.

WM. W. GRIMES.

New Haven, Conn., Jan 1st, 1864.

For the Christian Recorder.

WASHINGTON CORRESPONDENCE.

Quiet Reigns—New Year—Small Pox—Freedom Jubilee on New Year's Night—Speakers—the same on the 6th inst., at Union League Room. Chas L. Remond—on the 8th inst. Rev H. H. Garnett at the 15th St Pres. Church, he delivers a Grand Lecture—Holiday, &c.

MR. EDITOR:—All over our city there is a perfect quiet reigning. Senators, Representatives, Judges, Lawyers and Doctors, each, are all returning to their respective duties here, after a holiday's visit to their homes, friends and relatives, and the new year, crowded as it is with strange and peculiar developments, has ushered in upon us either for our reception of it, with all its varied scenes, or our rejection of its overtures of mercy. Many a home on the ushering in of 1864 only opens to our view a seat that, in the old year, was occupied, but now in the new is vacant. Sickness, disease and death have done their work; the cannon ball, the gun shot, the bloody sword and the fortunes of war the rest. And yet the nation struggles on to maintain her independence, to assert her right to be a government with *freedom*, for all, for each, for ever more *freedom*, that will respect the natural rights of man. Jeff. Davis, Toombs, Stephens, Ould, Mason, Slidell, Lee and all the like master spirits of rebellion, still fight to crown *slavery lord of all*, still to maintain that Might shall take Right. Yet they may war on until the next year and yet they will not prevail, "for the mouth of the Lord hath spoken it."

The Small Pox is going its rounds yet: like a faithful sentinel, it halts every body that comes in its way or crosses its beat.

On Friday night, the 1st of January, 1864, the Israel Lyceum held a freedom jubilee at the Israel Bethel Church, south of the capital in this city; it was in commemoration of the proclamation of Abraham Lincoln, who, one year ago that day and night, signed the death warrant of American slavery, that told the King of the *Cotton Islands*, that if he persisted in disturbing the national peace, that 3,723,000 of his negro subjects would be let loose. On that evening that day of days was ratified. Mr. John T. Costin, John T. Johnson and Thomas H. C. Hinton, (Colored) addressed the meeting. Mr. Thomas C. Connolly, (white,) Mr. Charles Lenox Remond from Salem, Mass., being present, was invited to address the meeting also; he came forward and spoke at length on the object of the demonstration. His was an eloquent as well as powerful effort, which none so well as himself knows how to disburse. Mr. Remond is one of the oldest and most refined orators of our race, having been 31 years on the anti-slavery platform. Mr. Wm. H. Meyers delivered a poem on the occasion, which I send, according to motion and resolution, for separate publication. There was an admittance at the door of 25 cents. The night was very cold, notice short, consequently the congregation very small; did not do as well as would have done under other circumstances. At the conclusion of the meeting, a motion was made that it should adjourn to meet at the Union League Room in the city of Washington, on Tuesday evening, the 6th inst. The hall having been obtained, we met pursuant to adjournment and had a glorious time. It is the first time our people of color have had a public hall to have a political meeting in, since I have been in the District of Columbia, or any other colored man either. Mr. Charles Lenox Remond delivered the oration of the evening, for which that vast audience of whites gave him thunders of applause. I wish there was room in your excellent paper to publish all of the proceedings. It is enough for me to say that we had a glorious time, one that will long be remembered by this people. "We are coming, father Abraham."

On Thursday evening, the 8th instant, the Rev Henry Highland Garnett, of Shiloh Church, New York City, addressed the citizens at the 15th St Presbyterian Church in this city. This great and good man was never more appreciated in his life than he was here. I shall not attempt to give one word he said; everybody ought to have heard him. All is quiet at present; colored people keeping the holidays, the great commotion of the hour.

(Signed) THOMAS H. C. HINTON.

Washington, D. C., Jan. 10th, 1864.

For the Christian Recorder

U. S. Ship Vermont, Port Royal, S. C.,
Dec. 31st, 1863.

MR. EDITOR—DEAR SIR:—It affords me the greatest pleasure in writing to you these few lines. I was yesterday morning reading one of your papers, the *Christian Recorder*, and I must confess it is the best paper I have read since I have been down South. I am rejoiced to inform you that in our ship, all the contrabands that can read, feel much interested in your paper, the *Recorder*. It has been twenty-three months since I left my home in Philadelphia. We sailed from Boston on the morning of the 24th of February, 1862, for Port Royal. In the evening of the same day about half-past seven o'clock, a gale overtook us. We lost nearly all our sails, two men, and the rudder, the starboard anchor, with one hundred and forty-five fathoms of chain. We arrived at Port Royal on the 15th of April—fifty-one days at sea. There are nearly three hundred contrabands on board of the ship. About one hundred of them can read. I have been to New York, Boston, Hartford, New Haven, Providence, Newport, New Bedford, and other places, but I have never read a better paper than the *Christian Recorder*. Yours,

BEN. R. JOHNSON.

For the Christian Recorder.

ON THE IMPROVEMENT OF TIME.

To make a proper use of this short and uncertain portion of time given us for our pilgrimage, is a proof of wisdom, and as it is written in that most blessed book of Holy Scripture, "Watch, therefore, and pray, for ye know not the day, nor the hour, when the Son of Man shall come," therefore, we should let no part of our time pass without making it useful, to the wise and good purpose for which it was given us.

We should follow the footsteps of virtue, and walk uprightly in all her paths, and she will surely conduct us through wide and pleasant paths to the temple of peace, and will keep us from all the snares of vice, and heal all the wounds of sorrow.

We must let our companions be select, such as we can love for their many amiable qualities, and our amusements be such as will tend not to corrupt, but correct and amend the heart.

And lastly, we should never neglect employing a portion of our spare time in addressing our most gracious and Heavenly Creator, in paying him that tribute of prayer which is justly due to him, as being the author of every good and perfect gift, as our Creator, Preserver, and Redeemer, and without whose blessing we can do nothing. Thus by employing the time that is given us, we will pass our days with comfort to ourselves and those around us, and by persevering to the end, we shall at length obtain that crown of glory which fadeth not away.

BROOKLYN, L. I. J. S. M.

For the Christian Recorder

MR. EDITOR:—We held a Bazaar through the holidays to raise Detroit's apportionment, for Wilberforce. We succeeded, but not without opposition, in raising one hundred dollars ($100) for the college, to be credited to Detroit.

Many were the objections rendered against holding this Bazaar. Some said the college would do them no good; others said they had no children. Some would say we have our own church to take care of and support. Others would say you are always sending money away to something that never will do us any good, when it ought to have been kept home for home consumption. So these, with many others, are the discouragements with which we had to meet. But, nevertheless, we were determined to go ahead in spite of the opposition made by old "decrepid fogyism."

There are some, however, who appreciate education and progression, and who gave it all their influence and support.

We had an inveterate opposition from the Baptists, which denomination resorted to every stratagem imaginable, to affect the interest of the Bazaar, which they did, to some extent, but this only served us to renewed energy in the good work.

Our Committee of Ladies' continued labors in this direction is very praise-worthy. Great credit is awarded them for the financial acuteness which characterized their sales, and their excellent selections made for the decoration of the tables, and the variety of articles exhibited, were also worthy of commendation.

Myself and brother Wm. Webb were the managers. Brother Wm. Webb is a well known friend to educational progression and the political rights of his race. The following are the Committee:

Mrs. Martha Brown, Mrs. Mary Johnson, Mrs. Pelham, Mr. Buckner, Mrs. Cornell, Mrs. Shaw, Mrs. Ferguson, Miss Sarah Webb, Miss Alice Webb, Miss L. Ferguson, Anna Smith.

ROBERT A. JOHNSON.

Detroit, Michigan, January 6th, 1864.

For the Christian Recorder.

HEAD-QUARTERS, 4th U. S. C. Troops,
CAMP NEAR YORKTOWN, VA., Jan. 6th, 1864.

Mr. Editor:—Permit me, through the medium of your valuable paper, in behalf of the Non-Commissioned Staff of the 4th U. S. C. Troops, to acknowledge the receipt of a box, containing delicacies of the rarest kind to a soldier, and to tender to the ladies of Baltimore, who are so kind thus to remember the absent ones, our heartfelt thanks. Off, as we are, from their society, our thoughts are often with the loved ones left behind, and it is our highest joy to know that we are still kindly remembered by them. Were it not for women, men would still dwell in caves and dens. All that is beautiful, all that is lovely, in art, in poetry, in music, is of her and from her, that does and will inspire us to deeds of lofty daring or sustain us amid protracted toils and privations. Dear Ladies, we all appreciate your kindness, and also the gentlemen's. May they always be ready to gladden the hearts and strengthen the arms of the soldiers.

Miss Rebecca Stewart, Miss Henrietta E. Cornish, Miss Kate Hackett, (Bristol, R. I.,) Miss Eliza Gordon, Miss A. V. Green, Miss Laura Harley, Miss Alice Cornish, Miss Clara Smith, Miss Martha Smith, Miss Elizabeth Livers, (Frederick City, Md.,) Miss Caroline Allen, Miss Annie Mitchell, Mrs. H. V. Green, Mrs. Caroline Coe, Mrs. Silvia Tipsease, Mrs. Annie Island, Rev. A. W. Wayman, Mr. Chas. Howard, Mr. Madison Franklin, Mr. James Nelis, Mr. Jno. A. Lacey, Mr. David H. Cornish, Isaac Jones, a friend, (Washington, D. C.)

Very respectfully,
C. A. FLEETWOOD, Sergt. Major.
A. WARD HANDY, Q. M. Sergt.
G. M. ARNOLD, Hospital Steward.
L. R. CHARLIS, Adjutant's Clerk,
[4th U. S. C. T.

The Christian Recorder.

Philadelphia, Saturday, Jan. 16, 1864.

LOOK HERE, SUBSCRIBERS!

Two dollars and twenty-five cents per year! Paper is again on the rise, but the Christian Recorder will remain at the present rate, $2.25. We wish now to say to our kind subscribers, that the most of your subscriptions end on the 1st of January, 1864. In view of this fact, we say to you all in time, do please have your $2 25 ready; lay it by, good ladies and gentlemen, and may it be waiting for us on the first day of the new year in the Philadelphia Post Office, box, 2975. To insure the success of the Recorder, we ought to have at least one thousand dollars to commence the new year Dear subscribers, there has never been a time in the history of this country, when a paper like the Christian Recorder was of so much importance to both white and colored people. Aside from all other matters concerning us, Wilberforce University, of which information is often wanted throughout the country, east, west, north and south, the Christian Recorder can give that information. Then let subscribers be sure and have his or her money by the first of the year. Already some have sent in their subscriptions for next year Who will do likewise?

HYMN BOOKS! HYMN BOOKS!!

We will say to our brethren that we are entirely out of hymn books, and there being such a demand for them, we have borrowed money to get out a hundred or so more for the holidays, and will be ready by the time this paper reaches you, and in order that we may have the money paid back to our creditors, who want the money immediately, we have fixed the prices as follows: bound in sheep skin, sixty cents; roan, eighty cents; plain roan, one dollar; extra, one dollar and ten cents. Let the brethren call their people together, get the money from those who want books and the price they want to pay, receive it from them and send it to us, and we will acknowledge the receipt of the same. We intend that there shall be no excuse for the brethren for hymn books.

A HUMANE APPEAL.

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies, and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they cannot be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousands in the Western departments. We want to send them our paper, that they may have more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 619 Pine St. Send any amount from $1 00 to 50 cts. by express, and it will be very gratefully received.

Dec5—3m ELISHA WEAVER, ED.

For the Christian Recorder.

THE REPORT OF THE BETHEL CHURCH.

MR. EDITOR—DEAR SIR:—This will inform you and the public, that Bethel A. M. E. Church, S. Sixth Street, Philadelphia, Pa., has been repaired and renovated, at a cost of sixteen hundred dollars, ($1600,) instead of thirteen hundred, ($1300,) as before published, owing to recent improvements in addition to the original. The collection realized, a few Sabbaths ago, $727,85, in connection with the result of a fair that was held in said church during the holidays, of which we cleared $755.81, with $200 that was collected by Rev. S. Smith, for said purpose, has liquidated the entire debt. We have also placed in the hands of the Treasurer of the Philadelphia District, in behalf of the Wilberforce University, one hundred dollars, (100,) with a promising expectation of early adding to the amount.

Brother Weaver, next Sabbath at 3 o'clock, P. M., we have set apart for a collection, for the Book Concern, according to Discipline, page 62, Question 3, Answer E. And I hope dollars may lay on the table like unto the flies of Egypt. We are a law-abiding people

The quarterly meeting of Bethel Church will be held on January 24th; love-feast on the evening of the 25th; quarterly meeting at Zion Mission January 31st; love-feast on Monday evening, February 1st.

Yours, W. D. W. SCHUREMAN

QUARTERLY MEETING.

OUR WEST SECTION MISSION.

There will be a quarterly meeting held on Sunday, January 17th inst., in the Hall, on Lombard Street, near the S. E. corner of Broad. This will be our first quarterly meeting held in this section. We therefore hope to see a large number on the occasion. Come, friends, and encourage us in endeavoring to establish ourselves in this section of the city.

THOMAS H. COOPER,
City Missionary.

ACKNOWLEDGMENTS.

John D. Clurgh, Coxsackie, N. Y.,	1 15
Miss Jane L. Murray, Brooklyn, L. I.,	2 00
Mr. George H. Kuns, Pittsburgh, Pa.,	2 25
Rev. Wm Johnson, Boston, Mass.,	1 00
Mrs. E. Harris, Horntown, Pa.,	1 00
Mr. George W. Hopkins, do.	50
Rev Wm M. Johnson, Kinderhook, N. Y.	1 15
Jane A. Bristol, do. do	1 15
John Thompson, do do.	1 15
Rev. Thomas Strother (see his letter in another column) Terre Haute, Ind.,	10 15
H. Cartwright, Georgetown, D. C., per Rev. B. T. Tanner,	75
Rev. Mrs. A. Dorrell, Providence, R. I., per Rev. Shreeves,	1 25
Mary J. Hall, do do.	1 25
Mrs. Dora Steward, Terre Haute, Ind.,	1 15
Elizabeth Pecoe, Melton, N. J.,	2 25
Mr Alexander Sumner, Nashville, Tenn., per Bishop D. A. Payne, of Xenia, O.,	2 00

OUR SUBSCRIBERS

The *Christian Recorder* will be found very interesting this week. Our Southern correspondence is worthy of perusal. It will also be seen that the *Christian Recorder* is read among our brave soldiers "very extensively," and is highly appreciated by them.

We recommend our readers to read a very interesting article from Mr. B R. Johnson, Hospital Cook on the United States ship Vermont, Port Royal, South Carolina We say to those who do not take the *Recorder*, that if they will read this letter that we speak of, they will either take it for a year or send us the worth of it to help to send the *Recorder* to just such as he refers to in his letter. "Out of near three hundred contrabands or freedmen," some one hundred of them can read, and then they are so well pleased with the *Recorder*. We hope there will be a general rush to subscribe for the *Recorder*. We are glad to find that there are some of our brethren who are working, and working nobly, too, for the *Christian Recorder*. And we say that brethren who do not work faithfully for the benefit of the Book Concern and paper may live to be old, and may suffer for the neglect in the past.

We have said, time and again, in the most persistent manner, to all of our brethren holding charge of circuits and stations, that we needed their fullest co-operation; and it is strange to say that there are many places, where we ought to have not less than from one to five hundred subscribers, we have not five, and we might say with propriety that in many places not so many as three subscribers, except what we have gone and got right under their nose. Why is this? We hope that it may be seen, through the columns of the *Christian Recorder*, that all those who have charge of circuits and stations are doing what they can. The Annual and General Conferences ought to have an eye upon those who work for the general good and welfare of our people.

Brethren should, as ministers of the gospel of the SAVIOUR, labor for the mental, moral and religious elevation of our people. Yes, brethren, we should not only learn how to preach popular discourses and oratorical themes. We should learn to teach our people industry, perseverance, economy and liberality, as far as their means will admit of. This, if done and done well by any preacher, he may truly be called a great man. Then let us hear from all the brethren in the East, North, West and South. And every minister, or any one else, who will raise us twenty-five cash subscribers on and after receiving this notice, for the *Christian Recorder*, we will give them our paper for one year and present him with a copy of that colored General "Toussaint l'Ouverture," a work that every colored lady and gentleman ought to have, and white ones, too. We care not who they be who raise the *number*, they will get the prize.

HOLIDAYS ARE OVER.

The fairs and the great bustle are over. Bethel Church, St. Thomas', Little Pine Street Baptist, Big Wesley, Little Wesley, and the Masonics are all over. Bethel Church has done nobly. They have cleared over seven hundred and fifty dollars, aside from one hundred dollars for Wilberforce University. We refer our readers to the Rev. William D. W. Schureman's letter.

Also that part in which he refers our citizens to next Sabbath afternoon, when we will have the opportunity of presenting our claims in behalf of the Book Concern and paper. We hope to see a full house. Let everybody come

BISHOP PAYNE DOING A GREAT WORK.

We have received a letter from the Rev. Bishop Payne, which is of interest in a twofold sense. 1. The Bishop has not failed to have a special eye to the interests of our people South. He has not only been down in Virginia, to Norfolk, and raised the standard of the A. M. E. Church, but has just paid a visit to Nashville, Tennessee, where he was kindly received by the friends. While there, he established two churches under the glorious banner of the African M. E. Church, and took in over seven hundred souls. All hail to the King of glory! The second item of interest is that the Bishop is the President of Wilberforce College, and is very much engaged in teaching the Theological Class, besides some other classes, in the College. May the good Lord bless the dear Bishop in his labors!

RELIGIOUS SERVICES.

We hope that Bethel Church will be crowded on Sabbath afternoon, at 3 o'clock? We shall look for all true friends of the church, Book Concern and paper, as there will be a collection taken up to aid us in carrying on the work, which is for the general welfare of our people. Yes! let it tell even to unborn generations. It has been two years since we have asked Bethel Church for aid, and we hope they will let the members of the General Conference and the world know that Bethel Church is alive. She has been renovated anew, at an expense of about $1600, and has paid, we believe, the last cent, within two months.

A VISIT TO WASHINGTON AND BALTIMORE.

Dr. J. H Brown, of Philadelphia, has, we understand, made arrangements to lecture in the cities of Baltimore and Washington. We do, beyond a doubt, consider Dr Brown an excellent lecturer of his profession, and he can also hold an audience spell-bound.

STEAM DYEING, SCOURING AND REPAIRING WORKS.

We call special attention to the advertisement of our very highly and esteemed friend, Mr. Jas. W. Brown, No. 136 South Sixth Street. Mr. Brown is not only professor of scouring, cleaning and making gentlemen's clothes look new, but mends them in such a way, as can hardly be seen, when done, that they ever had a patch put on them, and none but a very sharp and keen eye could discover it. Any gentleman going to him once, and getting his work done, will be sure to go again, if the distance is not too great. He is, also, mild and pleasant, and in every way accommodating. He does not wait (unless requested,) for persons to send for their articles, but as soon as they are finished, sends or despatches them immediately to the party or parties to whom they belong Give Mr Brown a trial and judge for yourselves, at No 136 South Sixth Street, Philadelphia.

For the Christian Recorder.

BROOKLYN CORRESPONDENCE.

The events of the last two weeks.—The great celebrations of the Proclamation of Freedom.—Fleet St A M E. Church Fair.—Sullivan St. Fair.—Old Folks' Concert, by Colored Ladies and Gents.—20th Colored Regiment of New York.

MR EDITOR:—If I have been negligent, and failed to keep up a full correspondence, it is not because there was nothing about which to write. Two eventful weeks have passed away bearing with them millions of happy greetings from friend to friend. Joy and hilarity has enlivened thousands of hearthstones—parents and children—sisters and brothers have met and greeted each other with a happy New-Year—societies have assembled and celebrated the event of Emancipation. The excitement incident to these movements has passed away, and we sit down to retrospect the past.

Christmas day was one of interest to thousands. The gifts brought by the munificence of wealthy friends to the homes of the poor, gladdened their hearts, and the day on which a Redeemer was given to mankind was hallowed by an exhibition of large charity to the poor. Churches resounded with songs of praise, while the reverend ministers held forth the benefits bestowed upon a lost world,—cheering the hearts of their flocks with the prospects of a more enduring life in the realms above.

Social circles were rendered dear during this week of holiday; music and songs, mingled with the renewal of friendship, prepared many to go forth in life with renewed determination. Fairs for the benefit of churches attracted many visitors, and filled the treasury of the Trustees, enabling them to meet the demands of their creditors A grand day was the first of January. The committee had given ample publication, and every arrangement was made to make the celebration a success, but the elements seemed to be against the hopes of the committee. Wednesday it was lowering, and snow fell in abundance. Thursday, brought rain in torrents, continuing all day and night. Friday dawned, and it was still raining—noon arrived, and the clouds began to disperse, and the prospect was hopeful, and the committee hoped for a good night and a crowded house. They were doomed to disappointment. A north wind brought a storm of cold, freezing everything in a few hours, so that men hastened to find shelter from the chilly blasts. Whirlpools of wind seemed to vie with each other in dispossessing men of their hats and clothing; females who ventured to brave the storm and cold, paid the penalty of their daring with interest added. Yet with all these disadvantages, an assembly of one thousand people were present in the Cooper Institute, to listen to the deliberations, and join in the celebration of the Emancipation Proclamation of the President of the United States. At eight o'clock the exercises were commenced, Rev. H. H. Garnett presiding. Addresses were delivered by the President, Rev. Dr. Bellows, D D., Prof. Wm. H. Day, Rev's H. M. Wilson, R. H. Cain, Mansfield French, Mr A H. Schultz and Augustus Hagerty. Mr Garnett was in one of his happy moods, and poured forth his burning eloquence to the delight of all. Each speaker in the above order presented their views of the great movements of the age and the duties of the hour. Each was filled with the spirit of the occasion, and did justice to the subject in hand. Time will not permit me to give their speeches as they have been published in the various City papers. Many were prevented from attending from their fears of a mob; others were hindered by the severe cold; others were keeping up the old custom of visiting friends, and renewing obligations. Yet it was so advanced, when one thousand will venture through all the disadvantages of such a day, and evidence their appreciation of the events of so much moment to the race It shows that there is a growth of virtue, and manhood, and womanhood, which will redeem our characters, and vindicate our right to a place among the people of the earth. There is great reason for hope.

The ladies of Fleet St. A. M. E. Bethel Church have been holding a grand Fair during the holidays The room was most tastefully decorated. A melodeon gave forth sweet strains, accompanied with the melodious voice of the young ladies It is said that there never has been so much taste displayed in arranging a fair room in this city by any colored church or committee. The total receipts as read out by the pastor, Sunday, was ($500) five hundred dollars This church seems to be progressing finely; the first Sabbath their special collection was seventy-eight dollars, notwithstanding, they had a fair going on at the same time. A liberal people will always prosper. This church turns away no applicants for aid, but gives liberally to every good cause; they have a fund which is devoted to the wants of the poor, without special regard to their own members. Their next payment is due on the 15th of this month; they will be able to meet it, and make a payment on their organ besides; making ($1500) fifteen hundred dollars paid on their property, besides purchasing their organ and meeting their incidental expenses; all since they came out of Bridge St. Wesleyan Church in April 1862. Such is the effect of harmony among a people.

Sullivan St. Church is in a prosperous condition. They have been holding a fair, and have been well patronized.

The Old Folks' Concert, under the direction of Mr Patterson, (Father Patterson) in Polytechnic Institute, was a decided success. The young ladies personified *their future condition* to the letter, with dignity and becoming gravity, and reflected great credit upon the company. They repeat it for the benefit of the *Freedmen's education, under the auspices of the African Civilization Society, who are perfecting their arrangements for carrying forward their great work of elevation among their brethren South*

The 20th Colored Regiment is full, and five hundred of the 2d Regiment raised in this State are already enlisted, and preparations for a third are making. Colored men are rushing to arms, determined to help put down this rebellion, and obliterate slavery from the land. Rev. H. H. Garnett has the spiritual charge of the camps on Riker's Island.

There are many things transpiring in this region, which I shall unfold when the time comes. Aspirants are as thick as flies in Egypt; time alone can renovate the evils, and give a wholesome tone to the movements of society, waiting like Micawber, for something to turn up

JUNIUS.

WINES, expressly for Sacramental occasions, may be found at Evans & Co's, Fifth St., above Chestnut, west side.

AN IMPORTANT REQUEST.

MR EDITOR:—Please permit me here to state in this the 3d number of Vol. IV., of the Christian Recorder, that I find an article in the preceding number of said paper, entitled: "Disappointment at Union A. M. E. Church." The import of this article I claim has to its numerous readers misrepresented said church, trustees thereof and your servant, who is now being honored with the privilege of being the humble pastor. Now in strict keeping with my spirit of humility, I humbly ask the writer of said article to give us the two unjustifiable reasons to which he refers, by which he was denied a right to the pulpit of the Union A. M. E. Church at 7½ o'clock, the 3d inst., and a collection for the benefit of book concern and paper. I claim this upon the ground of justice and right. When the request is granted, I trust, Mr. Editor, you will favor me with an opportunity to represent the above parties. And I shall be pleased to answer the writer's inquiry, "who has charge of the pulpit, the elder in charge or the trustees;" say, I will tell him more, viz: What the elder has charge of, and of what the trustees have charge.

Yours upon the ground of principle,

A. L. STANFORD,
Pastor of Union A. M. E Church.

N. B. Quarterly meeting at the Union A. M. E. Church, on next Sunday, the 17th inst.

ANSWER.

I. We are really astonished at our good brother Stanford in making such a request of us as appears in his letter, and more especially because he is our authority for a statement, which may be found in Vol. IV. No. 2, of our paper.

II. It is known by all who were present at the A. M. E. Union Church, on the first Sabbath night in this the new year, "that we neither preached, nor got a collection" to help us in our struggle in behalf of our race and people, as was published in Vol. IV., No. 1.

III. There was positively an arrangement made with the elder of the A. M. E. Union Church of Philadelphia, and myself, that I should have the first Sabbath night in Jan. 1864, to preach, lay the claims of the book concern and paper before said congregation, and to take up a collection for said purposes.

IV. The reasons for not taking up the collection as it was given to us, are these: A good brother told us some fifteen minutes after 9 o'clock the Saturday night previous to the first Sabbath, that the trustees of said Church had made two objections. We demanded the objections. They are:

1 That we had not been social, or had not visited the Union Church and preached for them, since the present elder has had the charge, like we did when elder Davis had the charge, &c.

2. That they were opposed to it on the ground that the request was not made to them *first*.

These are the two, that we say are most unjustifiable reasons.

OYSTERS AND CONFECTIONERIES.

We call the special attention of our friends to Mr. and Mrs. Gleaves We highly recommend to all who want good oysters, to give Mrs Gleaves a call. She has good accommodations. Walk in, ladies and gentlemen, and get a good dish of oysters, also cakes, candies, and anything in their line, at No. 633 Pine Street.

(For the Christian Recorder)
Steubenville, Ohio, Jan. 6, 1864.

REV. ELISHA WEAVER:—We, the ladies of the A. M. E. Church of the city of Steubenville, on the first day of January, 1864, in honor of the President's Proclamation, held a public demonstration in the basement of our church, to which all contributed freely. The proceeds were presented to our pastor, the Rev S. T Jones, of the Ohio Annual Conference Our effort is small. We hope the next news we will have something better to tell you.

H. R N, SEC.

INFORMATION WANTED.

Can any one inform me of the whereabouts of Miss Susan Onely, who came from Virginia, in the year 1847, to the City of Philadelphia, Pa., and was raised principally by a Quaker family, by the name of Willetts, who reside on the corner of 5th and Callowhill Sts., Phila. The last account we heard of her, was, that she had gone somewhere in the State to live. Any information of her whereabouts will be thankfully received by her brother, John E Onely, No. 330 Chapel St., Brooklyn, L. I., or at the office of the Christian Recorder, 619 Pine Street, Philadelphia. 3m.

LETTER FROM MISS DIX.

COPY OF A LETTER FROM MISS DIX TO MRS. HUNN, 26 N. W. PENN SQUARE, (MUNICH ST.)

Washington, Jan. 6th, 1864.

MRS. HUNN—

I am asked for nurses for the colored soldiers at Camp Stanton, Md Col Birney writes that he wants those who can be trusted to give stimulants and medicines, and who can be entirely reliable. Can you or any friends indicate, where I can find several *well-taught* colored women, who are quite competent, and who would be willing to go. Col. Birney says, of all his regular soldiers not one is able to act as an effective nurse. The sick are really suffering. Mrs. Birney resides at the camp, but I hardly can tell if any white woman could as a nurse reside at this Field Hospital. If you know of ten who would *volunteer* service, do let me know quickly. Really good persons are needed.

Your friend truly, with kind regards to all friends. D. L. DIX.

We call the attention of our readers to the subjoined letter of Miss Dix to Mrs Hunn, in this city, making an appeal for colored nurses. Shall the appeal be answered by the many noble-hearted colored women of this city? Why should it not be? No greater field for the extension of Christian graces can be found, than to administer to the brave men, who peril their lives to defend the honor and integrity of their country, and to give freedom to their race. Don't let it be said that colored people are less grateful than the whites. In as much as the letter was handed to us to be made public through the colored churches, we thus give it more extended publicity through our columns.

For the Christian Recorder.
BOSTON, January 5th, 1864.

BROTHER WEAVER: This is my first attempt to add to your Christian Recorder.

Our senses are opened and our understanding enlightened that we may comprehend the songs of the night. The heavens proclaim the glory of God, the glittering stars all form one chorus, their harmonious melody resounded on earth and the sweet fulness of their voices vibrated to its uttermost bounds. Light is the countenance of the Eternal, sang the setting sun I am the hem of his garments, responded the rosy tint of twilight. The clouds gathered and said we are His nocturnal tent, and the waters in the clouds and the hollow voice of the thunder joined in lofty chorus. The voice of the Eternal is upon the waters; the God of glory thundereth; the Lord upon many waters. He did fly upon my wings, whispered the wind; the silent air replied: I am the breath of God, the inspiration of his benign presence; and the earth beneath our feet replies, I am that which covers your frail bodies when the spirit shall have fled and taken its flight to be with Him who sits upon his mediatorial seat.

Yours, respectfully,

S. S. CASEY.

To all whom it may concern. The Rev. Jeremiah Asher, nearly fifteen years pastor of the Shiloh Baptist Church, has been appointed chaplain to the 6th Regiment of U. S C. T. The church have granted him leave of absence, and he has joined the regiment. Correspondents will please take notice, and direct as follows: U. S. C. T., Camp near Yorktown, Va.

Jeremiah Asher, Chaplain of the 6th Regiment

Whereas, our much esteemed and beloved brother and pastor, the Rev. J. Asher, has been appointed to the chaplaincy of the 6th Regiment of U. S. C. T., now in the field; and, whereas he having felt it his duty to accept said appointment, having applied for and obtained twelve months' leave of absence from the church; and, whereas, the church wishing to express their appreciation of his valuable services during the fourteen years that he has been our pastor and teacher, therefore do resolve, that in our brother, Rev. J. Asher, we recognize an able, faithful, and affectionate pastor and Christian teacher.

Resolved, that it is with deep regret that we are called to part for a time with his most valuable services, yet feeling it our duty to bow in submission to the bidding of our Heavenly Father, we would say, "Oh Lord, thy will be done"

Resolved, that our brother carries with him the prayers and sympathies of this church, that his life and health may be preserved, and labors abundantly blessed of the Lord while absent from us. And if, in the providence of God, he shall return to us, the people of his charge, he may come in all the fulness and blessedness of the Gospel of Christ.

Done by order and in behalf of Shiloh Baptist Church, December 29th, 1863.

Signed:—*Deacons*, Westward F Keeling, John S. Kinney, Robert Ruffin, Spencer Mitchell, Peter Quinn. *Trustees* James M. Auter, Abraham Robinson. *Clerk*, John Brown.

For the Christian Recorder.

LETTER FROM SOUTH CAROLINA.

Highly interesting from South Carolina—Great Jubilee—Four thousand people assembled—Civic and military procession.

One of the greatest demonstrations ever held on Southern soil, was held on New Year's day, by the colored people, in the celebration of the birth-day of liberty in the South. A most handsome sword was presented to Brig. Gen. Saxton, military Governor, by Rev. James Lynch, on behalf of the freedmen, accompanied with a response to his New Year's greeting; the General received the gift, by making a stirring speech. Revs. J. D. S. Hall, A. Murchinson, Col. C. H. Van Wyck, (formerly member of Congress from New York,) Col. Elwell, Chief Quarter Master Department of the South, Dr. Brisbane, U. S., tax commissioner, Messrs. R. Tomlinson, Pillsbury, Ketcham, and others participated. Eight oxen were roasted, two thousand loaves of bread baked, with other things for the occasion.

The following programme followed:—

ANNIVERSARY OF FREEDOM'S BIRTH-DAY. JAN. 1st, 1864.

Programme.—Civic and Military Procession under the command of Colonel Higginson.

1. The Friends of Freedom, who proffer their greeting. 2. Wounded and disabled soldiers at this post. 3. 1st Regiment South Carolina Volunteers. 4. 2d Regiment South Carolina Volunteers. 5. Detachments from other colored Regiments. 6. Colored laborers and mechanics in Quartermaster's Department at Hilton Head. 7. Colored laborers and mechanics in the Quartermaster's Department at Beaufort. 8. Pilots and Engineers. 9. Colored sailors of the Navy. 10. General Superintendents of labor and instruction. 11. Schools of Beaufort and vicinity. 12. Missionaries and Pastors of churches 13. Freedmen of Beaufort city. 14. Freedmen of Port Royal Island. 15. Freedmen of Hilton Head Island. 16. Freedmen of St. Helena Island. 17. Freedmen of Ladies' Island. 18. Freedmen of Paris and other Islands. 19. Representatives of other States.

Procession to be formed at ten o'clock on Saxton avenue, proceed to camp Shaw by way of Bay street.

AT THE STAND.

Singing by the schools. Prayer by the Rev. A. Murchinson. Reading of letters from the Friends of Freedom, by Mr. H. G. Judd. Reading of President Lincoln's Proclamation of Emancipation by Mr. Gilbert Pillsbury. Music by the Regimental Bands. Reading of the New Year's greeting of Brigadier-General Saxton, Military Governor, to the people, by Mr. R. Tomlinson. Response of the Freedmen to the New Year's greeting of General Saxton, and the presentation of a sword on their behalf by Rev. James Lynch. Reception of the Freedmen's testimonial by the General. Singing by the Freedmen. Congratulatory remarks to the Freedmen, by Colonel C. H. Van Wyck, Commanding 56th New York Volunteers, and Colonel Elwell, Chief Quartermaster Department of the South, and Dr. Brisbane. Music by the Regimental Bands. Reading of a poem written by Mr. H. G. Judd for the occasion, by Mr. A. P. Ketcham. Singing by the Freedmen. Congratulatory remarks to schools and teachers, by Rev. Dr. L. D Barrows, General Superintendent of Instructions. Singing by the schools. Presentation of a sword to Colonel T. W Higginson, on behalf of his friends among the Freedmen, by Rev. M Hall Response by the Colonel Singing by the Freedmen. A parting word by one of the "old Patriarchs" among the Freedmen. Benediction by Rev. Dr. Peck

At the conclusion of the exercises there will be an "Old Southern Barbecue."

The following named persons will act as marshals of the Freedmen's civic procession on the 1st of January, 1864:

Grand Marshal—Jacob Robinson.

Aids—Peter White, Frank Barnwell, Charles Pringle, Joseph Jenkins, June Harris, Renty Fields.

Marshals—W C. Morris, Prince Rivers, Prince Singleton.

It is earnestly hoped that the people will be on hand at Beaufort very early that they may get in line in time to take up their march with the military under Col. T. W Higginson, 1st S. C. Vols., who will direct the whole procession,

By order of Committee

JAMES LYNCH,
Gen. Sup't. Chairman.

Time will not permit me to say more, but if I can I will furnish you details by the next steamer, particularly the addresses of Brig. Gen Saxton, Cols. Higginson and VanWyck; also a description of the beautiful sword which the people presented through me, to our noble-hearted military governor.

I have received important communications from a number of prominent colored gentlemen of the North, relative to sending colored teachers into this Department, and would take occasion to say that I shall, as soon as possible, answer them through the columns of the *Anglo African* and *Recorder*; the readers of the *Recorder* are informed that the article which appeared under the head of "Let the word 'African' be stricken from the pages of the Discipline of our church," and which has been most readily taken hold of by "Hominus," will, in due time, be continued; the reason why I did not continue it, is, that up to this time, I have never received a copy of the paper which is said to have published it. I shall commence where I left off.

Sincerely yours,

JAMES LYNCH.

JOURNEYING THROUGH CLASSICAL AND BIBLE LANDS.

NO. X.

LEAVING SMYRNA—OUR PASSENGERS.

Saturday afternoon, October 24, 1857, we weighed anchor in the beautiful harbor of Smyrna, and steamed away for the Grecian Islands and the city of Beirut, in Syria. Sixteen different nationalities were represented on board the steamer "Europe" on that voyage. There were Jews on their way to Jerusalem, Mohammedans going to Mecca, Christians of various countries and shades of belief making their pilgrimage to their holy places in Palestine and on the islands of the Mediterranean, and travellers and missionaries from the United States and the different countries of Europe. Not the least prominent and observed among the passengers was an oriental Romish bishop, with patriarchal beard, of commanding presence, having a physiognomy almost faultless, and the manners of a perfect gentleman. His countenance indicated intelligence, and he occasionally wore about his neck a heavy gold chain, from which a cross of the same material was suspended There was also a Scotch professor and a German missionary, sent out by the Scottish Church to visit the various Scottish mission stations among the Jews in Syria and on the Mediterranean coast. An amusing incident occurred the following day between the Romish bishop and the Scotch professor, which I shall try to relate at the proper place.

EASTERN PILGRIMS AND TRAVELLERS.

The Orientals are admired in pictures; but when we are brought into contact with them as they lie huddled together on the deck of the steamer, clad in garments reeking with filth and alive with vermin, the poetry of Eastern life suddenly vanishes, and though they are the subjects of attraction and observation, they do not impress a Western eye as "things of beauty." It is not specially calculated to sharpen the appetite, either to look on those haggard and prostrate with sea-sickness, or to watch others while, with great eagerness and apparent enjoyment, they *hunt* the inhabitants of each other's heads! But the traveller must educate his squeamish tastes and bring them into subjection, as well as his other faculties and members.

HOMEWARD-BOUND JEWS.

On our vessel were some aged Jews, wending their way toward Jerusalem, where I afterwards met some of them again. They had, after spending their youth and manhood in traffic, left their children behind, and sundered the ties that bound them to their European homes, and were now going to spend the few remaining days of their pilgrimage in the Holy City, that they might lay their bones with the bones of their fathers on the slope of Mount Olivet. They daily said their prayers and performed their religious rites in the presence of their fellow-passengers, in some respects setting an example to Christians not to be ashamed of their religion They tied a little square box, containing the Ten Commandments, on the forehead (frontlet,) and bound round the left arm between the elbow and hand some seven times, and a number of times also around one of the fingers, a leather strap or thong attached to little rolls of parchment, on which portions of the law were written (phylactery,) as they vainly think, thus fulfilling Ex. 13: 9, 16: "And it shall be for a token upon thy hand, and for frontlets between thine eyes." They also covered themselves with a singular garment, of which I did not learn the name. And then, with all solemnity imaginable, they daily went through their devotions. Thus the Jew is trained from childhood, and in this way his religion becomes part of his nature. But, notwithstanding their scrupulous religiousness, a little incident will illustrate their hypocrisy and show how men ofttimes appease their consciences.

HOW A JEW BOUGHT FIGS ON THE SABBATH.

It was Saturday, the Jewish Sabbath, on which we "took ship" from Smyrna, the great fig-market of the East. One of these old Jews was very anxious to get a box of figs before leaving; but it was the "Sabbath," and his conscience would not let him purchase them. Accordingly, he came to one of my companions and prevailed on him to buy them for him, promising that he would pay him at the close of the Sabbath. The figs were procured, and, sure enough, on Saturday evening (the Sabbath ending at sunset,) the scrupulous Jew came with the money for the figs, as if, by this cunningly subterfuge, he had succeeded in keeping holy the Sabbath day. But how often, in this way, men other than Jews, miserably delude themselves by clinging to the form and letter of the law, while the spirit and intent are utterly disregarded. It is the same hypocritical display as that which our Saviour referred to with such withering rebuke, which garnished and decorated the outside, while within was nothing but rottenness and corruption. Would to God the eyes of the children of Judah might be opened to see "the truth as it is in Jesus,"—that they might cease to torment themselves with the mere letter of the law, while they fail to apprehend its spirit. In vain do they bind the precepts of the Divine law as "frontlets" between their eyes, while their hearts are inaccessible to its gracious influences! Thou Source of Light, open our hearts to thy purifying beams!

THE ISLAND OF SCIO (THE ANCIENT CHIOS)

Passing out of the Bay of Smyrna, among the historic islands of Greece, I was deeply impressed by the fact that we were sailing in consecrated waters; and when I retired to my berth, it was with mind and heart full of sympathy with the men of the past, and especially with "the blind old man of Scio's rocky isle," which we were rapidly approaching, and which many believe to have been the birth-place of Homer, the father of epic poetry, although six other places are ever pushing their claims I slept, but the mind kept strictest vigil, and at one o'clock in the morning called me on deck to pay tribute to genius. We were just passing the lower extremity of the island, still I had as good a view as one could obtain when the thick shadows of night were gathered over it The outline of its mountains and hills was dimly sketched before me. Whether the birth-place of the great poet or not, it certainly appeared like it, for it was surrounded by darkness and hidden in obscurity.

This interesting island is separated from the coast of Asia Minor by the Strait of Scio, which is seven miles wide at its narrowest part. Its extreme length from north to south is thirty-two miles, and its greatest breadth eighteen miles, having an area of over five hundred square-miles. The rocky and uneven surface is traversed by limestone ridges, and the scenery is said to be remarkably picturesque. With its little rivers and beautiful valleys, the island presents a scene of perpetual verdure, though only a small part of it is arable. It produces considerable quantities of silk, cotton, wool, different kinds of fruit, oil and gum mastic, the last of which is the staple of the island. The modern history of Scio is a history of blood. Its inhabitants, joining in the Greek Revolution in 1822, were soon subdued by a powerful Ottoman fleet, and this island became the altar on which twenty-five thousand Sciotes, without distinction of age or sex, were inhumanly sacrificed to Mohammedan cruelty and fanaticism. Forty-five thousand were sold into slavery, among whom were families of wealth, and the most beautiful women of Greece, who were forced into Turkish harems, to drag out a wretched life, ten times worse than death; while fifteen thousand others, mostly in a state of total destitution, made their escape to other parts of Greece, so that, in two short months, the former Christian population of more than one hundred thousand was reduced to the beggarly remnant of two thousand. The archbishops and other leading clergy, with many of the principal inhabitants, were hanged with every mark of ignominy, and their remains thrown into the sea, where, with the shoals of other dead bodies, they floated around the Ottoman ships. A populous city, fifty flourishing villages, and many splendid convents and churches, all reduced to ashes, attested the fierceness of Mohammedan revenge upon the people who had joined in a righteous uprising of the Greeks to throw off the oppressive and tyrannical yoke of the Turkish despotism.

The atrocities of the Turkish fleet were partially revenged in June, 1822, by the heroic Constantine Canaris, who attacked them in the harbor of Scio with fire-ships, and destroyed the vessel of the commander, who lost his life in the flames.

Who could pass an island with such a history without a sigh of sympathy and sorrow, at the same time when he recalls the fact that those charming hills, valleys and streams were the first of earth that greeted the eyes of the tragedian Ion, the sophist Theocritus, and the historian Theopompus, and others renowned in history?

But of surpassing interest is the fact, also, that among these islands sailed the Apostle Paul (Acts 20: 15) on his journey of love to Jerusalem. From the mode of expression employed by St. Luke, it has been thought probable that the Apostle was becalmed in these waters, as the weather here is very variable. An English traveller, under similar circumstances, has described himself as "engrossed from daylight till noon" by the beauty of the prospects by which he was surrounded, as his vessel floated idly on this channel between Scio and the continent. On one side were the gigantic masses of the main land. On the other were the richness and fertility of the island, with its gardens of oranges, citrons, almonds and pomegranates, and its white scattered houses, overshadowed by evergreens. "Until the time of its recent disasters," says the Rev. J. S Howson, "Scio was the paradise of the modern Greek, and a familiar proverb censured the levity of its inhabitants, like that which, in the Apostle's day, described the coarser faults of the natives of Crete (Titus 1: 12)" That proverb says that it is easier to find a green horse than a sober-minded Sciot. The wines of Chios were always celebrated, and especially by some of the Latin poets. Its coins display an amphora and a bunch of grapes.

Since peace has returned to Scio, it has partially renewed its youth and beauty Although ruins are still abundant, it has been gradually recovering from its state of desolation. The vineyards, with the olive, mastic and citron groves, which had all been cut down or burnt with fire, have been springing up afresh. Many of the exiled families have returned, and the island now has again a population of one hundred and sixty-two thousand Scio, the capital, alone contains fourteen thousand five hundred inhabitants. May her progress be onward and upward! D. O.

WHAT TO PREACH AND HOW TO PREACH.

Denunciatory preaching is certainly proper at times, for the ancient prophets denounced sin unsparingly. But we should be careful, first, to make it evident that we are not actuated by personal feeling, but utter our denunciation in the name of God, not in our own; and, in the second place, to hurl our anathemas against sin, not against the sinner himself.

It is to be noticed, however, that the addresses of the prophets are far more vehement and angry than those of the apostles. This was probably for the reason that in those days of comparative spiritual darkness, when the motive of personal love to a personal Saviour could not be so easily developed as after the incarnation, it was necessary to urge more strenuously that other great motive of fear of a judgment May we not learn from this, that under the gospel dispensation we are to address ourselves, in our preaching, more to the affections of our hearers than to their fears?

Thus speaks the *Presbyterian*. The *Methodist Protestant* in regard to manner makes these remarks in keeping with the above

Loud preaching, as a general thing, is equally objectionable. In the first place, there is *too much wear* and *tear* in it to the preacher himself. He, too, is a mortal man; and, unless extraordinary in *lung* power, must suffer the penalty of violating the laws of his physical nature by loud preaching. There are scores of preachers in the land, who are literally physical wrecks for no other reason in the world, than that they in their earlier ministry, thought they must preach in this way. Can you not, reader, call up more than one case in the circle of your ministerial friends? We certainly can. We warn the young herald of the cross against this method of preaching. If you would not go to a premature grave, or be compelled to quit the walls of Zion by broken health, *don't preach too loud!*

But not only is the preacher involved in this mode of preaching, but the hearer also. There are plenty of people in every congregation whose nervous temperaments are affected too much to allow of benefit from boisterous preaching; while all may be profited by an impressive and earnest delivery of God's holy word to the heart and conscience Our people generally have good ears, good hearing ability; and loud preaching, did it not do harm to the preacher and some of his hearers, is, at least, unnecessary. Even those whose hearing is indifferent, hear better the man who speaks in his natural tone of voice, than they do the man who vociferates the Gospel.

A preacher can be earnest, impressive, even eloquent, without being loud or noisy in his preaching. It is a great mistake to suppose that one has to be loud to be earnest, or vociferous to be powerful in delivering God's message to the people. His soul and his logic may both be on fire; and yet preach in his natural tones. Examples of this are found everywhere. Boisterousness is not the evidence of genuine religious emotion—far from it. A man may be never so loud in his pulpit declarations; and yet everything may be freezing around him. He may be cold and spiritually lifeless in the midst of the greatest affected earnestness, resembling

"——Ocean into tempest tost ——
To waft a feather or to drown a fly."

The *North-western Advocate* has a clever and amusing paragraph upon the inattention to gesture prevalent among ministers. "Some are almost pantomimic. One man, quoting the passage, 'From the crown of the head to the sole of the foot,' touches the members inspected by the phrenologist and the chiropodist; another, in alluding to a cure of blindness, holds his hands up to his eye in true professorial position. These extremes seem to us a bad taste.

So great minuteness of detail is more apt to be disgusting than to give a good effect. Some has no gesture. One we wot of pooches with his fist straight out from the shoulder, as though he would drive a dagger down to the fifth rib, well enough occasionally, but suggestive of fatigue when too often repeated. We know another whose face is very often hid from his congregation by gesticulating with the hands too high; another works his arm like a pump-handle; another counts his points on his fingers, and interlaces them till you lose the thread of his remarks in an agony of fear lest the muscle at the joint will not support the tension. We know one preacher who, when excited, always reminds us of a dying fish. He holds his arms close to his side, a little inclined backward, and makes his hands just as an expiring fish paddles his fins. Some jerk the shoulders; this movement, when accompanied by a contraction of the eye, as in winking, is understood to mean that a bright idea has just been discovered and is about to be presented."

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FABLES FROM THE GERMAN OF LESSING

THE FOX AND THE TIGER.

"I really envy thee thy swiftness and strength," said the fox to the tiger. "Is there nothing else about me you desire?" asked the latter. "Why no—nothing that I know of." "Would not you like my gay skin? It is as parti-coloured as thy mind, and the outside would then be in keeping with the inside." "That is the very reason," said the fox, "why I don't want it. I must seem not to be what I am. Would the gods would change my hair into feathers!"

THE WILD APPLE-TREE.

A swarm of bees settled in the hollow trunk of a wild apple tree and filled it with honey whereupon the tree grew proud and despised all the other trees of the forest. And a rose said—"This is a paltry pride. Is thy fruit any less bitter for slimy borrowed sweetness? Transfer a little of it to thy own fruit, and we will acknowledge thy excellence."

THE HIND AND THE FOX.

The hind said to the fox—"Alas for us, weak, helpless beasts; the lion has made a league with the wolf!" "With the wolf? that is no such terrible matter," was the reply. "One roars and the other howls, so we will generally have warning in time. But let us hope the strong lion will never unite with the cunning weasel. When they are together it is all over with us!"

THE PEACOCK AND HEN.

A peacock once said to a barn-yard hen—"See how proud and haughty your spouse struts about! And yet men never say, as proud as a fowl, but always as proud as a peacock." "Because," said the hen, "men are willing to excuse pride which has a proper foundation. My spouse is proud of his courage and watchfulness, while you boast of your—colour and feathers!"

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BOOKS FOR OUR TIMES.

I have now on hand a supply of the following works, which I will send by mail, postage paid to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by **WENDELL PHILLIPS**, pp. 570. Price, Library Edition, $2.50; Trade Edition, $1.50; People's Edition, $1.00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By WILLIAM WELLS BROWN. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price, $1.00.

III.

THE PUBLIC LIFE OF CAPT JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1.00.

IV.

ENGLAND AND AMERICA. The great speech of HENRY WARD BEECHER at Manchester, England. Price, 10 cents.

V.

HOSPITAL SKETCHES. By Miss L. M. Alcott. One of the most pathetic and yet humorous little books ever published in America. Price, 50 cents.

VI.

TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1.25.

WILLIAM LLOYD GARRISON says of this book: "*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are as strongly as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*"

Address, Rev. Elisha Weaver, 619 Pine St., Philadelphia. ☞ *Agents wanted.*

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OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr. ———

SIR,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and Address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN,
No. 20 Lawrence St., Brooklyn,
JOHN PETERSON,
No. 16 Wooster St., N. Y.
GEO. W. LE VERE,
No. 44 De Kalb Ave., Brooklyn.
} *Committee of Correspondence.*

REV. H. M. WILSON, 26 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvements, are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent, or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 41 De Kalb Av., Brooklyn, N. Y.

Vice-Presidents, Rt Rev. D. A. Payne, D D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa.; Rev Duncan Hughes, New York; Benj. Coates, Esq., Philadelphia Pa.; Rev. D. H. Vandeveer, Elizabeth City, N. J.; Rev Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cory, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia, Pa.; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 16 Wooster St. New York.

Corresponding Secretary: Rev. H. M. Wilson, 20 Bible House, New York.

Trustees: H. M. Wilson, J. W. Rowers, New York; R. H. Cain, J. C. Bustil, Philadelphia, Pa.; B. W. Wilkins, H. H. Garnet, New York; A. G. Beman, New Haven, Conn.; Wm. Anderson, New York; R. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Brean, New York; G. W. Levere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., St., N. Y.; Rev. Geo. Potts, D. D., 27 Fifth Ave., N. Y.; Rev. John M. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave. N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y.; A. Booth, Esq., 19 E. 14 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 50 E. 20th St., N. Y.; Jonathan Sturges, Esq., N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; David Hadally, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, in the interest of the colored people, what the American Bible Society is to the world. HENRY M. WILSON, *Secretary.*

Philadelphia Markets.

WEEKLY REVIEW OF THE PHILADELPHIA MARKETS.

Trade in all departments has been dull this week, owing to the inclemency of the weather.

COAL.—There is more demand from the home trade, but no orders from the East are coming forward, and prices are unsettled.

COFFEE.—The stock in first hands is very light. Small sales of Rio are making at 34½c. ℔ lb., mostly cash.

COTTON.—The market is rather firmer, and there is more doing. 700 bales of middlings sold at 80@81c ℔ pound, cash.

FLOUR.—The market continues very dull; there is very little demand, either for export or home use. Sales comprise about seven thousand barrels, including common and good Western and Pennsylvania extra family at $7 25@7.50, Lancaster county do. at $7 62½, twelve hundred barrels city mills on private terms, and four hundred barrels superfine at $6.50 ℔ barrel. The retailers and bakers are buying at from $6@6 50 for superfine, $7@7.25 for extra, $7 25@8 for extra family, and $8 50 up to $10 ℔ barrel for fancy brands, according to quality. Rye Flour is scarce. Small sales are making at $6.50 ℔ barrel. In Corn Meal there is little or nothing doing. Pennsylvania is held at $5.50 ℔ barrel.

GRAIN.—The demand for Wheat is limited, and the market is dull, with sales of about twenty thousand bushels at from $1 50@1 65 for fair to good Western and Pennsylvania reds, and white at from $1.75@1.90 ℔ bushel, the latter for prime Kentucky. Rye is scarce and in demand, with sales of twelve hundred bushels at $1.40 ℔ bushel. Corn is firmly held, with sales of about thirty thousand bushels, mostly new yellow, at $1 12@1.13 in store and in the cars, and $1.13@1 14 afloat. Old is scarce, and quoted at $1.25. Oats are in steady demand, with sales of about eighteen thousand bushels at 85@86c., weight, for Penna.

HAY is firmer. Small sales are making at $25@28 per ton.

LUMBER.—There is very little doing, and prices remain about the same as last quoted.

METALS.—There is less doing in Pig Iron. About seven hundred tons Anthracite sold at $43@44 for No. 1, and $41@42 ℔ ton for No. 2, and White Iron at $36 ℔ ton. Manufactured Iron is firmer, and most kinds are in demand. Lead—An import of five hundred and forty pigs Spanish sold at $10.62½, cash. Copper—Prices are unchanged. Small sales of Yellow Metal are making at 34c., and Bars at 36c.

OILS.—Lard Oil is wanted at $1 05 for winter. Linseed Oil is in fair demand and selling at $1 42@1 45 ℔ gallon. Petroleum is firmer; small sales of crude are making at 30c. Refined in bond at 44@45c., and free at 54@56c. ℔ gallon. Two thousand bbls refined in bond sold on private terms.

PLASTER.—There is more coming in, and soft is worth $1 75 ℔ ton.

SALT is firm. Thirteen hundred sacks Liverpool fine and a cargo of Turk's Island sold on private terms.

SEEDS.—Clover is scarce and in demand, with small sales at $7 75@8.25 the 64 lbs. Timothy is selling at $3 15 ℔ bus.

WOOL.—Prices are firmer, but the sales are moderate. About one hundred thousand pounds sold at from 78@85 cents ℔ pound, the latter rate for fine fleece.

The following are the receipts of crude and refined oil at this port during the past week: Crude, 2,700 barrels. Refined, 2,930 bbls.

PHILA. CATTLE MARKET.

January 11th, 1864.

The arrivals and sales of Beef Cattle at Phillips' Avenue Drove Yard are very small this week, only reaching about eleven hundred head. The market, in consequence, is firm, and prices have advanced 50c. the 100 lbs. First quality Western and Pennsylvania Steers are selling at from 11@12½c., 2d do at 9½@10½ cts., and common at from 7@9 cents, according to quality. The market closed very firm, and all offered sold within the above range of prices.

COWS.—About 100 head sold at from $20 up to $45 ℔ head, as to quality.

SHEEP.—About four thousand head have been sold at from 5@7½ cents per pound, gross, as to quality.

HOGS are scarce and high. Three thousand head sold at from $9 @10.50 the one hundred lbs., net, as to quality.

◆

Our Country.

Christian Patriotism.—About ten years ago, the writer was privileged, in the State of Illinois, to baptise, one Lord's Day morning, four children of a noble widow, whose husband had perished a few years before on the plains, going to the land of gold, California. The oldest one was 14 years old at the time of that memorable christening. Ten years have passed, and two of those boys have been soldiers in the army of the Union.

In a recent letter by the mother of that band of children, she writes: "Noah was graduated in the summer of '62, having the valedictory. When the call was made by the President for volunteers, that summer, Noah volunteered in the 116th Regt. Illinois Infantry, as a non-commissioned officer; but he does not serve in that capacity, as he was detailed about three months since as clerk to Col. Sloan. He was at the surrender of Vicksburg, and the Regt. is now stationed on Black River, Miss. He made us a visit in September, having been absent one year; I asked him then, if he would not rather stay at home? 'No,' he said, '*Not until the war is over!*' He said he wanted that finished before he could be content to remain at home. Richard (younger than him,) volunteered in the three months' service, in the 68th Illinois Infantry, and was in Alexandria during the second battle of Bull Run, and saw the army fleeing to Washington.

I hope the war will soon come to a close, but not until every slave is set free, and the whole South is as free as the North. We want no compromise with traitors. I have one son and seven cousins in the Western Army, (there were eight, but one was killed in the last battle at Corinth, Miss.) and therefore I feel a deep interest in the matter.

May Heaven continue to smile on the widow and her children. SCOTUS.

◆

TO SABBATH-SCHOOLS.

"HOUSEWIVES" WANTED FOR SOLDIERS.

The letters of soldiers written to children in acknowledgment of the "housewives" or "comfort bags" that have been sent to them, furnish a most affecting as well as richly compensating testimony to the need and value of these gifts. The Sabbath scholars of many schools in the land have been engaged in making and filling these articles for the soldier. The very beautiful thought of putting in a tract, a scripture verse, a familiar hymn, or, still further, a written word of personal inquiry and pointed exhortation to the receiver's heart, has been in many, many cases owned and honored of Heaven in the salvation of souls. What an easy and at the same time mighty means of doing good this is! What a natural introduction of the young into the spirit of missionary activity! Do the superintendents and teachers of our Sabbath schools desire a good work? Let them engage their scholars, mind and heart and soul, in this missionary work for the soldiers. Especially now is the call urgent for the labor of little fingers in this way. The Christian Commission, which, through its hundreds of workers, is watching with sleepless vigilance every changing phase of the condition and wants of our brave men in the army and navy, that it may minister to their temporal and spiritual needs, thus appeals to Christian people, and especially to the children of Sabbath-schools, for thousands more "housewives." Send them on, dear young friends, with the accompanying gentle admonition, and the word of divine truth that may pierce but save the soul.

The following soldier's letter is selected from many others received by the scholars of the Fifth Ref. Pres. Sabbath-schools of Philadelphia, (Rev. A. G. McAuley, pastor,) in response to their gifts of housewives. After expressing his thanks in the most grateful terms, the soldier goes on to say:

I have a dear father, and mother, and brother, and sisters at home, whom I love far dearer than life, but my country called and I thought it my duty to go. My dear old father is over seventy years old, and a true Christian. So also are my mother, and brother, and sisters; but I am sorry to say I am not. I do not wish you to think me better than I am, therefore I tell you the truth. You said in your letter that you hoped I did not swear. I do not make a practice of it, but I am sorry to say I do use big words sometimes when I get mad. I am trying to break myself of it, and hope I shall succeed, for I do not like to hear others swear. Your advice in regard to reading the Bible is good, and I thank you for it. I assure you I do read it, for the last words my dear mother said to me, with tears in her eyes, when I left home, were, "My son, read your Bible," of which she gave me a copy, and I have it now. Accept the heartfelt thanks of a soldier for your kindness. Many is the soldier I have heard say, "God bless the one that sent these things." You must excuse all mistakes and poor writing, as I am quite deaf and nearly blind, so that I have to wear glasses. It all came upon me while serving my country. STEPHEN S. G———

To Miss Sall. H———

This is only one of many letters much more overflowing in grateful enthusiasm of expression, that are received by Sabbath scholars. It would require but the reading of them to stir up old and young to labor in such a praiseworthy Christian work.

The "bags" are a very simple affair. They ought not to be very large—about the size and shape of an ordinary pocket book, and to fold up like one. Or they can be made as a simple muslin bag, with a drawing-string at the top. They should contain a few buttons, needles, pins, with thread and tape, a tract, a letter or text of Scripture, or a kind word of sympathy if the scholars please. All will be dearly prized.

When made up, the articles can be sent to the nearest local agency of the United States Christian Commission, or directly to George H. Stuart President, No. 11 Bank street, Philadelphia.

Decay of the Rebellion.—The confederacy is wasting away in many respects; but in none more than its industrial energies. The slave States always depended upon the free for everything save raw material, and the attempts to supply the place of Northern ingenuity have proved more signally abortive than the most sanguine supporters of the rebellion, and of Southern ideas of political economy, ever imagined. With mountains of coal and iron, their railroad track has been worn to nothing without being replenished; their rolling stock has been nearly exhausted, and none can be supplied from home industry; and with forests of choice timber, they have been unable to supply wagons for the use of the army.

Jefferson Davis.—The head of "the so called Southern Confederation," may exclaim, like another usurper, "The Thanes fly from me." In the rebel Congress it has been proclaimed, again and again, that he is incapable, and worse,—that each visit he paid to the army was sure to be followed by its defeat—that he meddled with every man's business, and spoiled whatever he touched—and that if he had been hired to injure the rebel cause, he could not more effectually have done that work. The rebel newspapers, once filled with warmest eulogies of his courage, judgment and patriotism, have changed their note. The Richmond journals treat him with coldness, and the remoter newspapers unhesitatingly proclaim that he is not their "right man in the right place." The miserable public at large are arriving at the opinion, that this man, who promised them so much, has brought out no result but bodily privations, a currency not worth its weight in lead, and an amount of debt which has not the remotest chance of ever being redeemed. The rebel army, without confidence or hope, equally distrusts and dislikes him.

Married.

On Dec. 24th, 1863, by Rev. W. D. W. Schureman, Mr. JOHN SEARS to Miss LOUISA JACKSON, both of Philadelphia.

On Dec. 31st, by Rev. W. D. W. Schureman, Mr. EDWARD SPARROW of Philadelphia, to Miss MARTHA WATSON of Trenton, N. J.

On the same evening, by Rev. Schureman, Mr. JOSEPH H. STEVENS to Miss MARY E. MITCHELL, both of Philadelphia.

In Providence, R. I., Dec. 15th, 1863, by Rev. J. P. Shreeves, SAMUEL W. SMITH of New York, to Miss ANN JANETT HUDSON, of Providence, R. I.

On Dec. 17th, 1863, by the Rev. J. P. Shreeves, STEPHEN HOSKEN, of Sacket's Harbor, N. Y., to Miss MARY E. FRASSAN, of Providence, R. I.

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This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to obtain subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

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(Signed) ELISHA WEAVER,
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BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish so much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables, and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing tables for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as *Phil-ip-pi*, and Thes-a-lon-ica, or such personages as El-i-am, Meph-i-bosh-eth, and [illegible]. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct *reading of them*. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families in their domestic devotions, it finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a *diversity of tongues* that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community,—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciations of our vernacular tongue shall be extended upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased to learn that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament*." If the critical examination of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, I do believe that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should unite daily, after having been duly instructed in the Key in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the elder members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD
G. B. EMERSON
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Nassau St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, *generally*, with artificial helps to the correct pronunciation of words, but in *first* books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the *Pronouncing Bible* may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,

THOMAS PAYSON, *Chairman.*

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted. *A true copy.*

Attest, JAMES ROBINSON, *Secretary.*

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&c., &c.,

And medicine furnished to suit their respective cases. 3mo.

EARLY WOO'D AND WON

"Early woo'd and early won,
Was never repented under the sun."—*Ger. Proverb.*

O! sigh not for the fair young bride,
Gone in her opening bloom,
Far from her kindred, loved and tried,
To gild another home;
Already are the gay brief days
Of girlish triumph done,
And tranquil happiness repays
The early woo'd and won.

Fear shall invade her peace no more,
Nor sorrow wound the breast,
Her passing rivalries are o'er,
Her passing doubts at rest;
The glittering haunts of worldly state
Lose whispers her to shun,
Since scenes of purer bliss await
The early woo'd and won.

Here is a young and guileless heart,
Confiding, fond and warm,
Unsullied by the world's vain mart,
Unscathed by passion's storm;
No "hope deferred" she hath not pined,
Till Hope's sweet course was run:
No chains of sad remembrance bind
The early woo'd and won.

Her smiles and songs have ceased to grace
The halls of festal mirth,
But woman's safest dwelling-place
Is by a true one's hearth;
Her bowers of duty, joy, and love,
In brightness have begun;
Peace be her portion from above,
The early woo'd and won.

KNITTING THE SOCKS.

The following lines were found in a bundle of socks, sent by a "Lovely Old Lady," in Amherst, New Hampshire, to the United States Hospital, corner of Broad and Cherry streets, Philadelphia.

By the fireside, cosily seated,
With spectacles riding her nose,
The lively old lady is knitting
A wonderful pair of hose.
She pities the shivering soldier,
Who is out in the pelting storm,
And busily plies her needles,
To keep him hearty and warm.

Her eyes are reading the embers,
But her heart is off to the war,
For she knows what those brave fellows
Are gallantly fighting for.
Her fingers as well as her fancy,
Are cheering them on their way,
Who under the good old banner,
Are saving their country to-day.

She ponders how in her childhood,
Her grandmother used to tell
The story of barefoot soldiers,
Who fought so long and well.
And the men of the Revolution,
Are nearer to her than us;
And that perhaps is the reason
Why she is toiling thus.

She cannot shoulder a musket,
Nor ride with the cavalry crew,
But nevertheless she is ready
To work for the boys who do.
And yet in "official despatches,"
That come from the army or fleet,
Her feats may have never a notice,
Though ever so mighty the *feat!*

So prithee, proud owner of muscle,
Or purse-proud owner of stocks,
Don't sneer at the labors of woman,
Or smile at her bundle of socks.
Her heart may be larger and braver
Than he who is tallest of all,
The work of her hands as important
As cash that buys powder and ball.

And thus while her quiet performance
Is being recorded in rhyme,
The tools in her tremulous fingers
Are running a race with Time.
Strange that four needles can form
A perfect triangular bound;
And equally strange that their antics
Result in perfecting "the round."

And now, while beginning "to narrow,"
She thinks of the Maryland mud,
And wonders if ever the stocking
Will wade to the ankle in blood.
And now she is "shaping the heel,"
And now she is ready "to bind,"
And hopes if the soldier is wounded,
It never will be from behind.

And now she is "raising the instep,"
Now "narrowing off at the toe,"
And prays that this end of the worsted
May ever be turned to the foe.
She "gathers" the last of the stitches,
As if a new laurel were won,
And placing the ball in the basket,
Announces the stocking as "done."

Ye men who are fighting our battles,
Away from the comforts of life,
Who thoughtfully muse by your camp fires,
On sweetheart, or sister, or wife;
Just think of their elders a little,
And pray for the grandmothers too,
Who, patiently sitting in corners,
Are knitting the stockings for you.

The Family.

ONE DAY IN A PASTOR'S LIFE.

Dr. Todd gives the readers of the *Congregationalist* the following account of one day in a pastor's life:

It is Friday. Having been hindered all the week by extra calls, I set apart this day to write a sermon, hoping to finish it before Saturday night comes.

I rise at five o'clock. Let us see: four letters to write before breakfast, and none of them on my own business. But postage is cheap, if paper is dear. One is to enclose $20 from good Mrs. T. to the Tract Society—half for soldiers and half for sailors in the navy. A real pleasure to write such a letter! A second to a young man who writes me that I should send him $5, he being destitute, his home in Maine, his father a deacon, his mother very pious, and his minister's name so-and-so, and he, too modest to call in person, and too conscientious to work where people are wicked! He wants me to send it at once to the Post Office! I find that the man whom he names, is not the minister of that place. Does he think me a fool, or ministers in general all fools? Well, I have answered the letter, but about the $5, that is a secret of my own! The four letters are answered, and now breakfast and worship. I then go out to see my horse "Billy," and examine if he is all right. Hardly out to the barn before I am called in. A young man wants employment, brings good recommendations. I run around among my friends without success. I then send him where I am sure he will find employment. Now for my study and sermon. No, a gentleman from another town wants to see me and "talk over" about a supply for their pulpit. I mention the best man I can, and he is through and off at 10 o'clock.

Now for the study. No! a man from a distant part of the town sends me word that his child is very sick, and wants me to come at once and see it and the family. So "Billy" lets me help him on with the harness, and we go and come. It is now twelve o'clock. I will have one hour to write! Hardly, hardly! My neighbor has a great swarm of bees come out, and they are hanging on the tree, and won't I please come and hive them, for he don't know how to manage them! Bee-bonnet and gloves! I go over and mount the ladder, and saw the limb, and bring down the bees in a scientific way and get them housed in their new home. They are beautiful creatures, albeit their stings are awful. But, neighbor, why do you use the old box hive, since Langstroth's is so incomparably better! Well, they are all doing nicely now!

It is now one o'clock, and the dinner bell rings. Can't I eat very moderately, and write this afternoon on my sermon? Ah, no! my family tell me that a young lady several miles off is to be buried at 2 o'clock. She belonged to another denomination, but their minister is gone, and they want me "to be sure and attend the funeral." Come, down with the dinner—hurry, hurry, or I shall be too late. "Billy, why did I take the harness off! We must go again, Billy."

What a funeral! A young girl, beautiful and white as a lily lies in that coffin. But what a respect paid to her! She had been a teacher the last five years—a natural teacher, who could subdue and draw all to her. How many young eyes were there to weep! How many young hearts have received impressions from her that will go down into the soul, and help form character! How souls need both her gentle hand and word! What a multitude to attend her funeral—at least fifty carriages of one sort and another. And all the religious "sects," Shakers and all, to come to her burial! How much of character and respect can be earned in a few years, by a gentle, unselfish, laborious spirit! Many rise up and call her blessed! A beautiful flower, with the dust of earth shaken from it, and now transplanted to the garden of the Lord to bloom forever.

Well, I get through the services, come back, and then go up a mile north to the cemetery to be with the family as they deposit the dust there. It is now nearly dark, as I reach my home. How jaded and exhausted I feel! I wonder if other ministers get so tired and weary! We have tea and worship, and before I have time to go into the garden, or to meditate upon a single thought, the bell rings for our evening meeting. I must go to that. There will be just about fifty present, the same tried ones who are always at our prayer-meeting. Every one of that fifty will expect me to meet them fresh as the morning and cheerful as Hope, singing at the gates of day. They all suppose that this meeting is the only duty I have had to-day. How can I be otherwise than cheerful, hopeful, instructive and interesting, when they come on purpose to receive the impress of such a spirit on theirs! Why need a town pump ever to suck? How can a man who has nothing to do but be the pastor of a great flock, and be at everybody's call, ever feel weary? Tell me, will ye?

Well, it's half past nine in the evening! Anything more to-day? Yes. A young minister has just come in—a good fellow, (only I wish he was a little more ——!) who wants a parish! I give him the best assistance in my power.

Now here is the *literal* record of one day.—Not one of the people with whom I have labored, with the exception of Mrs. T. and her $20, belonged to my flock! And I have not done one duty which I would not do, and which I am not willing to do cheerfully. But where, all this while, is my sermon, and my studies! How little will my people understand, day after to-morrow, why I cannot and do not bring a sermon that is original, clear, instructive and impressive! They are not to blame who cannot; but should they not believe that their minister does all that he can, and honestly intends to! I am not now speaking of *my* people, but of every congregation who have a frail, imperfect man to minister to their spiritual wants.

HOW FRENCH PEASANT WOMEN SELL THEIR HAIR.

A writer to an English magazine describes the trade in hair which is carried on in some of the departments of France.

"This singular traffic," he says, "exists exceptionally in two or three districts, but in parts of Western Normandy, and especially in Brittany, it is carried on with vigor. In the Morbihan Finisterre, and the Cotes du Nord, it is a regularly accepted system, and three-fourths of the peasant women of these departments apply it resolutely.

"It is not because their hair is particularly long or fine that the Bretonnes have taken up this trade—they have no more of it than their neighbors. Wet weather and buckwheat bread, which are two specialities in Brittany, cannot be supposed to contribute to the production of hair any more than the hydromel on which the fathers get drunk affects the hirsute properties of their progeniture. Indeed, the male Bretons are not a very large-bearded race; it cannot be said of them, as it is of some of the huge whiskered Alsatians, that their faces look like a fourpenny piece in a gooseberry bush. It is not from their geographical position, or because their names end in *ec*, that the women of Brittany have become the great purveyors of the raw material of wigs, but solely because they have adopted the thing as a habit, and that they are, with few exceptions, the only female inhabitants of France who will consent to the sacrifice of their locks. The sacrifice is, however, less real with them than it would be any where else, in consequence of the shape of their caps, which entirely hide the head, and would show no hair if it existed.

"But while all the Breton caps possess this distinctive peculiarity, they assume in detail a thousand forms; nearly every village has the special variation which, too delicate to strike a stranger's unpractised eye, is still sufficient to enable the natives to distinguish the locality it hails from. It may be that the shorn females console themselves for the privation of their legitimate head covering by this prodigious diversity of starched coiffures.

"The trade in hair is carried on by the country hawkers, who go about from cottage to cottage, inquiring for crowns to shave. But the Bretonnes are suspicious, and generally prefer to take their merchandise to the towns. Those who have hairy goods to sell come into the market, and station themselves in a corner which is especially reserved for the class of transactions they have in view, just as other particular spots are respectively appropriated to dealings in butter, hay, and bullocks. Some chairs from the neighboring wine-shop are placed there, and on them sit the candidates for shearing, waiting for a buyer. Some of the more important hawkers are polite enough to provide their lady customers with a tarpaulin shed, but this attention is very rare.

"When the trafficking parties get face to face, they haggle for hours over the price to be paid for the offered crop. The woman takes off her abundant cap and the tight coiffure of white calico which is bound round her head, unties her knot, lets fall her hair, and then expatiates—always in a tone of indignant reproach—on the merits of the hair which nature has given her. The hawker, of course, depreciates its qualities. 'You call that hair,' he says; 'why, it isn't longer than a duck's feathers; it is almost as fine as barley-straw, and it grows as thick as apple trees in an orchard—I should be ruined if I were to buy such stuff.' The woman shrieks back, 'Now, you know my hair is much better than that of Yolande Kerokodec, which you bought on St John's day, two years ago, and for which you paid two cotton handkerchiefs, ten yards of black binding, and a packet of pins—and I won't take less.' The hawker finally consents to ruin himself, but he refuses to accept the precedent of Madame Kerokodec, who, as he well remembers, had hair as long as the cord of a well, and soft as curdled cream, and as shiny as the Prefect's boots.

"Until very lately the payment was never made in money; it was solely composed of articles from the hawker's pack; but the hair-sellers are now beginning to insist on cash, and hawkers mournfully say that the trade is going to the dogs, because they can only make one profit instead of two. The price of an ordinary chock of hair is from eighteen pence to two shillings; if it be a first transaction, the crop luxuriant, and virgin of the scissors, it may get up to the fantastic sum of four shillings; but that is an ideal rate of which the neighboring country would talk with bitter envy for subsequent months.

"As soon as the treaty is concluded it is executed. The buyer brings out a formidable pair of shears, gathers up his victim's falling locks, and prepares to give a first slice a quarter of an inch from her crown. But the patient will not have that at all; she bounds from her chair in boiling indignation, and insists that at least an inch shall be left all over.

"Another long dispute takes place, and is usually followed up by half a dozen more during the progress of the cutting. When it is finished, the hawker rolls up his purchase, and stuffs it into a sack in company with previous similar acquisitions; while the shorn female ties up her skull, pockets the miserable price she has received and trudges back to her village, calculating how long her hair will take to grow again, so that she may arrive at another bargain for it.

"From fifteen to forty years of age the hair is saleable about seven times; but the price diminishes on each occasion, because of the greater coarseness of the product. Now, as the total female population of the three hair-growing departments stands at eight hundred and ninety three thousand, of whom at least one half are above fifteen, it follows that, if three-quarters of them pursue the trade, some two hundred and fifty thousand heads contribute, in that district alone, to the supply of wigs and fausses queues to the richer classes.

"The thing is such a habit in Brittany, and is regarded as so natural, (though there are symptoms that it is diminishing,) that if a young girl wants a pair of sabots her mother will simply send her to market to exchange her hair against them. The women who have contracted the habit of dealing regularly, as long as they can get a crop cannot bear to have their hair long afterwards; so when it turns gray, and is no longer saleable, they hack it down themselves, and keep it in such a bristly state, that when they take off their coiffes it jumps up into a thorny aureole, like a fire work in explosion. There is a grizzly old peasant woman near St Brieuc, who has smouldered into rheumatism and neuralgia, and who always swears indignantly at her hair as the cause of them; when a twinge comes on, she tells her grandchild to cut off a little square there, just there; that is where the pain is; it will go away with the confounded hair."

THE WEDDING FINGER.

There are few objects among the productions of art contemplated with such lively interest by ladies, after a certain age, as the wedding ring; this has been the theme for poets of every calibre; for geniuses of every wing, from the duckling to the solar eagle. The mouldy antiquary can tell the origin of the custom with which it is connected and perchance why a ring is round, and account for many circumstances concerning the ceremony of the circlet, on the most conclusive evidence, amounting to absolute conjectural demonstration. Amidst all that has been said and written in reference to the ring, I believe the more lovely part engaged in the mystic matter, the taper residence of this ornament has been neglected. Now this is rather curious, as there are facts belonging to the ring finger which render it in a peculiar manner an appropriate emblem of matrimonial union. It is the only finger where two principal nerves belong to two distinct trunks; the thumb is supplied with its principal nerves from the radial nerve, as is also the fore finger, the middle finger, and the thumb side of the ring finger, whilst the ulnar nerve furnishes the little finger and the other side of the ring finger, at the point of extremity of which a real union takes place; it seems as if it were intended by nature to be the matrimonial finger. That the side of the ring finger next the little finger is supplied by the ulnar nerve, is frequently proved by a common accident, that of striking the elbow against the edge of a chair, a door, or any narrow hard substance; the ulnar nerve is then frequently struck, and a thrilling sensation is felt to the little finger, and on the same side of the ring finger, but not on the other side of it.

HOW TO BE HAPPY.—How much would it conduce to our happiness to be select in our books and in our friends; to choose each more for their good sense than their knowledge more for their being Christians than philosophers; to be contented with a small but certain income; to have no masters, and few servants, to be without ambition, envy, avarice, or a law suit; to preserve our health by exercise instead of medicine; to adhere to our religious opinions; to love and hate only on just grounds; to let the pleasures of life pass by us without a murmur; and to wait with confidence for an eternal hereafter.

THE DEATH OF A SCHOOL BOY.

He was a very young boy; quite a little child. His hair still hung in curls about his face, and his eyes were very bright, but their light was of heaven, not earth. The schoolmaster took a seat beside him, and stooping over the pillow, whispered his name. The boy sprang up, and stroked his face with his hand, and threw his wasted arms around his neck, crying out that he was his dear, kind friend.

"I hope I always was. I meant to be, Heaven knows," said the poor schoolmaster.

"Who is that?" said the boy, seeing Nell. "I am afraid to kiss her, lest I should make her ill. Ask her to shake hands with me."

The sobbing child came closer up, and took the little languid hand in hers. Releasing his hand again after a time, the sick boy laid him gently down.

"You remember the garden, Harry," whispered the schoolmaster, anxious to rouse him, for a dulness seemed gathering upon the child, "and how pleasant it used to be in the evening time? You must make haste to visit it again, for I think the very flowers have missed you and are less gay than they used to be. You will come soon, my dear, very soon now—won't you?"

The boy smiled faintly—so very, very faintly—and put his hand upon his friend's gray head. He moved his lips too, but no voice came from them; no, not a sound.

In the silence that ensued, the hum of distant voices borne upon the evening air came floating through the open window. "What's that?" said the sick child, opening his eyes.

"The boys at play upon the green."

He took a handkerchief from his pillow and tried to wave it above his head, but the feeble arm dropped powerless down.

"Shall I do it?" said the schoolmaster.

"Please wave it at the window," was the faint reply. "Tie it to the lattice. Some of them may see it there. Perhaps they'll think of me, and look this way."

He raised his head and glanced from the fluttering signal to his idle bat, that lay with slate and book and other boyish property upon a table in the room. And then he laid him softly down once more, and asked if the little girl were there, for he could not see her.

She stepped forward, and pressed the passive hand that lay upon the coverlet. The two old friends and companions—for such they were, though they were man and child—held each other in a long embrace, and then the little scholar turned his face toward the wall and fell asleep.

The poor schoolmaster sat in the same place holding the small cold hand in his and chafing it. It was but the hand of a dead child! He felt that, and yet he chafed it still, and could not lay it down.—*Master Humphrey's Clock.*

HABITS OF SPIDERS.

Of the hunting spider Evelyn has given a quaint account. "Of all sorts of insects," says he, "there is none has afforded me more divertisement than the *venatores*, (hunters) which are a sort of *lupi*, (wolves,) that have their dens in rugged walls and crevices of our houses—a small, brown, and delicately-spotted kind of spider, whose hind legs are longer than the rest. Such I did frequently observe at Rome, which, espying a fly at three or four yards' distance, upon the balcony where I stood, would not make directly to her, but crawl under the rail, till being arrived to the antipodes, it would steal up, seldom missing its aim; but if it chanced to want any thing of being perfectly opposite would at first peep, immediately slide down again, till taking better notice, it would come the next time exactly upon the fly's back; but if this happened not to be within a complete leap then would this insect move so softly, as the very shadow of the gnomon seemed not to be more imperceptible unless the fly moved, and then would the spider move also in the same proportion, keeping that just time with her motion, as if the same soul had animated both these little bodies. Being arrived within the sphere of her reach, she would make a fatal leap, swift as lightning when she never quitted hold till her belly was full, and then carry the remainder home."

Among the artifices resorted to by some spiders for their protection, the following, practised by a large Epeira, of Brazil, is one of the most curious. When disturbed, standing in the middle it violently jerks the web, which is attached to elastic twigs, till at last the whole acquires such a rapid vibratory movement, that even the outline of the spider's body becomes indistinct.

Mr. Edward Jesse, in his *Recollections of Natural History*, informs us that at Hampton Court and East Moseley, he has discovered a spider which has the same peculiar mode of preserving itself from its enemies. "In the day time," he says, "this spider is motionless, at some spot on the ceiling of the room; but it remains in the centre of three fine threads, which it has thrown out, one of each of which has its termination at the place where the spider is resting. On touching one of these threads ever so slightly, the spider instantly disappears. I at first thought that it had suddenly let itself fall to the ground, but after a short time I saw it in its original position. On disturbing it a second time, I was enabled to ascertain that by means of its two fore feet, which alone suspended it from one of the threads, the insect spun itself around with so much rapidity as to become perfectly invisible. This lasted for about half a minute, when I again saw the spider hanging on the thread by its two feet." The body of this spider is small and round; it has rather longer legs than those we commonly find in houses.

The care which insects take in depositing their eggs and the provision which they lay up in many cases for the larvæ, are universally known. It is not common with them, however, to pay much personal attention to the eggs when once laid, nor to have any communication with their young. But spiders are among the exceptions. They carry about their nest, or egg bag, which they protect with the greatest care, and even after they are hatched, the young ones are carried about on the mother back.

SCIENTIFIC TESTIMONY OF THE WONDERFUL WORKS OF GOD.

The following striking passage is quoted by the *Christian Treasury* from Professor Tyndall:

"Every mechanical action on the earth's surface, every manifestation of power, organic or inorganic, vital and physical, is produced by the sun. His warmth keeps the sea liquid and the atmosphere a gas, and all the storms which agitate both are blown by the mechanical force of the sun. He lifts the rivers and the glaciers up the mountains, and thus the cataract and avalanche shoot with an energy derived immediately from him. Thunder and lightning are also his transmuted strength. Every fire that burns, and every flame that glows, dispenses light and heat which originally belonged to the sun. In these days, unhappily, the news of battle is familiar to us, but every shock and every charge is an application, or misapplication of the mechanical force of the sun. He blows the trumpet, he urges the projectile, he bursts the bomb. And, remember, this is not poetry, but rigid, mechanical truth. He rears, as I have said the whole vegetable world, and through it the animal: the lilies of the field are his workmanship, the verdure of the meadows and the cattle upon a thousand hills. He forms the muscle, he urges the blood, he builds the brain. His fleetness is in the lion's foot; he springs in the panther, he soars in the eagle, he glides in the snake. He builds the forest, and hews it down; the power which raised the tree, and which wields the axe, being one and the same. The clover sprouts and blossoms, and the scythe of the mower swings by the operation of the same force. The sun digs the ore from our mines; he rolls the iron, he rivets the plates, he boils the water, he draws the train. He not only grows the cotton, but he spins the fibre, and weaves the web. There is not a hammer raised, a wheel turned, or a shuttle thrown, that is not raised, and turned, and thrown by the sun. His energy is poured forth into space, but our world is a halting place, where his energy is conditioned."

Advertisements.

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FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.

Rev L. S Lewis—Dear Sir, I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. SUE

NEWPORT, R. I., October 29, 1861.

Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 16, 1861.

Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.

RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.

Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.

Mrs. EVELINA DEMOND.

PROVIDENCE, Dec 10, 1861.

Rev L. S Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MORSE.

NEWPORT, R. I., Oct. 10, 1861.

Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.

Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

SPRAGUE FERRY, Sept 2, 1861.

Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug 19, 1861.

Rev L. S Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.

Mr L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I used almost everything—but nothing so effectual as your Family Liniment. I would not be without it.

Mrs. LUCY WATERMAN.

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THE GREAT REMEDY FOR CONSUMPTION

I am constantly receiving such certificates as the following READ IT!

Dr. WISHART—Dear Sir: I had a very dreadful cough and sore throat for one year, and my whole system was fast giving way, and I was prostrated on my bed with but little hope of recovering. My disease baffled the power of all medicines and in a short time I must have gone to my grave. But thank God, my daughter-in-law would not rest until she went to your store, No 10 N Second street, and related my case to you, purchased one bottle of your Pine Tree Tar Cordial, and I commenced to use it and in one week I was much better, and after using three Bottles I am perfectly well, a wonder to all my friends, for they all pronounced me past cure. Publish my case if you think proper.

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Mr WARE says.—

Dr. WISHART, Sir:—I had Bronchitis, Inflammation of the Lungs, Shortness of Breath, and Palpitation of the Heart in their worst forms; I had been treated by several of the most eminent physicians in Philadelphia, but they could not stop the rapid course of my disease, and I had despaired of ever being restored to health. I was truly on the verge of the grave. Your Pine Tree Tar Cordial was highly recommended to me by a friend. I tried it, and am thankful to say that, after using four large and one small bottle, I was restored to perfect health. You can give reference to my house, No 96 N Second street, or at my office of Receiver of taxes, from 9 A M to 2 P M, corner of Chestnut and Sixth streets. JOHN WARE.

Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.

READ THE FOLLOWING:—

Mr WISHART—Sir:—I return you my grateful thanks for the discovery you have made in making a medicine that will cure Inflammation of the Lungs and Liver Complaint. When I commenced to use your Pine Tree Tar Cordial I was, to all appearance, near my grave. I had been for a length of time spitting blood, and would at times vomit it. My physicians (for I employed two) pronounced me past cure; but my sister had used your Pine Tree Tar Cordial, which did her so much good that she prevailed on me, as a last resort, to try it, and thank God, I commenced to use it. I have taken twelve bottles and am perfectly cured, and am ready and willing that any person that is sick should call on me and I will tell them what your Cordial has done for me. All my friends and neighbors were utterly astonished at my speedy return to health, for they had seen me vomit blood in a clotted state frequently. Publish my case, for I want every person that is suffering as I was to know of your invaluable medicine. Respectfully, JOHN VONAIS,
Crease street, six doors above Richmond street, Philadelphia.

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WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.

Mr WISHART—Dear Sir.—Having been severely afflicted, for a number of years, with the gravel, my case was truly deplorable; often, for a week at a time, my family physician having to call twice a day to take my urine from me, which caused me the most intense suffering, my whole system becoming deranged and debilitated; but, after hearing of your Tar Cordial, and the many cures performed by it, concluded to try it, and am happy to say that from my commencing to take it I felt relieved, and now, after using three bottles, feel myself perfectly cured and most cheerfully permit you to refer to me, hoping to benefit others similarly afflicted.

JOHN STAVNE,
No 1215 Crease street, Kensington.

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I can only give a few of the many thousands of certificates I am receiving in favor of this great Medicine; but I have had a quantity of them published in circular form, which I send free on application. Whether you conclude to give the Medicine a trial or not, send for a circular. Price Fifty Cents and One Dollar a bottle.

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Receive this testimonial with my best wishes for the success of your truly wonderful Tar Cordial, to diminishing the ills which human nature is heir to.

I am most gratefully and truly yours,
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You can refer to me at Honesdale, Pa., if you see proper.

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A POSITIVE AND SPECIFIC

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Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

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Indisposition to Exertion,
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Horror of Disease,
Dimness of Vision,
Hot Hands,
Dryness of the Skin,
Loss of Power,
Difficulty of Breathing,
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Universal Lassitude of the Muscular System.

Diseases of these organs require the aid of a *Diuretic*.

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Sworn and subscribed before me this 23d day of November, 1854.

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CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary to the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

SHROUDING.

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Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

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From Garnet Union No 4, D. of T., from Phœnix Union, No. 9, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr Rise' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vanbrackle Union, No. 16, T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Burris; Grand Treasurer, Sister Fassett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dehhart; Grand Chaplain, Sister Hall.

O. P. P., Sister R. Roberts, O. P. P. Sister Anderson,
" " E. Bowee, " " J. F. Black,
" " M. H. Scott, " " E. A Clark,
" " R. Newman, " " White,
" " S. Davis, " " R. Hall.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, JANUARY 23, 1864. Vol. IV.—No. 4.—New Series. Whole No. 159.

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Poetry.

For the Christian Recorder.

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The Lord is King! high on his throne,
Glory and honor are His crown;
Wisdom and truth and righteousness
Are His divine, majestic dress.
The Lord is King! Immortal King!
From Him fly angels on swift wing,
To guard the subjects of His realm,
That nothing shall them overwhelm.
The Lord is king! He shuts the gates
Of day, and darkness on Him waits.
His minstrels are the flowing seas,
Whose notes float glibly on the breeze.
The Lord is King! At His dread stroke,
'Scape from the hillocks clouds of smoke;
His footstool awe-struck at His view,
Astounds its path with motions new.
The Lord is King! The day shall be
When nations shall awake and flee,
The universe in fiery sheet,
To him who shall just judgment mete.
The Lord is King! The Crucified
Sent by the Father to provide
Salvation for a ruined race,
That all may see in heaven his face.
The Lord is king! Of saints the Friend,
His people He will succor send;
His favor shall their hearts sustain,
Then what is needful he will deign.
The Lord is King! Upon his thigh
Is written Lord of lords, Most High!
No end His kingdom e'er shall know,
There peace in endless streams shall flow.
The Lord is king! Him sway we own.
The King of kings none can dethrone,
His kingdom is our heritage.
His we shall be from age to age.

WILLIAM H P. MOORE.

Norfolk, Va.

For the Christian Recorder.

THE EPISCOPAL MOULD.

BY REV. H M TURNER.

Clarke's mould has to fit—The man don't live—Abandon the word African—not applicable to a church—General Conference and the Hymn book—The necessary Committee—One man enough to revise it—Three more Bishops wanted—The A. M. E. Church needs Poets, Theologians, Biblical Critics, &c.—We have the men who are competent.

MR EDITOR:—Having very carefully read and noticed several suggestions and hints which have been thrown out, for the grave consideration of the members of the ensuing General Conference, some of which, in all probability, have been quite premature, while others have been fraught with issues of great moment, especially those by the very learned M. M. Clarke, giving shape and limits to an Episcopal Mould, which, with all due deference to my ministerial brethren, I most solemnly fear the A. M. E. Church has not a man to fit, it is not without considerable hesitancy, though, that I give utterance to such an expression, for it might be construed as an outrage upon the learning and piety of the ministers of the A. M. E. Church. But I am inclined to think, that no personage has trod upon the surface of this green earth in eighteen hundred years, who could fill, symmetrically, and whose qualities, generically, could be commensurate to this unearthly mould. However, if the distinguished members of the General Conference can find *inter se* a man answerable to its exactions, I shall, if living, hail him with the most enraptured welcome. And should any one presume me encroaching upon the fitness of our ministry, to fill the mould, to which allusion has been made, and think his attainments, natural and acquired, can be geometrized to its adaptableness, *let him now speak, else forever hereafter hold his peace.*

As it regards changing the appellatives of our church, particularly the term AFRICAN, which has been so ably advocated by our eloquent brother Lynch, who, by the process of his inductive philosophy, never fails to give a polish to whatever he lays his pen or tongue to, I am not prepared to shadow a conclusion. I have had the same subject under months of consideration, and would have written upon it, but for the thought, that would only be a useless expenditure of time, merely to purchase the contempt and indignity of many, who, from a failure to give it an examination, would never see the good consequent upon a change. But I am, by force of experience and common sense, compelled to take sides with brother Lynch, in saying, that the term, African, should be stricken from the name of our church; not because I am ashamed of my ancestors, for unlike the most of my race, I feel proud of the term, negro. When I am walking the streets of a city, and hear some one say, there goes a negro preacher, or a negro chaplain, I feel a peculiar exaltedness. I say, thank God, that a negro can be a preacher or chaplain. But my objection to it, is upon the ground that it circumscribes the extension of the doors of our church; limiting it to a particular race, giving to the world in color, if not in fact, the idea that none but Africans are admissible. I do not advocate a change of initials; let it still be the A. M. E. Church; but follow the prudent example of the Lutherans, Calvinists, or Wesleyans, viz., by embracing the name of our church founder, and instead of African Methodist Episcopal Church, have, Allen Methodist Episcopal Church. I would even prefer, Bethel Methodist Episcopal Church. It was recently asked by one, how would it do to change the name to Methodist Episcopal Church of Color? Well, it would not do at all; it would be, rather adding worse to bad: have Acceptable M. E. Church, *i. e.*, to accept all who come, irrespective of color or caste; and then, we would still have A. M. E. Church.

Some, possibly, may ask what arguments have you to furnish favorable to a change of the word African. Give us your reasons; we are not all prepared to see as you do, likely. To such, I would say; read the article written by Rev. James Lynch, in the Repository for Dec 1863. A young divine, who, in age, is much my junior, yet in ability much my senior. Again I say, read it; his arguments are not only pointed in the Repository, but are chiseled in the tablets of reason.

The main point, however, which I had in view when I commenced this letter, was to call attention to our hymn book. Prior to the sitting of our last General Conference, the Baltimore Annual Conference passed a resolution, requesting the General Conference to revise and improve our hymn book. The General Conference, I believe, considered the matter, and appointed a committee whom they judged adequate to the task. Two years after its adjournment, on inquiry, I learned, if my memory be correct, from Bishop Payne, that I was chairman of that committee. I commenced upon said information, to fix up some time appropriate to call a convention of the members of this committee, to meet in the city of Philadelphia. At which time and place, I thought, we could select from the members of the committee, a few of the most competent to revise, improve, enlarge and systematize its arrangements, and at our next meeting compare notes, and accept the most suitable for the church, which might have been done in three days; one day for our first meeting, and two days for our second. I farther thought, if none of the committee would assume the responsibility, for I knew it would be an arduous job, I would, by their permission, work on it myself, two years, and present the model to the General Conference of 1864, for adoption or rejection. Because, I knew then, as I know now, that we had the poorest hymn book of any Christian body in this country. Our hymn book no more answers the wants of our members, than one Bishop could answer the wants of our entire connection; when we have three (Bishops) now, and want three more; for I hope the next General Conference will never adjourn until it gives us three more Bishops.

But so soon as it was known to some, that I contemplated calling this committee together, for the purpose of adjusting the hymn book question, they began to tell me of other chairmen, and some to inform me, that they would not attend if called; unless the authority emanate from a different source. And of course, knowing, as I well did, my inferiority in rank and qualification to all whom I learned were members of this committee, I regarded it the better part of valor, to stagger back into silence, which spell I have not broken till now. It may be unpardonable presumption in me to question the acts of the General Conference; but with the highest consideration for that grave body of divines, I must say, a little more consideration on their part, would have told them the fallacy of appointing a large committee to execute such a job. In some instances, many hands make light work; but in such a case as that, many hands make no work; one competent man was sufficient; two at the most. The fact is, some man should be detailed or set apart for that express duty, and receive his pay from some fund, and let him travel so as to consult the best choristers in the nation, white or colored, and select and compile from every hymn book in the nation; besides, employ such poets as Bishop Payne, A. W. Wayman, J. R. V. Thomas, &c., to write a few sacred odes, to be inserted in said hymn book, after a severe criticism by some of the most able choristers in the nation, for we must remember that we are young and poor, in point of literary matter. The goal of our ambition hitherto has been, to preach eloquently, set the people to shouting, singing sober songs, &c. But that day is fast receding; it will soon be gone. We must begin to show ourselves poets, by writing poetry for our church, theology for the growing ministry, books for our Sabbath schools, comments upon the Bible, sermon books, &c. For instance, we want such divines as M. M. Clarke to give us a work on Biblical Criticism, drawing largely on the original, viz: Hebrew and Greek. J. P. Campbell to give us a standard work on Theology, J. M. Brown to give us a work on Sermonizing, A. L. Stanford an Introduction to the Study of the Holy Scriptures, and Edward Davis, of Ohio, an unassuming, but able divine, to give us a Theological Compendium, and others whom we have not named, to come up accordingly, for they can do it, and should do it. It must, and will be done by some—if not them; contrabands will come and do it, if we don't.

But let us recur to the hymn book; our hymn-book is behind the age. Many of the hymns are really obsolete, while others are never sung. Indeed, three hundred could be thrown out because they are there in the way of others that ought to be there. And the arrangement is very poor. It could be three times as good, but the objections are too numerous to attempt to estimate. We need a new hymn book, and the General Conference can do all the legislation necessary to effect the object in ten minutes. It only requires a motion to authorize some competent person to take it, and adapt it to the wants of the church, and the whole matter is settled. For one competent person is better than fifty not competent; fifty men will fizzle over it for four years, and do nothing. But one feeling the weighty responsibility, and knowing that his reputation is suspended upon his own personal labors, will go to work and accomplish the object.

I hope I have said nothing too acrimonious to be charitably received; but what I have said, was said from the impulses of a heart which beats warmly for the prosperity of my church.

Very truly,
H M. TURNER,
Chaplain 1st U S C T

Portsmouth, Va., Jan. 13th, 1864.

THE PATH AND ITS ENDING.—Every end has a path leading to it. Many a pleasant lane have I travelled, little thinking that the end was a ditch or a quagmire. Little things are near relatives to greater ones. Little sins are grandfathers to great crimes. An angry taunt is the first milestone on a road the end of which is murder. An underhand trick is a by-path to fraud, imposition and roguery. A spark of conceit is the germ of silly pride and disgusting foppery. A sly glance at tempting evil is often a seed of reckless impurity. Sculptors chisel their masterpieces stroke by stroke, and the worst of men make themselves such by degrees.

For the Christian Recorder.

WILMINGTON CORRESPONDENCE.

MR. EDITOR:—After a few weeks of rest, I again take my pen in hand, in order to write you a few lines, which, I trust, may be of some interest to the numerous readers of the *Christian Recorder.* I promised, in a former communication, to inform you of the organization of a Relief Society for the wives and children of colored soldiers in our midst, and I feel now to redeem my pledge. The organization was effected in the following manner, viz: On Wednesday evening, November 4th, 1863, according to previous notice, the Official Boards of the following churches met in East Zion M. E. Church, viz: East Zion M. E Church, the Union Church of Wilmington, Bethel A. M. E. Church, and the African Union Church. The meeting was opened with religious exercises, and afterwards was organized by making the following appointments, viz: Daniel B. Anderson, President; Frisby J. Cooper, Secretary. The object of the meeting was stated by the President, viz: Whereas a great number of our colored brethren, in this city and vicinity, have been drafted into the service of these United States as soldiers, consequently their families are somewhat destitute of the necessary comforts of life, and have been rendered more so by reason of their husbands not receiving their monthly pay from the Government; therefore we feel it to be our duty, as well as a pleasure, to devise ways and means whereby the families of all such as aforementioned may be relieved. After which, it was on motion, that all present who favor the enterprise, manifest it by rising on their feet. Carried. On motion that we, the undersigned, do form ourselves into a society, to be known by the name and title, "Colored Soldiers' Relief Association of Wilmington and Vicinity." Carried. The following enrolled their names:—Daniel B. Anderson, Frisby J Cooper, Abraham Murray, Michael Sterling, Sr, James McNitt, Robert Graves, Nelson Morris, Elijah Hester, William Jenkins, Lawrence Redding, Daniel P Hamilton, David Bayard, James B Wilson, Stephen Roberts, Joseph Loam, Rev. John H. Price, Matthew Manlove, Peter S. Chippey, Ezekiel Caldwell, Charles Smith and Louis Jones. The following were duly elected as permanent officers of the Association:—Nelson Morris, President; Peter S. Chippey, Vice-President; Frisby J. Cooper, Secretary; Daniel B Anderson, Assistant Secretary; Robert Graves, Treasurer; a Board of Seven Directors: Abraham Murray, Daniel P Hamilton, William Jenkins, Ezekiel Caldwell, James McNitt, John W. Layton, Rev. Edward H Chippey. It was agreed that the Society meet on the second Monday evening in each month, at which time the members shall pay the sum of ten cents, and as much more as they feel disposed, in order to constitute a fund. Daniel B. Anderson, Frisby J. Cooper and Daniel P. Hamilton were appointed a Committee to draft a code of laws for the government of the Society. Ever since the Association has been organized, they have held two public meetings in each month, and these meetings have been very appropriately addressed by Abraham Murray, Daniel B. Anderson, John W Layton, Michael Sterling, Sr, Rev. Edward H Chippey, Rev Henry J. Rhodes, and others, contributions and donations received. The membership has increased to ninety one, and at every meeting there are large accessions made thereto. The receipts, thus far, have amounted to $61 56, and the expenditures $21 00, which leaves a surplus in hand of $13 56. Hence you discover that we are doing something more than talking about relieving suffering humanity. While many of our relatives are dwelling in barracks and tents, preparing for the field of battle, we who are more comfortably situated are endeavoring to cheer their drooping spirits by alleviating, to some extent, the pressing wants of their families, whom they have left behind, many to depend upon the cold charity of the community.

At a public meeting of the Association, held November 27th, 1863, John W. Layton, Abraham Murray, Robert Graves, Louis Jones, and Nelson Morris were appointed a Committee to make arrangements for the celebration of President Lincoln's Emancipation Proclamation on January 1st, 1864. The Committee met November 30th, 1863, and matured their arrangements, and reported their doings to a public meeting of the citizens held December 11th, 1863, as follows, viz: 1st. The citizens to abandon all secular employment on January 1st, 1864, as much as possible, and to wholly consecrate the day to Almighty God, to prayer and thanksgiving for his great deliverance. 2d. To meet in the Union Church of Wilmington at ten o'clock, A. M., and have an appropriate sermon preached by the Rev John H Pierce; at three o'clock, P. M., to meet in East Zion M. E Church, and have a suitable sermon preached by the Rev. Henry J Rhodes; and at seven o'clock, P. M., to assemble in the African Union Church, in a grand mass meeting, to be addressed by Frisby J. Cooper, Daniel B. Anderson, John W Layton, Abraham Murray and the Rev Edward H Chippey. Also the choirs of the several churches to unite on that day in singing appropriate pieces for each meeting. The report was unanimously adopted, with but two dissenting voices.

My letter is longer than I anticipated. I will endeavor to give you more of the particulars in my next.

FRISBY J. COOPER.

Wilmington, Del., Jan. 17 1864.

For the Christian Recorder.

WASHINGTON CORRESPONDENCE.

Honor to whom honor is due—Noble ladies—false presumptions prevailing epidemic—Quarterly meeting at Israel Church—Rev James A. Handy—Messrs Remond, Downing, Rev. Cain and others—Rev. Jones—Military Inquisition—Provost Marshall—no bounty but $30 to colored soldiers—$325 to white—Prof. S. G. Brown's lecture—Windows or gas pipes—Mass meeting to be held here—A funeral of the sons of Levi, &c.

MR EDITOR:—While I took occasion to mention in my last correspondence, the fact that the Israel Lyceum held a freedom jubilee on New Year's night, be it remembered, that all the honor is not due to that Society as the prime movers of the celebration, to Mrs Harriet Dunlap, of this city, also Mrs. Frances Lee, of the same, are the public much indebted for that glorious treat; they took the matter in hand, through the invitation and solicitation of Bishop Payne, and submitted the same to the Lyceum; the Lyceum very kindly took it in hand and proceeded at once to make arrangements for the demonstrations. To Mrs. Harriet Dunlap and Mrs. Frances Lee be all the praise; they are noble ladies, held in high respect by the friends of education, for they each are ready to do all they can in the furtherance of that high and noble principle, *educate the masses,* which end "may the good Lord bless their labors." We would that the young ladies emulate their example; by so doing "all will be well." We must pull together, all at once, with one purpose, one object in view, we will conquer, we will prevail, we will not fail. "Lord, help us to see, and that right clearly." Now is the day of the colored man's salvation. If we would that nations of the earth should hear our voice let us harden not our hearts.

To feel our brother's cases, means something. It don't consist in a few resolutions passed at an excited political meeting, nor does it mean to write long and spicy articles to popular newspapers, or to be a big man or woman at the head of literary societies, or grand suppers or parties, but it means to do just to your fellow-man, as you would he should do unto you; "Can't get over that, John," "can't blow about my people, and when it comes to the pinch take a back seat, no, siree, John.—You may swell as much as you please, John, when you see this, as I hope you will see it; but its a powder, John; if you take it like a good patient, it will cure you with all your brother Johnsons of a very bad disease, viz., Negrophobia."

On Sunday the 10th inst., at a quarterly meeting held at the Israel Bethel Church, Rev. J. R. V. Thomas, pastor, $65 were raised, with very little effort; good for *Israel;* on which occasion the Rev. James A. Handy, pastor of Union Bethel Church of this city officiated, afternoon and night; he made two grand efforts; I shall not attempt to describe: it is enough for me to say they were excelsior.

Mr. Charles Lenox Remond, of Salem, Mass. also Mr. George G Downing, of Providence, R. I., Mr. Smith, of Mass., R. H. Cain, of Brooklyn, with other members of the African Civilization Society, also Rev Wm H Jones, of Canada West, are in this city, all in good health and alive with action. I learn that Mr Remond and party were prohibited from leaving this place, because they had not a military pass, such being required, on the part of persons who leave this place, of African descent. Oh! "what a cruel diabolical law," what rank injustice, what wholesale high handed defamation. Only think; color the corner-stone of the American Republic. But that's not what's the matter with brother Jonathan; they want to fill the quota of the district with colored troops, to keep white men from being drafted. I say it bold and fearlessly, for I have as my witness the request of the mayor of the city, as given in print in a daily newspaper of this city, to the Provost Marshal of this city, over the military department, and also the draft; $30 only are offered to black men, and ($325) three hundred and twenty-five to white men. Now, other places offer inducements to colored men, and they are equal to that of white men; that is just, right and humane; and can the authorities of this district blame our people for receiving these proffers of military justice; if they do they may take it out in blaming, is all the encouragement I can give them. Let justice be done, though it causes all the heaven of military edicts to fall.

On Thursday evening, the 14th inst., Prof. Solomon G Brown, of this city, delivered a lecture before the Israel Lyceum, on the *Science of Israel's Votaries;* it was an able effort of that self made man. Mr Brown is the embodiment of *natural genius,* and cultivated mindedness, unpretending, unassuming, but firm as a rock in his judgment and information, would to God we had more in Washington like him, for one such man is worth ten thousand of the popular *air pipes* we have about us and among us, in the form of gentlemen, giving too long and elegant political speeches. "No offence I hope, Brother Jonathan; you have been sick some time; you need a few drops of the elixir of truth; it will do you good, John; it will cure you of some very bad tricks you are addicted to."

The colored people of this place intend to hold a mass meeting, on the 25th inst. You shall hear from that in time and its object.

On Thursday, the 14th inst., a Mr Brooks, a prominent member of the sons of Levi, was buried with society honors, with procession through the streets, and a band of music, colored. The procession started from Rev J J Herbert's church, Island, E st., chapel.

I think it prudent to close, Mr Editor, with a prayer for the well-being of your family and excellent paper, I remain,

(Signed) THOMAS H. C. HINTON.

Washington, D. C., Jan. 16th, 1864.

CAMBRIDGE CORRESPONDENCE.

Cambridge, Jan 5, 1864.

MR EDITOR:—The great Anniversary of the President's Proclamation of Emancipation was celebrated in Boston with considerable enthusiasm.

Although the weather was very inclement, there was a large attendance in the afternoon, and Tremont Temple was full at night of both white and colored people. After which a splendid voluntary was performed on the great organ by Froddil Lewis Esq., of Boston.

The meeting was called to order at half past ten o'clock by the Rev. Mr Grimes, President of the day, who, in a few brief remarks, set forth the object of the meeting and the great interest involved in it to the colored race.

By request of the President, the Rev. H. H. White read the names of the officers of the day. About a dozen Vice-Presidents and Secretaries were named. The President then delivered a short and eloquent address to the audience, which was full of earnestness and feeling. He looked upon this day as being one of the greatest days to our people. He appreciated the privilege as being one of the best we had enjoyed in this country. He welcomed them in behalf of the Committee of Arrangements. He congratulated them on this happy occasion. He had not come here to make a speech. The Committee of Arrangements had done what they could; they had done well in endeavoring to secure for this celebration some of the best men to speak that live in our country. He then closed with a few encouraging remarks.

A portion of the Scriptures were then read by the Rev. William Butler, of Zion Church, which was read with that solemnity and pathos due to such divine words.

A prayer was then offered by the Rev. Wm. Thompson. The throne of grace was most earnestly addressed by the gentleman.

The President then arose and invited all the Vice-Presidents to take seats on the platform. The same invitation was extended to all the clergymen present.

Mr. Wendell Phillips, one of the invited speakers for the occasion, being detained by unavoidable circumstances, was excused.

The President then introduced the Rev H. H White, Pastor of the Ivy Street Church. The speaker said he thought it was hardly necessary for him to try to talk. He would attempt it merely for the purpose of filling up space and improving this good time as best we can; for this day was too beautiful and glorious for its holy hours and sacred moments to go by unimproved, more especially by us upon whose heads its benefits have been more than realized. It was a day in which we all felt a common interest, you, as the common lovers of mankind, helping the oppressed from misery and degradation, into a noble and regenerated manhood. He thought this day almost a jubilee. He hailed it as the harbinger of that matchless epoch not far distant, when not a single fetter shall bind the finger of an unbleached or white American citizen. Hence we celebrate this day. We celebrate it *as our day.* It gives birth to our liberties. We celebrate it as *the nation's day.* This day one year ago, the brightest ray of the nation's glory burst forth from the firmament of her power.

The speaker closed by referring to the time when the universal brotherhood of man would be acknowledged all over the civilized world.

The Proclamation of Emancipation was read by James Francis, Esq., of Boston. Three cheers were then given with a hearty will for the Proclamation.

Another speech was made by a gentleman, whose name I did not understand. He showed the capacity of the slaves to take care of them selves when they had gained their freedom. He related several amusing anecdotes.

There were some remarks made by the President, when the song "John Brown" was sung by the audience; after which the meeting adjourned till half-past two o'clock.

There was a large attendance in the afternoon, and quite a number of interesting speeches made; but I can only give you a synopsis of some of them. A choir of juvenile voices, under the direction of Miss Rachel Washington, discoursed most charming music for the occasion.

Miss Georgia Washington sang a beautiful solo, which was enthusiastically encored by the audience. It was repeated with even more sweetness than the first.

William Wells Brown, Esq., was introduced to the audience. The speaker said, when the rebellion first broke out, men were not in connexion with the rebellion. His friends well remember the time when President Lincoln made his first call for seventy five thousand men, some of our colored men were ready to go at a moment's warning, but they were refused. He said the time would come when they would be glad to take our black hands to help put down the rebellion. He was pleased with the progression the colored race was making in this country. The speaker told several amusing stories, which brought forth thunders of applause from the audience.

The Rev Mr. Hayden was introduced. He spoke most eloquently upon the rapid advancement that was being made by the race which had so long remained dormant. He anticipated a glorious future for the colored people in the United States. Mr Hayden's fluent style of delivery and apt manner of expression brought forth tremendous applause from the people. He closed with a fine portraiture of the future elevation of our race.

The choir of children then sang "While Truth and God Inspire you." It was rendered very effective by that beautiful chorus of youthful voices.

Mr Dixon was introduced. He gave a very interesting account of his experience among the freedmen of the South. He showed plainly that that race was destined to become great by their perseverance and industry.

After singing by the audience, the meeting adjourned until evening.

The large hall was quite full, a larger attendance than at the preceding meeting. A grand vigorous voluntary was played by Froddil Lewis, Esq. It, indeed, produced a splendid effect, and convinced many that, as an organist, he would rank foremost among the best performers. In improvising variations he introduced, with beautiful effect, many of the national airs. He concluded with a grand finale, that brought forth the full power of that great instrument.

Prayer was then offered by the Rev. William Butler. The children sang the President's Hymn, "O Give Thanks unto the Lord," which was done well. Miss Ruffin sang a very nice solo.

Edward G. Walker, Esq., of Charlestown, was introduced. He traced the whole cause of the war to slavery. He was glad to be with them. He thought it the end of our oppression in this country. The Pilgrims encountered the perils of almost an unknown sea for the purpose of finding a spot where they might enjoy social and religious freedom. Almost at the same moment when liberty, with all of its attendant blessings, was spreading over the North, slavery, with all its destroying influences, raised its deformed head in the South, by nature the fairest portion of our country. He was not as well satisfied with the progress our race was making as some were. The administration had not done enough. He wanted a better state of things before he could consent to enter the ranks and fight the enemy.

"Rally 'round the Flag, Boys," was sung by the children, when the President introduced Robert Morris, Esq., of Chelsea. He thought if any people had a right to rejoice—if any people had a right to feel glad and be merry—it was the black people of this continent. He did not feel such a cause to rejoice as some others. A great deal had to be accomplished before he could rejoice with all the freedom of mind that he desired.

Mr. Morris' speech was sound and practical, and well suited to the exigencies of these perilous times.

The Rev. A. A Miner was introduced. He congratulated his Christian friends. He loved to address them as Christian friends, in a Christian purpose, with Christian sympathy. He disagreed with some of the remarks his friend Morris had made. He knew there was no humbug about standing before cannons. He thought it perfectly right to have colored commanders for regiments, but his friend who had preceded him was not patient enough. He compared the advancement of our race in this country to the force to propel cars. They may all be hooked together. Start the engine slowly, and the whole train is gradually moved. Start it suddenly, and a great amount of damage is done. This was exactly the condition of the colored race in this country. The speech was eminently clear and forcible.

Fred T. Bren, Esq., made the closing remarks. He knew we were here for the welfare of suffering humanity. We were here on the first of an event which marks a glorious epoch in the history of this nation and in the history of the four millions of oppressed human beings and American citizens. He advocated the principle that "they who would be free, themselves must strike the blow." He hoped the country would survive this great calamity and come out purified and strengthened.

After a brilliant voluntary on the great organ, the meeting adjourned. Those who felt so disposed went to Mr. Grimes' church, where another meeting was held until a late hour.

Yours,

GEORGE H. W. STEWART.

For the Christian Recorder.

GALESBURG CORRESPONDENCE.

BROTHER WEAVER:—I suppose by this time you would like to hear from the old Prairie State, Illinois. Sir, in Galesburg we are moving along slowly, but steadily, dear brother, in the midst of these war times and excessive cold winter. We have raised and paid our church debt, two hundred and eighteen dollars, since the 15th of October last. Forty-eight dollars more will redeem our church back again, and then there is an old debt of one hundred and fifty dollars standing against the Trustees, which is pushing us hard; but, notwithstanding all this, I have never forgotten you nor the *Recorder.* The most of our church members here have recently come over from the South, and many of them in destitute circumstances, but they are willing to do all they can for the cause of Christ, and many of them, if they could read, would take the *Recorder.*

To the Rev. Bishop Payne, D.D., and the Trustees of Wilberforce University. Dear brethren, permit me to say that I have not forgotten you nor the great cause which you are engaged in—to secure the Wilberforce property; but, as I have just said to Brother Weaver, see what we have to do here to secure our church or to lose it, and have only got eight dollars salary. This Conference year I have also raised my portion of the Bishop's salary, and sent it to him. The Rev Madison Patterson, stationed in Keokuk, Iowa, passed through here to-day, on his way home in Batavia, Illinois, to visit his family. He is in good health, and is well pleased with his new field of labor. I expect to be in Quincy, Illinois, on the 23d and 24th inst. to assist the Rev George N Black in his Second Quarterly Meeting. My Second Quarterly Meeting will be in Galesburg, February 13th and 14th, instead of Peoria, and I will visit Keokuk at some future time; and as for Muscatine, Iowa, it has gone up, and the preacher has left there. To the Rev. John M Brown. I have not forgotten you and the good cause for which you are laboring—the Repository. Brother Weaver, you will find enclosed $8, and the following names of subscribers to the *Recorder.*—W. J Davis, Galesburg, Ill, $2 25, Box 181; J H Fosbure, Galesburg, Ill, $1 15, Box 274. Isaiah McGill, Galesburg, Ill, $1 15, Box 564, Mrs. M J. Richardson, Galesburg, Ill, $1 15, Rev S R. Smith, Knoxville, Ill, $1 15, Mrs. Mary A McKiser, Elmwood, Ill, $1 15.

I ever remain yours, for the cause of Christ.

W J DAVIS.

Illinois, Jan 12, 1864.

For the Christian Recorder.

TRUTH.

MR EDITOR:—In perusing your paper I see a great many letters from different parts of the world, but I do not see any from New Albany. I feel it my duty to say something through the columns of your paper although I am satisfied that you would not expect anything of great importance from one of my age. This being the first time that I have ever attempted to write on any subject, I will take for my starting point the subject of Truth.

Truth is a divine attribute, the foundation of every virtue. To be good and true is the first lesson that we are taught in Christianity. Upon the theme of truth we contemplate, and by the dictates of truth we should endeavor to rule and govern our conduct. While we are influenced by the principles of truth, hypocrisy and deceit are not found among us but sincerity and plain dealing with our fellow man distinguishes us from every other class of people, with our hearts and tongues united in promoting each other's welfare, and rejoicing at each other's prosperity, both spiritually and temporally.

It was the Rock of Truth that our Saviour had reference to when he said "thou art Peter, and upon this Rock I build my Church, and the gates of hell shall not prevail against it." It is by adhering to, and practising the principles of truth constantly, that we shall be able in the hour of death to adopt the language of the apostle "I have fought a good fight, I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing." It is by adhering to, and the practice of the principles of truth, that we will be instrumental in winning many souls to Christ. Let your light so shine that men may see your good works, and be constrained to glorify your Father who is in heaven.

If the church would only be governed by the principles of truth, sinners would fall in love with Christianity, seek an interest in Christ, and pursue the path that leads to that rest where the wicked will cease from troubling and the weary will be for ever at rest. If the church would only adhere to and practise the principles of truth, there would be a different state of things in the church to what we now see. Confusion, falsehood, tale-bearing, backbiting, malice and hatred, would not be found in our midst as a church.

MARY S. VANDERBURG.

For the Christian Recorder.

MR. EDITOR:—We thought we would let you and your many readers know what is going on in the Twenty-third Ward, Frankford, Pa. The call for colored soldiers reached us, and the young men have responded to the call. Seventeen have enlisted, fifteen in the army and two in the navy. The evening after they enlisted, we called a meeting in the A. M. E. Church at Frankford, to encourage them for their bravery. The meeting was opened by singing the hymn, "Hark! Listen to the Trumpeters! They call for Volunteers," &c. Prayer by Mr Henderson Davis, Sr. After which Mr. Henderson Davis was elected Chairman, and Mr. William S. Walker Secretary. Two or three gentlemen very eloquently addressed the brave boys, and the meeting adjourned. We will give you a list of the names of the men who enlisted:—James W Davis, Alexander Bedford, Thomas Davis, Charles Somers, Joseph Lancaster, Benjamin Jackson, Jeremiah Murray, Silas Little, Benjamin Little, Elias Cary, Thomas Calvin Trusty, Edward P Marks, James Butler, Andrew Trusty, Samuel Shorter, Benjamin Woodlis, Albert Farral.

Respectfully yours, &c.

JACOB TRUSTY,
PETER R BRAKE,
RANDALL PLEASANT,
Committee.

Wilmington, Del., January, 1864.

MR EDITOR—DEAR SIR:—For the first time since our paper has been in existence, I take my pen to write a few lines. I was informed by a friend, that a gentleman by the name of Frost Pullett, was to preach at the M. E. Zion Church, on sanctification. Being a great lover of hearing the gospel preached in its purity, I thought I would avail myself of the opportunity, and go hear him. And I must say, that I am not sorry at my visit to our sister church, for I consider myself well paid; and must truly say, that I never heard that subject treated so plainly before. It so influenced my mind, that I wanted all the world to hear it.

His text was "Be ye holy," &c. He said that God was a sanctified Spirit, and hence when the soul was converted, then it was sanctified God Spirit, being in as sanctification. He said the growth in grace that was to be made was to be in holiness. That we should grow holier and holier, until we become truly perfect men and women, in Christ Jesus; that our growth would end here. After the old gentleman had taken his seat, the elder in charge, rose and asked the meeting. They have a protracted meeting going on. The ruling elder said that he had never heard that subject treated in so plain a manner before, that he could never see through it before, hence he was afraid to take it up, but at some future time he thought he would take it up and try to preach from it.

PROFESSOR BLACKIE AND HIS WALKING-STICK.

Professor Blackie carries a silver-headed cane, which has caused him trouble. He thus delivers himself in a letter to the *Scotsman*—"I was called before the bench of justices for having refused to pay tax as for armorial bearings on a silver-headed cane which I sometimes use. My plea was the very obvious and reasonable one, that I was a man of no family, and had no historical right to use any escutcheon. The device on my cane was none of mine, but displayed the crest and initials of a gentleman from whom I accidentally inherited it as a keepsake. Nevertheless, the law declares that I am liable to tax as for armorial bearings on the cane, and the justices held accordingly, though, fortunately for me, I was allowed to escape on a point of heraldic technicality. As the law now stands no man having bought an old chair in the Cowgate, or an old jug at an auction, or even an old book at a book sale, can be safe from the Argus-eyed gentlemen who—lie in wait to prove that such an unfortunate purchaser is setting up for a gentleman of old family."

AFFECTIONATE—CURT.

Cowper says, I remember somewhere to have heard of a gentleman who, by mere chance, strolled into a coffee house, where he met with a captain of his acquaintance on the point of sailing to England, and from whom he received an invitation to accompany him. This he accepted, taking care, however, to inform his wife of it, which he did in these terms:

"DEAR WIFE, I am going to England.
Yours, etc."

"Her answer was not less laconic or tender:

'DEAR HUSBAND, A pleasant voyage.
Yours, etc."

A HAPPY WOMAN.

A lady made a call upon a friend who had lately been married. When her husband came home to dinner she said, "I have been to see Mrs ——." "Well," replied the husband, "I suppose she is very happy." "Happy? I should think she ought to be; she has a camel's hair shawl two thirds border."

TENDER AVOWAL IN THE WAY OF TRADE.

A young and pretty girl stepped into a store where a spruce young man who had long been enamored, but dare not speak, stood behind the counter selling dry goods. In order to remain as long as possible, she cheapened everything; at last she said, "I believe you think I am cheating you." "Oh, no," said the youngster, "to me you are always *fair.*" "Well," whispered the lady, blushing as she laid an emphasis on the word, "I would not stay so long bargaining if you were not so *dear.*"

A gentleman, in whose word I have the utmost confidence, has just told me of a cure for chronic rheumatism, equally "effectual and harmless" as the above. "Carry a piece of Orris root in your pocket," says he, "and chew it occasionally through the day, as you would tobacco, and it will relieve you completely. It cured me, and at least a hundred others in this city, of very severe attacks of chronic rheumatism." As Orris root is perfectly innocent, those who are suffering with chronic rheumatism had better try it.

O P Q

The Christian Recorder.

Philadelphia, Saturday, Jan. 23, 1864.

LOOK HERE, SUBSCRIBERS!

Two dollars and twenty-five cents per year! Paper is again on the rise, but the Christian Recorder will remain at the present rate, $2.25. We wish now to say to our kind subscribers, that the most of your subscriptions end on the 1st of January, 1864. In view of this fact, we say to you all in time, do please have your $2.25 ready; lay it by, good ladies and gentlemen, and may it be waiting for us on the first day of the new year in the Philadelphia Post Office box, 2975. To insure the success of the Recorder, we ought to have at least one thousand dollars to commence the new year. Dear subscribers, there has never been a time in the history of this country, when a paper like the Christian Recorder was of so much importance to both white and colored people. Aside from all other matters concerning us, Wilberforce University, of which information is often wanted throughout the country, east, west, north and south, the Christian Recorder can give that information. Then let subscribers be sure and have his or her money by the first of the year. Already some have sent in their subscriptions for next year. Who will do likewise?

HYMN BOOKS! HYMN BOOKS!!

We will say to our brethren that we are entirely out of hymn books, and there being such a demand for them, we have borrowed money to get out a hundred or so more for the holidays, and will be ready by the time this paper reaches you, and in order that we may have the money paid back to our creditors, who want the money immediately, we have fixed the prices as follows: bound in sheep skin, sixty cents; roan, eighty cents; plain roan, one dollar; extra, one dollar and ten cents. Let the brethren call their people together, get the money from those who want books and the price they want to pay, receive it from them and send it to us, and we will acknowledge the receipt of the same. We intend that there shall be no excuse for the brethren for hymn books.

A HUMANE APPEAL.

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies, and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they cannot be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousands in the Western departments. We want to send them our paper, that they may have more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 619 Pine St. Send any amount from $1.00 to 50 cts. by express, and it will be very gratefully received.

Dec5—3m ELISHA WEAVER, ED.

ACKNOWLEDGEMENTS.

CLEAVELAND, OHIO.	
Rev. John A. Warren, for Hymn-books,	$5 00
" " " " *Recorder*,	2 00
GALESBURG, ILL.	
Rev. Wm J. Davis. We refer our readers to his letter for the names.	8 00
MOORESTOWN, N. J.	
Daniel Shephard,	1 15
NEWARK, N. J.	
Miss Ellen King,	2 25
Miss Sarah E. King,	1 15
ALEXANDRIA, VA.	
Miss Rebecca Henry,	2 25
Miss Ameoda Thompson, all per Rev. M. Sluby,	2 25
DANVILLE, PA.	
Rev. John H. Henson,	1 00
PITTSBURG, PA.	
Mrs. Susan Garther,	2 25
Miss Sarah Mahoney,	1 25
NEW BEDFORD, MASS.	
Mrs. Sarah P. Kaye,	50
George H. Hammer, per Rev. H. J. Johnson,	2 50
LANCASTER, PA.	
Mrs. Elizabeth Hilyard, paid in full,	5 00
BUFFALO, N. Y.	
Per Rev. D. Dorrell as follows:	
Martha Williams,	2 25
Dr. James Jackson,	2 25
Moses Beeton,	1 00
William Ellis,	1 12
HAVRE DE GRACE, MD.	
Rev. W. H. Hopkins,	3 00
PHILADELPHIA, PA.	
Bethel Church,	30 73
BALTIMORE, MD.	
Dr. T. W. Creak,	2 25
GEORGETOWN, D. C.	
Rev. Jacob Ross,	2 15
CHESTER, ILL.	
Per Mr. Wm T. Millandar (see letter,)	5 00
DONALDSON, PA.	
Jeremiah B. Murray,	2 25
BURLINGTON, N. J.	
Mrs. Sarah Farrow, per Miss R. Davis,	1 00
WASHINGTON, D. C.	
Miss Laura Simmes, on account,	5 00
PAWTUCKET, R. I.	
Mrs. Eliza Hazzard,	2 25

THE LEGISLATORS.

We hope that every Legislature which is in session this winter will do credit to their State by doing right. You must remember that you all may want the influence of the colored man yet, and those who oppose it may, some day, want to be elected to certain positions. Now, think as little about it as you please; but, as sure as the great God rules, you will see, some day, a great need of the aid of the blacks in this country.

COLLECTION IN BETHEL CHURCH.

Last Sabbath was the day set apart for us to preach and present the righteous claims of the paper and Book Concern. We are sorry that we were very suddenly taken sick on the Thursday night previous to the time, and we were so much indisposed that we did not get out for several days, and on Sabbath afternoon, to our great astonishment, the good Lord so changed our feeling, that we went to church and at the hour appointed we arose and endeavoured to make some few remarks upon "I am doing a great work, so that I cannot come down." (Nehemiah 6: part of 3d verse.) We were so weak that we did not talk long. The galleries of the church were pretty well crowded. There was also a pretty good crowd in the main audience room; but we saw but very few class leaders, local preachers and exhorters, and very few of the stewards, and quite a sprinkle of the trustees, and some, we understand, were seen leaving the church before the services commenced, saying that the Book Concern and paper were going to be talked of, and they did not care about hearing that. We will refer to this again. After we were through, which, from all appearances, had made a favorable impression, our good brother Elder Schureman arose and told the trustees to take up their penny collection; after which he wanted all to come forward and put all they could on the table, which he believed they would, for their reputation was at stake. The collection being over, Mr. Abraham Field, steward in the church and our city carrier principally, made some very interesting remarks, also endorsing what we had said, &c. Elder Schureman made an appeal, and we took up on the occasion $30.73. This we got, spite of those good Christians, who love the Lord so well that they would not give anything to keep the ark moving. We want to say, for the benefit of all such, that a religion that is not willing to help to support the publications of the Church is fox-fire religion. And there is no use of talking, we have got to whip it into many of our people just like white folks do, and it will have to be done by the pulpit and press. Oh, but they will get mad and leave the church and join somewhere else. Amen, amen. Let them go. What use are they in supporting the church and her literature? This was required of the prophets to make the people pay their tithes, &c. Also, in the days of the Apostles, the people were required to pay to the church whatever was necessary, and more especially members of the church. And it is left upon record that two persons were struck dead for lying to the Apostles as regarded their worth, viz: Ananias and Sapphira. This comment we have written for the entire church, wherever there is a disposition on the part of any not to be willing to do their duty. We shall say many things between this and the General Conference.

COLORED PUBLIC SCHOOL, SIXTH ST., PHILADELPHIA.

We have been informed from good and reliable sources, that some petitions which were circulated through our city, for signers, to be sent to the United States Congress, were presented at the Colored School, in Sixth St., of which the teachers are all white. Mr. Byrd, we believe, of the boys' department, encouraged the project, but when it was presented to a Miss Douelly, who is the principal of the girls' department, she refused to encourage it. And it is said that she most emphatically declared she did not approve of it, and therefore was opposed to us having our rights of franchise. We have this much to say, that if this be a correct statement, we are opposed to Miss Douelly. It is enough for our children to be taught by her as a "*Romanist*," not that we have any objection to her being of any denomination she may incline to; but one thing we do know, that if she is to be retained there with all her hatred and prejudice against us, and our rights, we know what can be done, and that is, we can break the school up by preventing our children from going; and we will do it rather than have our children taught by such teachers. We have plenty of colored persons here in the city who are competent to teach them. And when we are acquainted with the fact that they are not competent, we are willing that they should be superseded.

Another thing we do not like, and that is, that the teachers of that school never pretend to invite the Colored Teachers and Ministers, and Editors, no more than if there were not such beings in existence, when they have an exhibition or examination. Why is this? Will any of the daily papers tell us?

COLORED TROOPS.

Another brave regiment, the Eighth Regiment United States Colored Troops, took their departure from Chelton Hill on the 16th inst., en route for, some say, Hilton Head, South Carolina, and others say Texas. The men are all well trained, and looked fearless of whatever might come to them in the shape of rebeldom. They crossed over to Jersey from the foot of Walnut Street. The crowd that went down to see them off was immense, both white and colored. They took the cars for New York. May the blessing and power of God go with them!

The weather has been very much unsettled during the past week, some days raining, hailing and snowing.

The war appears to be at a stand still.

CONGRESS—1864.

We hope that the Senate and House of Representatives of the United States Congress will bring honor to the country, that every colored man and woman shall have a full and complete right to the elective franchise, and recommend to the States to do the same. They have the right and the power to start the ball. Will you do it?

BOOK NOTICE.

Mr. William C. Thurman is the author of a work called "The Sealed Book of Daniel Opened." We have not had the time to give this book a thorough examination, as we should like to have done; but, as far as we have examined said work, it seems to be superior to any work on the prophecy of Daniel. The great fundamental object of the author has been to establish a correct principle of Bible chronology, and it is upon this particular point that we have scrutinized more particularly, and so far we are inclined to think that he has been pretty successful. It is quite remarkable to a thinking mind, how sacred and profane writers are reconciled. It really seems to be the only work on chronology which has shown that one authenticates the other. It is very truly sublime to observe the forming of the prophetic dates, which I suppose we are safe in saying have never before been properly explained. Mr. Thurman, in fixing the date of the world, by astronomical demonstrations, shows that Moses left the land of Egypt before the Christian era 1611. We see, by some writers, who have fixed the date from some of the Hebrew Bibles, A. M. 2555, and their Septuagint A. M. 3943. This would make the world 6000 years old in A. D. 1875. The book is full of originality, and the author has labored hard to reconcile the Scriptures. He (Mr. Thurman) tried hard to be an infidel; and we recommend this book to all, more especially to infidels and atheists. We say that it is worth having in your possession. It is printed upon fine paper and in beautiful type, and has been published by John Goodyear, Esq., corner of Seventeenth and Pine Streets, Philadelphia.

A PRIZE OFFERED—WHO WILL BE THE FIRST TO TAKE IT!

Our readers will remember, that in our last issue we offered a prize to any lady or gentleman who would get us twenty-five cash subscribers, that we would give them the *Christian Recorder* for one year, and that greatest among books not of the sacred order, "Toussaint l'Ouverture" as a present, or one of Wendell Phillips' great Speeches and Lectures. The two last named books the winner of the prize may have choice of. Now, let us say that among the many readers of the *Recorder* we shall wait to see who and how many win the prize. And whoever sends the first cash twenty-five will also have presented, in connexion with the other prizes, that noted little book called "Hospital Sketches," which is in another column of our paper.

THE CIVILIZATION SOCIETY.

We have received a note from the worthy Secretary of said Society, the Rev. Mr. Wilson. They have made an arrangement to send one colored teacher down to the freedmen South. May great success attend the work!

DR. LONGFELLOW—DENTISTRY.

We refer our readers to Dr. Longfellow's advertisement in another column of our paper. We understand that he is kept very busy, so much so that he has had to wait upon many of his patients upon the Sabbath. As to the merits of his profession, they are too well known for us to make a comment.

PRESENTATION.

Among the many incidents of the New Year, was the presentation of a magnificent silver goblet, at Willard's Hotel, Washington, by the Philadelphia waiters, to their efficient and gentlemanly head waiter, Mr. Harry Jarvis. The presentation was made by Mr. Robert Morrow, in behalf of himself and his associates in an appropriate manner. Mr. Jarvis replied in a very feeling and appreciative address, expressing his thanks to the donors for the elegant present, also for the kind regards he had for them, and for the excellent manner in which they performed their duty, and their good conduct towards him. Professor Nelson Parker then addressed the assembly in an eloquent manner.

(Anglo-African please copy.)

PERSONAL.

Madam Josephine Ruffin, the great Dramatic Reader, from Boston, Massachusetts, was in our book-store last Wednesday to see us. We are sorry that we were called out, and did not get to see her then. She is *en route* for Washington on a professional visit. May great success attend her.

TO OUR CITY SUBSCRIBERS.

We hope that our city subscribers will come to the Book Store and pay us, for we want the money to help us along. This is the third time we have called for your help; we hope it will be the last time. Many of you owe us for last year and this year too. We hope you will bring it, or send it through the city Despatch. Remember if you delay it, the price will be $2.50 instead of $2.25. We see that other weeklies have gone up to $2.50, $2.75 and $3.00, and not as large as ours either, so you are getting your paper cheap.

GETTING READY FOR THE GENERAL CONFERENCE.

Our General Conference and the M. E. General Conference, both meet in this city of Philadelphia, on the first Monday in May; and can't we enter into some sort of an arrangement to have excursion tickets from the West to Pittsburgh, and we will try to make an arrangement from Pittsburgh to Philadelphia?

SPECIAL NOTICE TO OUR SUBSCRIBERS.

We have sent bills to many, with the amount due on; and should any receive bills who have paid for their paper, they will look over it as a mistake, as there have been in some few cases. Also, some have not paid for last year. Please to send your money for last year and this, too.

NOTICE.

Preaching every Sabbath, will be held at the Hall, one door below the south-east corner of Broad and Lombard Sts., under the charge of the City Missionary of the A. M. E. Church, at 10½ o'clock, A. M., 3 o'clock, P. M. and 7½ o'clock, P. M.; Sabbath School, 9 o'clock, A. M. and 1½ o'clock, P. M.

For the Christian Recorder.

Allegheny City, Pa.,
Jan. 15th, 1864.

TRUSTEE.—Died at her residence in Allegheny City, Pa., on the 6th inst., Sarah Trustee, aged about 100 years.

Sister Trustee was one of the oldest members in both branches of the A. M. E. Church, in Pittsburgh and Allegheny City. Her residence being in Allegheny City, when our Church, under the title of the Brown Chapel, was organized there, Sister Trustee had her membership transferred to said organization, where she retained her standing until she was removed by the hand of death, from the church militant to the church triumphant.

Aged pilgrim, thy spirit is released
From its house of affliction and clay,
Thou art gone to a home of endless peace,
And of bliss, to spend an eternal day.
Wearisome years hast thou passed
To reach the blissful dome.
Well hast thou performed thy task,
Safely hast thou arrived at home.
Thou didst thy days fulfil,
Through fourscore years, and even more,
Performing thy Father's will.
Thou hast reached the shining shore,
Where old and younger pilgrims meet,
Where all their bitter sufferings cease,
Each other there to fondly greet,
Crown'd with unending peace.

S. WATTS.

AN APPEAL IN BEHALF OF THE ELECTIVE FRANCHISE TO COLORED PEOPLE OF THE UNITED STATES OF AMERICA.

To the Honorable Senate and
House of Representatives:

GENTLEMEN, GREETING: Prejudice and misinformation have, for a long series of years, been fostered with unremitting assiduity by those interested in upholding the slave system—a party whose corrupt influence has enabled them to gain possession of the public ear, and to abuse public credulity to an extent not generally appreciated in an age otherwise so marked for civilization and improvement. We can only account for the indifference of benevolence manifested towards our race, that they are supposed to be, in reality, destined only for a servile condition, entitled neither to liberty nor the legitimate pursuit of happiness. We do not think that the Almighty has poured the tide of life through our breasts, animating us with a portion of His own spirit, and at the same time struck us off the list of rational beings. Our present purpose is not to enter into a recital of slavery's horrors, but to present a just, judicious, humane and well understood claim.

Amid one of the most foul conspiracies against law and obligation known to the civilized world—a civil war in which slavery attempts to assert her sway over liberty, momentous issues present themselves for human determination. The enmity of man is goaded on to barbarous desperation, to deal death and destruction in its every track. We live, and have a being, and feel a lively interest in all these revolutions of party, principle, prejudice and power. The Government of the United States has called loudly upon all of her subjects to rally to her support, in this her hour of struggle and trial. The Executive of the nation, your Honorable bodies, respectively each, all have felt their country's call, and each hold it to be right and reasonable to use every proper means in their power, or that could be brought into power, to subjugate the rebels in martial array against the Government, and to bring about a permanent peace and settlement of the distracted question—was might to rule over right, or have all men a right to personal liberty, so far as they act in keeping with law and order, and to decide that a human being has rights another human being is bound to respect.

We, the undersigned, colored citizens, then, of the United States of America, assert that we regard it to be our duty to act with all who are desirous of putting down the rebellion, "in all ways and means," and under all circumstances, for which we claim at your hands a friendly recognition, and an equal portion of justice, as is meted out to the most favored of our country's subjects. We are thankful for what we now enjoy and receive, or have received, or may receive, tendering our humble thanks to your Honors for discharging your debt of duty towards us so nobly; yet, notwithstanding all this, we claim your especial attention in behalf of the following prayers:

Prayer 1st. That if your Honors believe one of this country's strength exists with its enlightened citizens, of all classes, that are clearly honest, willing, and patriotic in action, then be it, by the foregoing acknowledgment, understood that all who do thus so concert act, are entitled to all the rights, immunities and privileges accruing thereto.

Prayer 2d. And be it further known, that if your Honors believe, not as a question, but as a fact, that all classes should be liable to the laws of the land, and for a violation of which all are susceptible to punishment, irrespective of color, class or clime; then we do hold that any right, any liberty, any pursuit of happiness otherwise taken from us than for a violation of such law and order, is a gross violation of justice, a mockery upon our humanity, and a glaring impeachment of an American born person's claim to enlightened citizenship, and a complete annihilation of all natural human rights.

Prayer 3d. In conclusion, we, the undersigned, ask, in the name of our blood, sweat, suffering, and constancy to our country, the United States of America, this thirty-eighth Congress, to give the UNCONDITIONAL right of the colored male citizen to the ballot box, believing, from experience, that in this is the power and virtue of a free people; that at the ballot box a man confirms his manhood; and defends, supports, and preserves his country; and with his right to vote, has a voice in the weal or woe of his country; and when in the enjoyment of this right he is a strength and a help, and not until then. We ask to be clothed with this right, that we may serve our country fully in the name of our fathers, brothers, and sons now breasting the red flame of war on the battle-field, in defence of a common country and a common civilization, and in the name of common justice, and a common God and Father of all men, having one destiny, we most respectfully ask you to extend to us the sacred rights and privileges of the elective franchise, in all national and local affairs. We will ask God, the Father, to watch over and guide you in the right to universal freedom, in which, and only which, we feel rests the complete glory of our national pride and renown.

We publish the above appeal, and hope that wherever one of them may be seen, that every effort may be made to procure signers without delay, and send them forthwith to Congress. It is gotten up by the Israel Lyceum, Washington, D. C.

For the Christian Recorder.

BROOKLYN CORRESPONDENCE.

Mysteries Unfolded—Public confidence abused—F. Douglas in Cooper Institute—Greenbacks—Recruiting—Paving scents—Human weakness developed.

MR. EDITOR:—The closing words of my last communication, promised the revealment of mysteries hid from public gaze; whether that promise will be strictly fulfilled, is a question to be judged of by your readers. We have been agitated by various movements, which have been made on the chess board of human actions: watching these various motions, I have been astonished to see so much recklessness displayed—such utter disregard for humanity, and the want of Christian charity towards the poor and helpless.

Some months ago, I was so unsuspecting and simple as to state the fact, that a certain society, named the "Friends of the Freedmen," were making efforts to benefit the freedmen, and the colored soldiers in the South, and their families, while they are fighting the battles of their country. Praiseworthy efforts were made to raise means for this object, and the people responded cheerfully to those calls as they always do. The fact that these managers of the society, put forth the idea, that the families of the colored soldiers were to be cared for, prompted them to liberally bestow their money upon them. No place was there application made among the colored people, but what they responded. In the tobacco factories the poor girls gave of their scanty wages, to augment the treasury of the society; hoping thereby, to do good to the suffering freedmen, and the suffering soldiers and their wives.

Months have passed away; great packages of second hand clothing have been gathered, and are stowed away in the rooms all winter, while the poor freedmen are shivering with cold this fierce weather—the coldest that has for many years swept over the Southern country, yet the officers of the Freedmen's Friend Society have not sent a package of clothing to a contraband camp this winter; as to the money which they have received, they have been equally as close with it. While this winter has been so searching, the wives of our colored soldiers, in the 11th Rhode Island Regiment, have made application to them for aid, yet received nothing. Mrs. Jones and Mrs. Degrant, both living in Navy street, have applied, and have not received a cent, but were turned off by the president with a *promise to call and see them*; but they have not yet seen the beautiful faces of any of that galaxy of philanthropists, as yet. Money is very tempting, and it is rumored that at a certain time there arose high words, and a few curses in that harmonious body, in consequence of the *President's demanding (25) twenty-five per cent. of all moneys collected in the name of the Society*; pretty good speculation. It is time the people of Brooklyn were looking after these *codfish aristocracy*, who will not associate or speak to poor tobacco girls, only when they want money, then they will stoop to any depths. The mystery is solved. Money was at the bottom, and although they have been warned, they have not repented. Ye shall die for your sins.

On Wednesday night, January 13th, 1864, Frederick Douglas electrified a large and respectable audience in Cooper Institute. The hall was crowded, and the black man's eloquence proved himself worthy of the race who first gave law and science to the world; he lectured before the Ladies' Loyal League. Frederick is never so much at home as when he is before his white friends, with a prospect of fifty dollars ($50) shining through little white fingers; but the poor colored gatherings have to do without his burning eloquence, because they cannot raise the *rocks*. I thought while listening and admiring the noble man, "How much good could you do if you would only condescend to speak to your own race with words of kindness, and instruct them in the duties of common life. Their children would rise up and call you blessed, and your name would live in the hearts of your race for ages." But as it is, your name will be handed about among a race, who will applaud you while living and able to speak, but when decrepitude shall claim you for its victim you will be forgotten by them, for they have no interest in your fame longer than they see you, but the children of your own race would love to utter the name of F. Douglas to their children's children, did you but impress upon their parents the truth, that you were not above them in feeling, though above them in intellectual capacity.

The 20th regiment is full; Rev. Geo. W. Levare, of Brooklyn, has received the appointment as chaplain.

It is something remarkable what an effect the government greenbacks has on mankind; I perceive that all flesh is grass, though it may be black or yellow grass. The recruiting business seems to be brisk and lucrative. Rev. Geo. W. Johnson, of Flushing circuit, is in the business, Methodistically, for Connecticut. Prof. W. J. Wilson, the former teacher of the Public School in Brooklyn, is engaged in the greenback business. Chas. L. Remond, of Boston, the renowned orator, is in Washington, in company with the distinguished orchestra manager of Broad St. N. Y., Geo. T. Downing, hunting up contrabands for their respective states, with a prospect of making ($200) two hundred dollars a head on their new oyster business. I judge it is not good, just now.

Fleet St. church is without a pastor, Rev. R. H. Cain having gone to Washington, to establish free schools, under the auspices of the African Civilization Society, he will return in two weeks. This city will have rest at least two brief weeks, and the community will have time to catch their breath, and stop fair and concert going for a time, and will replenish their pockets again, to be rid of money leeches is truly great refreshing. The Rev. H. H. Garnet has returned from his tour to Washington, D. C., after an absence of one week it is rumored that he has sent in his resignation to Shiloh Church, it will be a great loss to that church to be deprived of him.

The hours fly swiftly, and events are crowding upon us. A fierce conflict is near at hand, it requires all the skill I can command to keep an equipoise hopeful that we shall be adequate to the work, I wait the time.

JUNIOAS.

For the Christian Recorder.

THACKERAY IS DEAD.

Such is the manner in which, a few days since, it was announced to Christendom, that a bright star had disappeared from the galaxy of great men. A report clothed with such brevity, was better calculated to break the chain of thought in every mind. The man of position as well as the mediocre, the statesman and the politician, the man of rank and superior condition, every one who could appreciate the noble, every one who had any taste for the pure and high order of literature, paused as the swift winged angel bore the intelligence that, *Thackeray was dead.*

Questions of vital moment, the issue of grand projections, the results of campaigns and battles, the consequences of orders and conscriptions, are emblazoned in large characters to attract the attention. But they fail; for a companion of the fireside, with whom conversing we have spent so many happy moments, will cheer us no more with fresh gems of golden thought.

I speak not of the man as a novelist; you all know too well, how I even *detest* the profession. Yet there are honorable men whose writings are fictitious. There is Charles Dickens and Walter Scott, standing upon a monument high above these, who have degraded the calling; there too, stands William Makepeace Thackeray. This noble man above, looks with profoundest indignation upon the low and vulgar, who crawl at its base far beneath his feet.

I am only expressing my opinion of him as a great author, and a generous soul; as a man of wisdom, honesty and humanity; a benefactor, a teacher, a moralist, a friend. And could the emanations from such an array of good qualities, excite an emotion in the mind? Yes. That genius, whose expressions were like silver dew-drops painted by the rays of the sun, never failed to revive the soul. And he who would drink at the never-failing fountain, went away with a thirst never satisfied, and a desire unculmed. This mind was a spring, whose waters were *too* pure for the commonalty, and would be as pearls cast before swine, should we fling them to those who drink and lave in the stagnant and poisonous pools, pools whose waters too thick to flow, none without a ripple through a vulgar channel, infecting like an epidemic all who breathe their atmosphere.

We have read, loved and admired the master spirits of the world, we have studied Shakspeare Scott, and Carlyle, Macintosh and Macauley; we also have read, esteemed and loved Thackeray; a compeer whose brilliancy was not dimmed by a comparison with the literati of any country, clime or age. Within his soul burned a fire of literary talent, which was never destined to burst for him alone; that flame whose divergent rays threw around him a halo of glory, and their genial influence *has* helped and *will* help to invigorate many a plant, which shall yet bring forth fruit, rare and choice.

The circumstances of birth, the voice of the people, the power of wealth or the chance of battle, can give to a nation a king, an emperor, a president, a governor; but statesmen, poets and men of letters, bear upon their very names the idea of worthiness. There is an element innate and essential to such men.

We praise a man, whose fame does not depend on the opinion of the multitude, nor does his virtues depend on the praise of any particular class. No slab nor pile of granite is necessary to perpetuate his memory. For as it is true—"*ut omnibus unum circumstar aqui*:" marble and granite will crumble and decay. But in sublime thoughts there is an immortality; they are written upon the horizon in such glowing characters, that the hand of time can never obliterate them, and the frequent visitations of the sea will not dull, but intensify them. But why need I eulogize the virtues of one who calls for no panegyric from any one, who desires your ears and not your tongues!

Ejus aut vivum aut mortuum nihil nisi bonum dicatis.

— PHILOGATO.

Georgetown, D. C., Jan. 18th, 1864.

For the Christian Recorder.

MR. EDITOR:—Permit me, through the medium of your valuable paper, in behalf of the pastor and ladies of the A. M. E. Church, of Providence, R. I., to submit the following: Notwithstanding their past has been one continued series of failures in attempting to erect a new edifice of worship, they have, after a great deal of perseverance, nearly accomplished the work, having procured a fine lot located in one of the most desirable positions of the city, which is situated on Meeting St., at a cost of fifteen hundred dollars; they are now busily engaged in raising funds to erect a new church; already having a Sinking fund association organized to assist in raising means to facilitate the object. By the proposal of the pastor, Rev. J. P. Shreeves, who cannot be too highly commended for his past and present efforts in awakening an interest among the members, such as has never been before witnessed, by attaching to the above named institution, a Sinking fund sewing circle, which, notwithstanding the pressure of the times, from the small sum of ten dollars drawn from the Sinking fund, they commenced sewing for a fair which they held in their church on the evenings of Dec. 22d, 23d, 24th and 25th inst's., 1863; it is said by all who witnessed it, that there never has been so much taste displayed in arranging a fair in this city by any colored church or committee. They cleared the sum of two hundred dollars. The work is progressing finely; too much praise cannot be given to the pastor and committee for their untiring perseverance in braving the inclemency of the weather for their church. It would be unjust not to attribute to a generous public, the thanks of the ladies for their liberal donations and patronage.

Rev. J. P. Shreeves, *Pastor*; Mrs. Amy Parker, *President*; Miss Eliza Forest, *Vice President*; Miss Louisa Treadwell, *Secretary*.

COMMITTEE.

Mrs. Nancy Morris; Mrs. Scarbrough, Green; Miss Anna M. Morris; Mrs. Susan Hale; Miss E. P. Wickes; Miss E. Warmsley.

Yours respectfully,
THOMAS H. GREEN, JR.

For the Christian Recorder.
Chester, Illinois, Jan. 15th, 1864.

DEAR BRO. WEAVER:—Nothing of great moment has transpired since my last, excepting the coldest weather that we ever experienced in this part of the country. Nothing, notwithstanding, will cause us to lose sight of the wonderful locomotive of Emancipation, cutting her way through with a momentum which has spell-bound the world! And it is evident from her speed and power, and the magnitude of the train she is drawing, that she is impelled by a super-human power, which will eventually move the world. And good Lord speed the day when she shall have cut her way through, from Maine to Texas! Proclamation, liberty to the captives and the opening of the prisons to them that are bound. And I say now before I go farther, good Lord bless Abraham Lincoln with long life and good health, until he finishes the work God hath given him to do. And I will say to all whom it may concern: "Get out of the way, the train is coming, and you can't stop it, and will crush everything that opposes its progress; it will crush every sneaking copperhead, and every cunning fox and ravenous wolf that is on the track!"

I therefore warn you as a friend, to clear the track, for Abraham Lincoln is conductor, and God is with him. Jeff. Davis himself believes it, and will soon confess it.

I shall close by subscribing for the Recorder myself, and also sending my mother's name, and others, who desire to take your valuable paper, and they send what they can now, and balance as soon as possible. So send the paper on.

Charles Brookins,	$1 00.
William Millender,	2 00.
Hagar A. Millender,	1 00.
William Corington,	1 00.

WM. T. MILLENDER.

For the Christian Recorder.

LETTER FROM MORRIS ISLAND.

Morris Island, S. C., Jan. 4th, 1864,
Co. H, 54th Reg. Mass. Vols.

MR. EDITOR:—Sitting dreaming over the past events of my life, and of future prospects and of heaven and all its enjoyments, and knowing of no other mode wherein a man can be saved, only through and by Him who holds our lives in the palm of his hands, and it is my daily thought how I should live to be well-pleasing in the sight of my God. I hope that you will pardon me for so long a silence, but it seems to me that I must let you know that I am still trying to make my way from this wicked world, to that of bliss, to the land that flows with milk and honey, to that land wherein all will be love; and we will sing praises to the Lamb forever. Oh, I long to go where Jesus is, to be free from all sin. I long for the close of this wicked rebellion, but not until the country shall be free from traitors, and not a soul left to utter treason against our glorious country; and may the word of God cover the whole face of the earth, as the water does the great deep, and that all may learn to love and serve God, from the least to the greatest, and not one be left to advocate the cause of the wicked one. We had a very fine celebration on the 1st of January.

TRUTH.—There is truth in the remark of a contemporary, that "there is hardly a time when members of Christian churches are in so much danger of becoming prayerless, as when they are *hearing candidates*. A man must be *very* pious to hear candidates a year, and not lose all spiritual vitality. A church that hears fifty or a dozen candidates is greatly to be pitied; and the danger is, that like the man who went through the world looking for a cane found a *crooked* stick at last. No better advice can be given to candidate hearers, than to inculcate upon them the duty of being praying hearers, and to take heed *how* they hear.

HEARING THE SERMON.

We go to church to hear a sermon, for the most part. There was a time when the sermon was subordinate to the other forms of worship, or when it was only one of four, and stood on an equality with reading the Scriptures, singing of psalms, and praying. But we have, with the wonderful progress of this modern day, rearranged this system to suit better the refined public taste; and we have made the sermon the principal thing, and the others mere introductory and concluding exercises. This serves several good purposes; it is a great relief to us, and equally an attraction to outsiders. People of the world will come to hear a sermon, who would not go to a prayer-meeting—especially if the sermon be short and interesting, and exhibits talent and study. And as for ourselves, we may have our singing mostly done for us at one end of the church, and our praying at the other end—not even being permitted to say "Amen" above our breath, for fear of shocking somebody's propriety. Moreover, not being good singers, we abstain from that also, for the same reason that Paul gave for being a vegetarian. The minister also reads the Scriptures, and we have no chance of reading it verse about with him. So that, upon the whole, we have a really easy time of it; only being disturbed to rise when the prayer is offered. We are guests at this table, and unless we have the heart to make ourselves at home, and enter with spirit into the entertainment, we may sit and be entertained with little trouble or care to ourselves.

It cannot be denied that the principal dish at this entertainment is the sermon, which, in many cases, is more appropriately termed a discourse. Therefore, it is all important that we should be helped freely to this, and make the most of it. We must listen to it carefully, hear all of it we can, and seek to profit by what we hear. In order that we may do this most successfully, I propose to make a few suggestions, which may be kindly received and taken for what they are worth.

To begin at the beginning, it is not very important to hear the text, and mark the verse in which it is found; for the minister, if he preach upon it, will repeat it several times during the discourse; and if he does not preach upon it, as may possibly happen, it makes no difference whether one knows it or not. We may, therefore, while the text is being repeated, be making ourselves comfortable, taking our bearing, and seeing who are our neighbors, and if brother X.'s children are going to sit still and behave themselves. The announcement of the text is, therefore, very important, as giving a brief season for hasty preparation.

And now, all being ready, and the sermon fairly gliding out into the stream of thought as a successful launch, fix your eyes steadily upon the preacher, and do one of several things which will be presently related. It is going to be a quiet time, most suitable for thought; and the changeless tones of the speaker, as they fall in monotonous cadence like the plashing of the waves, or the noise of the waterfall, will encourage a meditative mood. You may then first profitably reflect upon the doings of the past week, and think how you may correct them, or do better during the coming week. All the while you are upon this, the minister will imagine that you are intently thinking upon his words; and as your mind is then otherwise engaged, the thread of the discourse will be quietly winding itself upon the spool of your memory. Thus you may, at this hour, finish up your plans for that new house you are building, or furnish a room that is still empty, or plant a row of trees, or sell that strip of land adjoining neighbor Q. or find some work for Patrick to do on the morrow. Or you may briefly lay the plan of a brief for your case in law; or take a more perfect diagnosis of the case of the man in a fever whom you are attending; or you may determine to sell your cattle, or market your grain, or buy a few more hogsheads of sugar and sacks of coffee; or whatever may be your profession or trade, may lay your plans, and have everything ready for Monday, and thus save much precious time in this hour that is so suitable for calm reflection. Or, for the benefit of the other sex, I may say that a lady once incidentally related to me, that during a sermon she had actually, in mind, trimmed a new straw bonnet she expected to get the following week. When congratulated upon her success in saving the time that might otherwise have been uselessly spent in attending to the sermon, she confessed that she was much mortified, and that her mind had wandered against her will. But why should she feel badly about it, when she had accomplished so much? All this may uncharitably be termed working on the Sabbath; it is only gathering up the mind, and preparing it for its coming ardenous duties. About the time when you shall have fairly completed this course of thought, and gotten through your study, the sermon will have drawn to its end, and the sound of the closing book will break the silence and relieve your weary limbs from their constrained position. The sermon will have done you an immense amount of spiritual good; and you may remark, in passing out, that it was both interesting and profitable, as it so absorbed your meditation. If you can only succeed in doing this Sabbath after Sabbath, you will enjoy the preaching of your minister very much; and it will be most undesirable for you to hear a strange voice in your pulpit.

However, if this plan does not commend itself, another one is open to you, which may possibly prove more profitable. Still look intently at the speaker, and listen to every word he says; but think more *how* he says it, than what he means in saying it. Observe the action of his eyebrows, and the displacement of his locks; watch for that peculiar gesture you have so often noticed, or for one of his favorite words that he uses in every sermon, or for the text he always repeats. Wait patiently for "fifthly," or count how many times he pulls the handkerchief out from under the cushion. This will prove very entertaining employment, and will serve, more successfully than you imagine, in whiling away the thirty minutes, and making them equal to ten. Or, if this does not suit your fancy, then take some new figure he uses, and reflect on that; think what it may illustrate, and see if he has not failed in giving it a proper turn. If you happen to be going to school, see if he has not violated some rule of the elegant and polished Mr. Blair, or the rigid, inflexible Mr. Whateley; or done something else that your school-teacher disapproves, either in pronunciation or the lifting or falling of his voice. Or, better still, seize upon something he has said which you do not like, and think it over and over, so that you may not forget it when you want to repeat it after you get home, and criticise it. Do not mind the hundred things he says that no exception can be taken to; but if one word happens to fit you, try to think that he was *preaching at you*, and making a personality of it. You will assist him greatly in his ministry, and wonderfully advance the good cause by laying this to heart and finding fault with it before thoughtless people and enemies of the truth, who will be delighted to hear you make light of the preaching of your pastor. Above all, try to see what labor he has bestowed upon the sermon; whether it has deep thought and logic in it; whether it is sufficiently illustrated and imaginative; whether it is adapted to your mind, or not. Remember—oh, do not forget!—that as you hire a pew, every single sermon, in justice to yourself, ought to be of the kind you like—ought to be made after your model—and that the minister is bound, in good faith, if he does his duty, to preach to suit your mind; and if you do not like it, if it is not "your kind," find all the fault with it you can, and never think, for a moment, that if it does not suit you, it at least may do good to some one else, and feed some hungry soul. By pursuing this course, and watching the minister well, to see that all his sermons are equally good, you may render the half hour very comfortable, and be willing to come again.

There is still another plan of rendering the time agreeable, which I cannot recommend so much as the others. Endeavor to fix your mind on vacancy—to think about nothing for a while. This is an easy task for some minds, and they practise it a good deal. Great minds, fatigued with the manifold labors of the week, must have some time for rest, and this is a good time in which to take it. So let the mind loose to wander freely, like—I had nearly said the fool's eyes, to the ends of the earth. Give your thoughts up to temporary freedom; turn them out to graze on the wild hills, and leave the mind as a vacant pasture—a deserted field. You will be sure then to find no fault with the sermon and the manner of the speaker. Some people, when they stop thinking, go to sleep; and others, when they try to think, do the same. I remember to have heard of a worthy elder, years ago, who was one of the principal supports of the church, in the way of sleepers, and who strove never to lose a moment of the sermon in this kind of reflection, but who could always tell all that was in the sermon, and examine the children about it, when he got home. I advise you to try this plan a few Sabbaths, and if you fail in remembering the discourse, you will at least have passed a pleasant hour. But such people, I think, rather prefer long sermons—"rather longish like," as a worthy sleeper once remarked.

Now, these are only a few of the plans that might be successfully adopted, in order to render the services interesting. I will not say that no one has ever practised any of them, but I may aver that they are not now first discovered.

How profitable the sermon may thus be made to the waiting soul! What a pleasant method of giving attention, and of taking heed how ye hear! This is the listening ear and the attentive heart. It was once said of the idols of the heathen, "Eyes have they, but they see not; they have ears, but they hear not. They that make them are like unto them." It is possible that some who do not make them may also be "like unto them." It is also written: "God hath given them the spirit of slumber; eyes, that they should not see, and ears, that they should not hear." "Hear now this, O foolish people, and without understanding: which have eyes, and see not; which have ears, and hear not: fear ye not me? saith the Lord: will ye not tremble at my presence?" It shall not always be so, for a time is not far distant from any one of us when "the eyes of them that see shall not be dim, and the ears of them that hear shall hearken." "He that hath ears to hear, let him hear."

It would not be unprofitable for some one who has heard, but not hearkened, to the morning's discourse, to spend the afternoon of the same Sabbath, with the help of Cruden's Concordance, in searching out all the passages of Scripture under the word "Ears," and seeking to understand the truths they teach. It would then be not very difficult to decide which of the above methods it would be best to adopt during the delivery of the sermon, or whether any of them are profitable or proper. If all should do this, there would be less need than now of the lament of the minister of God, "Who hath believed our report? and to whom is the arm of the Lord revealed?"—*Presbyterian.*

BOOKS.

BY SOUTHEY.

My days among the dead are passed;
  Around me I behold,
Where'er these casual eyes are cast,
  The mighty minds of old;
My never-failing friends are they,
With whom I converse day by day.

With them I take delight in weal,
  And seek relief in woe;
And, while I understand and feel
  How much to them I owe,
My cheeks have often been bedewed
With tears of thoughtful gratitude.

My thoughts are with the dead; with them
  I live in long-past years;
Their virtues love, their faults condemn,
  Partake their hopes and fears;
And from their lessons seek and find
Instruction with an humble mind.

My hopes are with the dead: anon
  My place with them will be,
And I with them shall travel on
  Through all futurity;
Yet leaving here a name I trust,
That will not perish in the dust.

THACKERAY.

Never was there a satirist so profoundly regretted as William Makepeace Thackeray. We may be sure that the man was something more than a satirist who is thus mourned by hundreds of thousands of Englishmen and Americans. The London *Times* thus explains the cause of his sudden death, and tells the story of his life:

"Suddenly one of our greatest literary men has departed. Never more shall the fine head of Mr. Thackeray, with its mass of silvery hair, be seen towering among us. It was but two days ago that he might be seen at his club, radiant and buoyant with glee. Yesterday morning he was found dead in his bed. With all his high spirits he did not seem well; he complained of illness; but he was often ill, and he laughed off his present attack. He said that he was about to undergo some treatment which would work a perfect cure in his system, and so he made light of his malady. He was suffering from two distinct complaints, one of which has now wrought his death. More than a dozen years ago, while he was writing *Pendennis*, it will be remembered that the publication of that work was stopped by his serious illness. He was brought to death's door, and he was saved from death by Dr Elliotson, to whom, in gratitude he dedicated the novel when he lived to finish it. But ever since that ailment he has been subject every month or six weeks to attacks of sickness, attended with violent retching. He was congratulating himself the other day on the failure of his old enemy to return, and then he checked himself, as if he ought not to be too sure of a release from his plagues. On Wednesday morning the complaint returned, and he was in great suffering all day. He was no better in the evening, and his servant, about the time of leaving him for the night, proposed to sit up with him. This he declined. He was heard moving about midnight, and he must have died between 2 and 3 in the morning of yesterday. His medical attendants attribute his death to effusion on the brain.—They add that he had a very large brain, weighing no less than 58½ oz. He thus died of the complaint which seemed to trouble him least. He died full of strength and rejoicing, full of plans and hopes. On Monday last he was congratulating himself on having finished four numbers of a new novel; he had the manuscript in his pocket, and, with a boyish frankness, showed the last pages to a friend, asking him to read them and see what he could make of them. When he completed four numbers more he said he would subject himself to the skill of a very clever surgeon, and be no more an invalid. In the fulness of his powers he has fallen before a complaint which gave him no alarm.

* * * As studies of human nature, and as specimens of pure idiomatic English, perhaps nothing better has been written than that which we have under Thackeray's name. There is a rich humor, too, in his writing which is very amusing. For humor and play of fancy what can be better than his poems? They are among the cleverest things in the language. Highly polished as his style was, he wrote, at least in his latter days, with great ease. He wrote like print, and made very few corrections. What he had to say came naturally to him; he never made an effort in his writing; and he rather despised writing which is the result of effort. This naturalness he carried into his daily life. He had in him the simplicity of the child with the experience of the man. It was curious to see how warmly his friends loved him, and how fervently his enemies hated him. The hate which he excited among those who but half knew him will soon be forgotten; the warmth of affection by which he was endeared to many friends will long be remembered. He had his foibles, and so have we all. Some of his foibles, such as his sensitiveness to criticism, always excited the good humored mirth of his friends. But these foibles were as nothing beside the true greatness and goodness of the man. It was impossible to be long with him without seeing his truthfulness, his gentleness, his humility, his sympathy with all suffering, his tender sense of honor; and one felt these moral qualities all the more when one came to see how clear was his insight into human nature, how wide was his experience of life, how large his acquaintance with books, how well he had thought over all he had seen, and how clearly and gracefully he expressed himself. A man in all the qualities of intellect, he was a child in all the qualities of heart; and when his life comes to be laid bare before the public in a biography, we have no doubt that, whatever intellectual rank may be assigned to him, no man of letters, with anything like the same power of mind, will be regarded as nobler, purer, better, kinder than he."

Miss Martineau's Experience in Early Rising.—Authors who rise to fame are not always early risers. Miss Martineau, however, is a good example in either respect. "I speak from experience," she says. "For forty years my business has lain in my study. The practice of early rising was, I am confident, the preservation of health through many years of hard work—the hour gained being given, not to book or pen, but to activity. I rose at six, summer and winter, and (after cold bathing) went out to walk in all weathers. In the coldest season, on the rainiest morning, I never returned without being glad that I went. I need not detail the pleasure of the Summer morning. In Winter, there was either a fragment of gibbous moon hanging over the mountain, or a star quivering in the river, or icicles beginning to shine in the dawn, or, at worst, some break in the clouds, some moss on the wall, some gleam on the water, which I carried home to the shape of refreshment. I breakfasted at half-past seven, and had settled household business and was at my work at half-past eight, fortified for seven hours' continuous desk-work, without injury or fatigue."

BOOKS FOR OUR TIMES.

I have now on hand a supply of the following works, which I will send by mail, postage paid to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by WENDELL PHILLIPS, pp. 570. Price, Library Edition, $2.50; Trade Edition, $1 50; People's Edition, $1.00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By William Wells Brown. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price $1.00.

III.

THE PUBLIC LIFE OF CAPT JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1.00.

IV.

ENGLAND AND AMERICA. The great speech of Henry Ward Beecher at Manchester, England. Price, 10 cents.

V.

HOSPITAL SKETCHES. By Miss L. M. Alcott. One of the most pathetic and yet humorous little books ever published in America. Price, 50 cents.

VI.

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William Lloyd Garrison says of this book:

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Address, Rev. Elisha Weaver, 619 Pine St, Philadelphia. ☞ *Agents wanted.*

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 2d BIBLE HOUSE, NEW YORK CITY.

Mr. ———

Sir,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the African Civilization Society to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN, No. 20 Lawrence St., Brooklyn,
JOHN PETERSON, No. 16 Wooster St., N. Y.
GEO. W. LE VERE, No. 44 De Kalb Ave., Brooklyn
} *Committee of Correspondence.*

Rev. H. M. WILSON, 26 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvement are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent, or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 41 De-Kalb Av., Brooklyn, N. Y.

Vice-Presidents, Rt Rev. D. A. Payne, D D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa; Rev. Duncan Dunbar, New York.; Benj. Coates, Esq., Philadelphia Pa; Rev. D. H Vandervere, Elizabeth City, N. J.; Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia, Pa; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 18 Wooster St New York.

Corresponding Secretary: Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Reed, Philadelphia, Pa.; B. W. Wilkes, H. H. Garnet, New York; A. G. Beman, New Haven, Conn.; Wm Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y.; Rev. Geo Potts, D. D., 27 Fifth Ave., N. Y.; Rev. John M. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave. N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y.; A. Booth, Esq., 19 E. 11 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 59 E. 20th St., N. Y.; Jonathan Sturges, Esq., N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; David Hadidly, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, to the interest of the colored people, what the American Bible Society is to the world. HENRY M. WILSON, *Secretary.*

Our Country.

Captain A. F. Duncan, of the Fourteenth Pennsylvania Cavalry, now on duty in Western Virginia, writes to his father, J. K. Duncan, Esq., in Dubuque, Iowa, the following concerning a sister of the late rebel General Jackson, near which place his company is stationed:

"I met a sister of Stonewall Jackson in Webster. She is a very pleasant and intelligent lady, and as good a Union woman as I ever saw. She is the wife of a Mr. Arnold who lives in Beverly. Mrs. Arnold fled to Webster when the rebels approached Beverly. When she heard of her brother's death she seemed much depressed but said that she would rather know that he was dead than to have him a leader in the rebel army."

The *Western Methodist Protestant* says:

"We used to meet with Mrs. Arnold in our hospitals at Beverly, where she attended regularly, ministering to the temporal and spiritual wants of the sick and wounded soldiers. She is not only intensely loyal, but she is amiable, refined, intelligent and pious."

A Soldier's Death-Bed.—Mr. Taylor, of the Chicago *Journal*, in one of his letters from Chattanooga, relates the following incident:

A soldier fairly riddled with bullets, like one of those battle flags of Atlanta, lay on a blanket gasping for breath. "Jemmy," said a comrade, and a friend before this cruel war began, with one arm swung up in a sling, and who was going home on a furlough, "Jemmy, what shall I tell them at home for you?" "Tell them," said he, "that there isn't hardly enough left of me to say 'I,' but—hold on a bare a minute—tell Kate, there is enough left of me to love her till I die!" Jemmy got his furlough that night, and left the ranks forever.

A Thousand Dollar Stamp Tax.—The conveyance of the New Almaden mine to the Quicksilver Company, involving some $1,750,000 of money, required $1000 worth of revenue stamps to make it perfect. Probably this is the largest stamp tax yet required in one transaction. The law calls for $1000 worth of stamps to convey $1,000,000 worth of property and it prohibits a demand for over $1000, however large the property may be.

The gifted George D. Prentice, it is said, has become a common drunkard. The Louisville *Journal* long since passed from his control, both financially and editorially. His interest has been transferred to his wife, and personal friends have purchased him a homestead out of respect to his talents and former industry.

A friend of Gen. Grant states that when rallied, recently, about the persistent use of his name for the Presidency, he said: "I aspire only to one political office. When this war is over, I mean to run for Mayor of Galena (his place of residence,) and if elected, I intend to have the side-walk fixed up between my house and the depot."

Charleston, Jan. 11.—Three shells were thrown into the city this morning and six this afternoon. On the 10th inst., eighteen shells were thrown into the city, and the enemy opened two more embrasures; one bearing on the city, and one on James Island.

Gettysburg.—Capt. S. S. McCreary has sold his residence on Chambersburg street with the adjoining lot, to Rev. Dr. Schmucker, for $2,900 cash.—*Star.*

Coal Discoveries in Brazil.—Three extensive coal fields have lately been discovered in Brazil. One extends over about one hundred and fifty square miles, the second over fifty square miles, and the third over about eighty square miles. It is said that the beds are to be worked by English capitalists.

Church Directory

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The Sabbath School connected with this Church meets at nine o'clock in the morning, and at half-past one in the afternoon.

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Preaching, afternoon, - - - - 3 o'clock.
Preaching, evening, - - - - 7½ o'clock.

LECTURE every Thursday evening, at 8 o'clock.

JOHN B. REEVES, Pastor,
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" " - - - - - - - 3 P. M.
" " - - - - - - - 8 P. M.

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JOHN OLIVER. 3om

NOTICE.

To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed), ELISHA WEAVER.
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At the Annual Election, held January 13, 1864, the following officers were elected for the ensuing year:

President, Jacob C. White, Jr.
Vice-President, John W. Simpson.
Recording Secretary, William H. Ramsey.
Corresponding Secretary, Joseph Brister.
Treasurer, William H. Minton.

Committee on Debates and Lectures.

John W. Simpson, Chairman, Joshua B. Matthews, George B. White.

William H. Dorsey, *Rec. Sec.*

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The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. Sarah Conver,
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References by Special Permission.—Gov. Ramsey, Minnesota; Gov. Curtin, Pennsylvania; Gov. Berry, New Hampshire; Ex-Gov. Randall, Wisconsin; Hon. J. S. Wadsworth, District of Columbia; Col. J. W. Forney, Pennsylvania; Hon. J. R. Granger; Hon. Charles Sumner, Boston; Hon. Ira Harris, Senator, New York; Hon. H. M. Rice, Hon. M. S. Wilkinson, Senators, Minnesota. sep23-12m

ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

Brethren and Sisters:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have caught an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read and, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit in their pastors to read from, they would hear no more of such phrases as Phil-ip-pi and Thes-a-lon-i-ca, or such personages as Ei-lam, Meph-ibosh-eth, and Tro-phi-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help unto a correct understanding of the Scriptures of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker as implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament.*" If the critical accentuation of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction in the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should write daily, after having been duly instructed in the key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work to which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c.,
B. A. GOULD,
G. B. EMERSON,
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, 60 Nassau St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, *generally*, with artificial helps to the correct pronunciation of words; but in *first* books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the *Pronouncing Bible* may do much to remedy this evil, and especially to be a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, *Chairman.*

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted.

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REMEMBER ME.

Remember me! Father of lights, above,
Exhaustless fountain of eternal love,
Each good and perfect gift comes down from thee,
In thy rich bounty, Lord, remember me.

Long did I wander in the paths of sin,
And madly seek to quench thy light within;
Yet, though so long I had forgotten thee,
Thou didst, O gracious Lord, remember me.

Now that I've tasted of thy heavenly grace,
Now that I've seen the smilings of thy face,
Now that my heart desires to cleave to thee,
O, God of mercy, still remember me!

Give, day by day, my needful daily bread,
With heavenly manna may my soul be fed,
My waiting, longing eyes look up to thee,
Thou that containest all, remember me!

O may I feel thee ever by my side;
Let thy good Spirit with me still abide;
Break off my chains,—my soul from sin set free;
With full salvation, Lord, remember me.

Remember me! If midst life's toils and cares,
The world's allurements, and the tempter's snares,
Of thy commands I should forgetful be;—
In my soul's peril, O, remember me!

When evening's dark'ning shades around me close,
And on my peaceful bed I seek repose,
In my unconscious hours my guardian be;—
O, thou that sleepest not, remember me.

Should gloomy clouds of care and sorrow rest
In thickening horrors on my troubled breast;
Grant swift relief,—bid care and sorrow flee;
Friend of the mourner,—then remember me.

When worn by sickness, and when racked with pain,
My feeble body and my soul sustain;
Make all my bed,—my strength and success be;—
O Jesus! Great High Priest,—remember me!

When walking through the dread and silent gloom
Of the cold vale that leads me to the tomb,
With rod and staff my guide and comfort be;—
In death's dark hour, O Lord, remember me!

When all the myriads of the earth arise
Before thy throne of judgment in the skies,
Chase fear away,—bid doubt and terror flee;—
O, Judge of quick and dead, remember me.

And when thou comest to thy kingdom, Lord,
By ransom'd saints, and heavenly hosts adored,
In majesty supreme,—above degree,—
O Lord of lords,—Great God,—remember me!

Phila. Dec. 1863. O. P. Q.

We particularly commend the following verses, especially the last one, to the serious attention of all who read them; and hope they will not only "*think*" on the poor, in this inclement season, but open their hearts and hands for their relief.

A WINTER SERMON.

Thou dwellest in a warm and cheerful home,
Thy roof in vain the winter tempest lashes;
While houseless wretches round thy mansion roam,
On whose unsheltered heads the torrent splashes.

Thy board is loaded with the richest meats,
O'er which thine eyes in sated languor wander;
Many might live on what thy most ff eats,
Or feast on fragments which thy servants squander.

Thy limbs are muffled from the piercing blast,
When from thy fireside corner thou dost sally;
Many have scarce a rag around them cast,
With which the frosted breezes toy and dally.

Thou hast soft smiles to greet the kiss of love,
When thy light step resounds within the portal;
Some have no friend save Him who dwells above,
No sweet communion with a fellow-mortal.

Thou sleepest soundly on thy costly bed,
Lulled by the power of luxuries unnumbered;
Some pillow on a stone an aching head,
Never again to wake when they have slumbered.

Then think of those who, formed of kindred clay,
Depend upon the doles thy bounty scatters,
And God will hear them for thy welfare pray:—
They are his children, though in rags and tatters.
—Household Words.

The Family.

WOMEN IN PRISON.

The first sentiment that gains expression when a female convict finds herself in the reception-room of the penitentiary, is that of regard for her personal appearance. It happens thus:—By the rules of the prison, the hair of the inmates is cut to the regulation length, and this operation calls forth from the unfortunate woman curses and prayers, tears and wheedling entreaties, sometimes even the fiercest resistance. She may have plotted murder, may have poisoned her own child, or committed any other crime without the quiver of an eyelid; but she cannot submit to the indignity of having her locks reduced by the shears of the penitentiary. Less painful, and often amusing instances of vanity are seen later in the woman's prison life; and the matron, who accompanied us, assures us that it is one of the most serious duties of her class to check the love of display which shows itself even here. One woman, for instance, appeared on a certain day with brilliantly painted cheeks; the whole ward was at once restless with envy and curiosity; the embellishment was a decided success, and the secret irritated the feminine mind almost beyond endurance. The prison authorities were at fault also; there was no coloring matter in the woman's cell, or about the building at any point to which she had access. At last, after the closest watching for some time, the secret of the art was laid open. The woman was at work, in common with the other convicts, upon blue cotton shirts, through which a red stripe ran; she was accustomed to pull out, here and there, a thread of this last-mentioned color and when a sufficient quantity had accumulated, she would soak them in water, and thus obtain the substitute for rouge. Other women scrape the whiting from the walls, and grind it fine enough to use as powder for the face.

We perhaps express some curiosity with regard to the matter of corsets. The matron resumes, explaining:

The windows of certain cells had wire netting before them; from these Hall would abstract stiffeners to serve as substitutes for bones. The wires being withdrawn with discretion, here and there, their absence was not discovered. On Sunday, however, the ingenious woman fainted away in church, a victim to tight lacing; and so the trick was detected.

The same woman was the inventor of a favorite kind of pomade, made from an occasional candle, or from the grease of her dinners, and with the aid of this she would turn out in the morning with her hair rolled in the highest style of flash art. Her prison bonnets would be re-fashioned in the darkness of night into shapes totally unlike their original form; and she was the leader of the ton in the matter of the cape furnished as a part of the regular costume. All the women, indeed, show a high degree of ingenuity in making the ugly articles last mentioned into presentable affairs. The matron tells us that there is quite a series of fashions during the year with them. One woman will start a new border, or new tucks and plaits behind, or introduce a piece of wire to give the thing a semblance of comeliness. If the new idea meets the approval of the other women, it becomes the "style," and is at once adopted with more or less success.

No savage could value a piece of glass more highly than does the average female convict.—She will break her window—the cells at Millbank have glazed apertures for light—lament over the "accident" with well acted grief, and most cunningly secrete a bit of the glass where the closest search fails to discover it; then smoking one side over her lamp, or making a back of black cloth, she will exult in secret over the miserable apology for a mirror, and, as the matron says, will behave with propriety for weeks, only because she has this well-spring of joy in her cell.—*Harper's Monthly.*

Undeniable authority.—"Why, Mr. So-and-so told me, who heard from Mr. Such-a-one, who had it from Mr What's-his-name, who said it came from Mr What-d'ye-call-him, who repeated it after Mr. Thingumbob who saw it in Mr I-don't-know-who's letter."

HIGH LIFE IN AFRICA.

Captain Speke, one of the Nile discoverers, has published his book to the world. The following are some extracts from his description of the Court of Uganda:—

AN AFRICAN BEAUTY

"In the afternoon, as I heard from Musa that the wives of the King and princes were fattening to such an extent that they could not stand upright, I paid my respects to Wazézéru, the King's eldest brother—who, having been born before his father ascended the throne, did not come in the line of succession—with the hope of being able to see for myself the truth of the story.—There was no mistake about it. On entering the hut, I found the old man and his chief wife sitting side by side on a bench of earth, strewed over with grass, and partitioned like stalls for sleeping apartments, whilst in front of them were placed numerous wooden pots of milk, and, hanging from the poles that supported the bee-hive-shaped hut, a large collection of bows, six feet in length, whilst below them were tied an even larger collection of spears, intermixed with a goodly assortment of heavy-headed assegés. I was struck with no small surprise at the way he received me, as well as with the extraordinary dimensions, yet pleasing beauty, of the immoderately fat fair one his wife. She could not rise, and so large were her arms, that between the joints the flesh hung down like large loose stuffed puddings. Then in came their children, all models of the Abyssinian type of beauty, and as polite in their manners as thorough bred gentlemen. They had heard of my picture-books from the king, and all wished to see them; which they no sooner did, to their infinite delight, especially when they recognised any of the animals, than the subject was turned by my inquiring what they did with so many milk-pots. This was easily explained by Wazézéru himself, who, pointing to his wife, said: 'This is all the product of those pots; from early youth upwards we keep those pots to their mouths as it is the fashion at court to have very fat wives.'"

THE KING.

"No one dare stand before the king whilst he is either standing still or sitting, but must approach him with downcast eyes and bended knees, and kneel when arrived. To touch the king's throne or clothes, even by accident, or to look upon his women, is certain death. When sitting in court holding a levee, the king invariably has in attendance several women, Wabandwa, evil eye averters or sorcerers. They talk in feigned voices raised to a shrillness almost amounting to a scream. They wear dried lizards on their heads, small goat-skin aprons trimmed with little bells, diminutive shields and spears set off with cock-hackles—their functions in attendance being to administer cups of marwa (plantain wine.) To complete the picture of the court, one must imagine a crowd of pages to run royal messages; they dare not walk, for such a deficiency in zeal in their master might cost their life. A further feature of the court consists in the national symbols already referred to—a dog, two spears and a shield."

When Captain Speke had presented this delightful savage with a new gun, he sent a page into the outer court with orders to fire it off and *shoot a man*. On another occasion his sable majesty, seeing a woman tied to a tree, drew a pistol from his belt and shot her dead. Mtésa, King and scourge of Uganda, was a terrible beast to enrage. The highest people of his capital—an enclosure of straw huts—had to approach him on their faces.

THE DARK SECRET.

"Take some of the plum pudding," said I.
B—— shuddered.
"Glass of wine"
He turned pale
"Do you smoke?"
A flash of anger rose to his face.
"A tart?"
He sprang up and left the table.

When he had gone there was a silence of some moments, which was at length broken by young L——, the doctor.

"My friend," said he, "you were wrong to thus insult and wound the feelings of an innocent and unfortunate man, who, whatever may have been his errors towards himself, at least never injured you."

"*I!*" exclaimed I, surprised—"*I* insult and wound the feelings of an innocent man?"

"Yes."

"How? I am totally unconscious."

"You offered him those dishes; you put plum-pudding under his nose; you spoke of wine, etc. You *know* the dreadful misfortune which he labors under."

I was more and more astonished, but replied in the negative

"He denies it, I know," said Doctor L——. "I thought you were aware of his secret or I should not have betrayed it. I thought by your pertinacity in offering tart, wine, and pudding, that you knew it, and were only tormenting him wantonly. That too is I am sure *his* opinion."

"Indeed," said I, "I am lost in wonder. I haven't the slightest idea. I have heard reports of some crime, a duel, a murder, a pirate, a Russian princess, a guilty conscience, and Heaven knows what, but I never traced them to any satisfactory source; and, to say the truth, never placed much reliance on them What is the fatal secret which he hides with so much care, and which seems to prey upon his life?"

"B—— is—"

"A corsair?"

"A *dyspeptic*—of the *blackest* complexion In youth he lived too high, and he is now repenting at his leisure."

BE PATIENT WITH THE LITTLE ONES.

Be patient with the little ones. Let neither their slow understanding nor their occasional pertness offend you to provoke the sharp reproof.—Remember the world is new to them, they have no slight task to grasp with their unripened intellect the mass of facts and truths that crowd upon their attention. You are grown to maturity and strength, through years of experience; and it ill becomes you to fret at a child who fails to keep pace with your thought. Teach him patiently as God teaches you, "line upon line, precept upon precept, here a little and there a little." Cheer him on in his conflict of mind: in after years his ripe, rich thought shall rise and call you blessed.

Bide patiently the endless questionings of your children. Do not roughly crush the rising spirit of free inquiry with an impatient word or frown nor attempt, on the contrary, a long instructive reply to every casual question Seek rather to deepen their curiosity. Convert, if possible, the careless question into a profound and earnest inquiry. Let your reply send the little questioner forth not so much proud of what he has learned, as anxious to know more. Happy, then, if, in giving your child the molecule of truth he asks for, you can whet his curiosity with a glimpse of the mountain of truth lying beyond; so wilt thou send forth a philosopher, and not a silly pedant into the world.

Bear patiently the childish humors of those little ones They are but the untutored pleadings of the young spirit for care and cultivation Irritated into strength, and hardened into habits, they will haunt the world of life like fiends of despair, and make the little ones curse the day they were born; but corrected kindly and patiently, they become elements of happiness and usefulness. Passions are but fires, that may either scorch us with their uncontrolled fury, or may yield us a genial and needful warmth.

Bless your little ones with a patient care of their childhood, and they will certainly consecrate the glory and grace of their manhood to your service Sow in their hearts the seeds of a perennial blessedness; its ripened fruit will afford you a perpetual joy.—*Mich. Jour. of Education.*

Sensible Englishwoman.—An accomplished English lady, in a recent contribution to *Fraser's Magazine*, says:—"If at any time I needed to find a gentleman who should aid me in my little difficulties of travel, or show me a kindness with that consideration of a woman which is the true tone of manly courtesy, then I should desire to find a North American gentleman. They are simply the most kind and courteous of any people."

JESSIE'S STORE-KEEPING.

"Were there ever three such cross children?" said little Jessie, as she sought to quiet a clamorous little company, so her sick mother need not be disturbed. "How I wish we could keep a nursery-maid for them; and then I should be free. But I know my father can hardly afford to keep Ann in the kitchen, so I must be content to be nursery-maid myself. I wonder if the children do not catch some of their impatience from me this afternoon?" suggested her honest little heart. "I will try to be more patient, and see what I can do to amuse them, after I take up this glass of lemonade for mother."

"Thank you, my little daughter," said mother, as she took from her hand the refreshing goblet. "I think I shall soon be well, with such a kind little nurse. It helps my head very much to have the children kept down stairs."

"I will try to keep them quiet, mother," said Jessie, "so you can get a good sleep now."

Harry was the most turbulent spirit in the group; and if he could only be enlisted in some enterprise that pleased him, she knew she could get along with the rest. A bright thought came into her mind, and she acted upon it directly.

"Let us play store-keeping," she said. "You, Harry, may be the store-keeper, if you like, and Alice the clerk; while Rose and I will be customers."

The children forgot their peevishness, as easily as children will when some new diversion is proposed, and the busy preparations which followed engrossed all their attention. The little work-stand was cleared, and an empty paste-board box stood upon it to hold the goods. It required no great amount of capital to set up the little merchants, a row of spools from the workbox, a paper of pins, pin cushion, fruit-knife, and a few such simple wares, were quite sufficient. Some defaced postage stamps answered for money; and, by Jessie's good management, a very pleasant little traffic was carried on during all the afternoon—various improvements being from time to time suggested and acted upon Many little "snags" were done by Harry in his labor of making change, Jessie good-naturedly helping him out of all his difficulties A little skill in contriving, and patience in executing, had kept a restless, fretful little company cheerful and happy all through the hot summer afternoon, and given a wearied mother a good rest from care and anxiety on their account. Do you love to help your sick or tired mother, by taking care of little brothers and sisters?—and are you as willing as Jessie was to practise self-denial, and take trouble to make them pleased and happy?—*Presbyterian.*

COMBATS OF ANIMALS

At one of those sanguinary exhibitions of animal combats, I witnessed a contest between a buffalo and a tiger; the buffalo was extremely fierce, and one of the largest of its kind It commenced the attack by rushing toward the adversary, which retreated to a corner of the arena, where, finding no escape, it sprang upon the buffalo's neck, fixing its claws in the animal's shoulder, and lacerating it in a frightful manner It was, however, instantly flung upon the earth with a violence that completely stunned it, when there appeared a ghastly wound in the side, inflicted by its antagonist. The conqueror now began to gore and trample upon its prostrate enemy, which it soon despatched, and then galloped round the enclosure, streaming with blood, the foam dropping from its jaws, its eyes glancing fire, occasionally stopping, pawing the ground, and roaring with maddened fury A small rhinoceros was next introduced, which stood at the extremity of the arena, eyeing its foe with an oblique but animated glance, though without the slightest appearance of excitement. The buffalo having described a circuit from the centre of the ground, plunged forward towards the rhinoceros with its head to the earth, its eyes appearing as if about to start from their sockets Its wary antagonist turned to avoid the shock of this furious charge, and just grazed the flank of the buffalo with its horn, ploughing up the skin, but doing no serious mischief. It now champed and snorted like a wild hog, and its eyes began to twinkle with evident expressions of anger. The buffalo repeated the charge, one of its horns coming in contact with its adversary's shoulder; which, however, was protected by so thick a mail that this produced no visible impression. The rhinoceros, the moment it was struck, plunged its horn with wonderful activity and strength into the buffalo's side, crushing the ribs and penetrating to the vitals; it then lifted the gored body from the ground and flung it to the distance of several feet, where the mangled animal almost instantly breathed its last. The victor remained stationary, eyeing his motionless victim with a look of stern indifference; but the door of his den being opened he trotted into it, and began munching some cakes which had been thrown to him as a reward for his conduct in so unequal a contest.

The editors of the *Scientific American* have received from California, a piece of the wood of a tree thirty feet in diameter, the annual rings upon which indicate the age of the tree to be six thousand and three hundred years. Adam, had he gone to California when a little boy, might have played marbles under that tree.

ALLEGED GENUINE BUST OF SHAKSPEARE.

There is good reason to believe that a cast from the features of Shakspeare has been preserved, although very little has been said on the subject. About six years ago, in the course of removing some buildings in Lincoln's Inn Fields, near the site of the old Duke's Theatre, a noble bust was discovered, which was believed to be one of Shakspeare, from its remarkable resemblance to some of the other portraits and the curious locality in which it was found. This bust originally in the hands of Professor Owen, is now in the hands of the members of the Garrick Club, in London. A still more curious circumstance remains to be told. A cast of Shakspeare's face had long been in the possession of a German family, and the tradition was that it had been taken after the poet's death for an eminent German then a resident in London. The cast had been treasured as a sacred relic for several generations, but at the sale of the family collections a few years ago, it fell into the hands of a German physician—a friend of the late Prince Consort—and, on his departure for Australia, this gentleman left it in the care of Professor Owen, with whom it still remains. On comparing the cast with the bust already referred to, there appeared to be no doubt that an original cast and bust, mutually confirming each other, had been found, and that the "vera effigies" of the poet had been placed beyond doubt. Strange as the story may seem, there is every reason to believe that the main facts are true, and that a real portrait of the poet had been discovered three centuries after his death.—*Birmingham Post.*

ARTIFICIAL INDIA-RUBBER.

The name of "Campticon" is given to a new and valuable substitute for India-rubber. This remarkable substance is formed by the oxidation of linseed oil. Plates of glass are dipped into linseed oil, and allowed to dry. The plates are again dipped and dried, until a sufficient film has accumulated, and then it is removed The inventor states, that by crushing the solid oxidized oil obtained in sheets, and working it thoroughly in hot mixing rolls, he found that a substance was produced which required only the cohesive nature which exists so strongly in India rubber The addition of a small proportion of shellac gives this property, forming a material singularly like caoutchouc when worked into dough, and which can be rolled on to fabrics in the same manner and with the same facility. Pigments can easily be added to give color, and the addition of the resins imparts other and rather varied proportions of adhesion, useful in affording the means of uniting fabrics as by rubber. Not only has this singular product been thus assimilated to rubber for uses as fabrics, or combined with fibre for floor-cloths, but it is capable of being worked with pigment, and vulcanized exactly like India rubber, forming a hard compound like vulcanite or ebonite,, excepting that no sulphur is necessary.

THE BADGES OF THE ARMY

An army correspondent, writing from the army of the Potomac, says:—"A few words in regard to the badges used in the army may be of interest to the curious Many wish to know what these red, white, or blue *patches* are for They distinguish the corps or division to which soldiers belong The 1st corps is distinguished by a circular badge of flannel, the 2d by a clover leaf, the 3d by a lozenge, or diamond, the 5th by a Maltese cross, the 6th by a common cross, the 11th by a crescent, or new moon, and the 12th by a star The colors, red, white and blue, designate the 1st, 2d and 3d divisions respectively, in every corps. Corps, divisions and brigades, are distinguished in the field by the shape and color of the flags. Metal badges are generally badges of honor"

A PRETTY PLAYTHING.

Grown-up people have their toys as well as children; the following is one of them:—At Burton Constable, the seat of Sir Clifford Constable, in Yorkshire, is a new and most ornamental piece of furniture, viz., a mechanical orange tree, in full size, as you meet them on the continent. The leaves are of bronze, the flowers of Sevre China; the oranges are yellow glass lamps; and there are seven birds of the finest plumage, which sing, move their wings and bodies, and hop all over the tree from branch to branch. There is a nest with three young ones in it, which open their mouths and the old ones appear to feed them. The works are in the tub of the orange-tree.

FABLES FROM THE GERMAN OF LESSING.

THE OSTRICH.

The reindeer saw the ostrich, and said—"Her running is nothing wonderful, but she would certainly be excellent at flying." The eagle saw the ostrich and said—"It's plain she can't fly, but I should say she would be capital at running."

THE SHEEP.

1. "Is any animal so great a benefactor to thy race as we are?" said the bees to man "Certainly," was the answer. "And who, pray?" "The sheep, for his wool is necessary, while thy honey is only a luxury."

2 "Dost thou wish for another reason why I consider him a greater benefactor? He yields me his wool without difficulty; but when you furnish me honey, I have to beware of your stings."

THE LARK AND THE NIGHTINGALE

"What shall we say to those poets who fly so high as to be far above their readers' comprehension?" What the nightingale said to the lark—"My dear friend, do you fly so high for fear your song should be heard?"

THE EAGLE AND THE FOX.

"Do not pride yourself so much on your lofty flight," said the fox to the eagle "You soar so high only to get a better look out for prey." And thus have I known men to become masterpieces of learning, not from a love of truth, but in the hope of preferment.

THE RAVEN.

The fox saw that the raven plundered the altars of the gods, and lived upon sacrifices, and he thought to himself, "I should like to know whether the raven is allowed a part of the sacrifice because he is a prophetic bird, or whether he is thought to be prophetic, because he is bold enough to live by stealing from the altars."

Eloquence.—Different styles of eloquence, each producing the desired effect:

"Contribute liberally, my brethren; give such a sum as you would not be ashamed to place on the altar of Heaven in the presence of an assembled universe."—*Bishop Griswold.*

"Give generously, my friend; not four-pence-half pennies, but run your hand into your pocket up to the elbow, and bring out a handful as a sailor would, if you needed his aid."—*Rev. Mr. Taylor.*

Advertisements.

REV. LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger to lie use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other tumours, it proving to be a remedy to every case—I therefore recommend it to the public.

CERTIFICATES

Providence, R. I., Nov 27, 1861.

Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. RUE

Newport, R. I., October 20, 1861.

Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

Newport, R. I., Nov. 16, 1861.

Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled. RICHARD WHITE.

Newport, R. I., Nov. 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions SOPHIA TAYLOR.

Newport, R. I., Oct 7, 1861.

Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public Mrs. EVELINA DEMOND

Providence, Dec 10, 1861.

Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MOORE

Newport, R. I., Oct. 10, 1861.

Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD

Newport, R. I., Nov. 20, 1861.

Rev. Mr. Lewis—My boy was troubled with the chilblains I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

Steamer Perry, Sept 3, 1861

Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed Mrs. SUSAN GARDINER

Providence, Rhode Island, Aug 10, 1861

Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

Providence, Nov., 1861.

Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it Mrs. LUCY WATERMAN.

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IS THE VITAL PRINCIPLE OF THE PINE TREE,

Obtained by a peculiar process in the distillation of the tar, by which its highest medicinal properties are retained.

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THE GREAT REMEDY FOR CONSUMPTION.
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THE GREAT REMEDY FOR CONSUMPTION.

I am constantly receiving such certificates as the following. READ IT!

Dr. Wishart—Dear Sir:—I had a very dreadful cough and sore throat for one year, and my whole system was fast giving way, and I was prostrated on my bed with but little hope of recovering. My disease baffled the power of all medicines, and in a short time I must have gone to my grave, but thank God, my daughter-in-law would not rest until she went to your store, No. 10 N. Second street, and related my case to you, purchased one bottle of your Pine Tree Tar Cordial, and I commenced to use it, and in one week I was much better, and after using three bottles I am perfectly well, a wonder to all my friends, for they all pronounced me past cure. Publish my case if you think proper.
Rebecca Remington,
No. 1321 Wylie street, Philadelphia.

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Mr. Warn says:—

Dr Wishart, Sir:—I had Bronchitis, Inflammation of the Lungs, Shortness of Breath, and Palpitation of the Heart in their worst forms. I had been treated by several of the most eminent physicians in Philadelphia, but they could not stop the rapid course of my disease, and I had despaired of ever being restored to health. I was truly on the verge of the grave. Your Pine Tree Tar Cordial was highly recommended to me by a friend; I tried it, and am thankful to say that, after using four large, and one small bottle, I was restored to perfect health. You can give reference to my house, No. 968 N. Second street, or at my office of Receiver of taxes, from 9 A. M. to 3 P. M., corner of Chestnut and Sixth streets. John Warn.

Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.

READ THE FOLLOWING:—

Mr. Wishart—Sir:—I return you my grateful thanks for the discovery you have made in making a medicine that will cure Inflammation of the Lungs and Liver Complaint. When I commenced to use your Pine Tree Tar Cordial I was, to all appearance, near my grave. I had been for a length of time spitting blood, and would at times vomit it. My physicians (for I employed two) pronounced me past cure; but my sister had used your Pine Tree Tar Cordial, which did her so much good that she prevailed on me, as a last resort, to try it; and, thank God, I commenced to use it. I have taken twelve bottles and am perfectly cured, and am ready and willing that any person that is sick should call on me and I will tell them what your Cordial has done for me. All my friends and neighbors were utterly astonished at my speedy return to health, for they had seen me vomit blood two or three times frequently. Publish my case, for I want every person that is suffering as I was to know of your invaluable medicine. Respectfully, Jane Young,
Creese street, six doors above Richmond street, Philadelphia.

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WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.

Mr Wishart—Dear Sir:—Having been severely afflicted, for a number of years, with the gravel, my case was truly deplorable; often, for a week at a time, my family physician having to call twice a day to take my urine from me which seemed to be the most intense suffering, my whole system becoming deranged and debilitated; but, after hearing of your Tar Cordial, and the many cures performed by it, concluded to try it, and am happy to say that from my commencing to take it I felt relieved, and now, after using three bottles, find myself perfectly cured, and most cheerfully permit you to refer to me, hoping to benefit others similarly afflicted.
James Searer,
No. 1215 Creese street, Kensington.

WISHART'S TAR CORDIAL
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Will positively cure the following diseases:—Consumption if not beyond the power of medicine—Inflammation of the Lungs, Coughs, Sore Throat and Breast, Bronchitis, Asthma, Piles, Gravel, and is a never failing remedy for Female Complaints.

Beware of Counterfeits.

To guard the public against spurious imitations, the name of the proprietor and a pine tree is blown in every bottle. All others are Counterfeits.

Sold wholesale and retail at my Medicinal Depot, No. 10 N. Second street, Philadelphia, Pa., and by druggists and storekeepers generally.

I can only give a few of the many thousands of evidences I am receiving in favor of this great Medicine; but I have had a quantity of them published in circular form, which I send free on application. Whether you conclude to give the Medicine a trial or not, send for circular. Price Fifty Cents and One Dollar a bottle.

Prepared only by the proprietor,
Dr. L. Q. C. WISHART,
Philadelphia, Pa.

Wishart's Pine Tree Tar Cordial.

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Mr. Wishart,—Dear Sir:—I suffered excruciating agony for nearly two years, from Neuralgia in the Breast, passing up into the Throat, Face, Head and Shoulders, which caused great weakness and debility of the whole system. The pain was so intense from it, as to be almost unendurable. No one knows what my sufferings were, but I was induced to try every remedy recommended by my friends, but found no relief. I had one of the most eminent physicians in constant attendance for more than a year, but he failed to relieve me. Fortunately, through a neighbor, who had been cured by your Tar Cordial of a severe affection of the Lungs with constant cough, and general debility, (she being considered incurable) I was induced to try a bottle, and I found immediate relief from its use. I only used three bottles which cured me entirely of the disease, and restored me to perfect health, free from all Neuralgic Pain. As I have induced a number of persons to try your Tar cordial, for Consumption, Cough, Sore Throat, Female Complaints, &c., and all have been benefited.

Receive this testimonial with my best wishes for the success of your truly wonderful Tar Cordial, in diminishing the ills which human nature is heir to.

I am most gratefully and truly yours,
ANNA B. GETSINGER.

You can refer to me at Honesdale, Pa., if you see proper.

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"HIGHLY CONCENTRATED"

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EXTRACT BUCHU,

A POSITIVE AND SPECIFIC

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FOR

DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

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Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys

For these diseases it is indeed a sovereign remedy, and too much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

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FOR

Enfeebled and Delicate Constitutions

OF BOTH SEXES,

Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing in the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,

Universal Lassitude of the Muscular System.

Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU

IS

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HELMBOLD'S EXTRACT BUCHU

CURES ALL DISEASES

Arising from

Habits of Dissipation. Excesses, and Imprudence in Life,

IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE

OF THE MOST

RESPONSIBLE AND RELIABLE CHARACTER

Will accompany the Medicine.

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"We make no 'Secret' of Ingredients"

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HELMBOLD'S

GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable H. T. HELMBOLD.

Sworn and subscribed before me this 22d day of November, 1854.

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Physicians in attendance from 8 A. M. to 6 P. M.

Price, One Dollar per Bottle,

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Delivered to any address, securely packed from observation.

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Persons waited on at their residence, if desired.
Nov. 17.

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FAMILY AND DRUG MEDICINES,

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CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefit they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so, what organ has become incapable of performing its functions! But the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change, decomposition or neutralization, as the case may require. ly

---

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Mrs JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

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and are always prepared to serve customers at the shortest notice possible.

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ONE-PRICE CLOTHING,

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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CLOTHING STORE,

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CLOTHES MADE TO ORDER.

Also, Second hand Garments Cleaned, Repaired and Dyed, at short notice.

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From Garnet Union No. 4, D. of T.; from Phœnix Union, No. 8, D. of T.; from Northern Union, No. 18, D. of T.; Webb's Union, at Chambersburgh, Pa.; from De Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vanbrackle Union, No. 15, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Burris; Grand Treasurer, Sister Fossett; Grand Conductress, C. Thompson; Grand Sentinal, A. E. Dokhart; Grand Chaplain, Sister Hall.

G. P. P.,	Sister E. Roberts,	G. P. P.	Sister Alexander,
"	" E. Bowers,	"	" J. Y. Slate,
"	" M. H. Surey,	"	" M. A. Clark,
"	" S. Rewman,	"	" White,
"	" C. Davis,	"	" S. Hall.

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Rev. Elisha Weaver, Editor. PHILADELPHIA, JANUARY 30, 1864. Vol. IV.—No. 5.—New Series. Whole No. 160.

THE CHRISTIAN RECORDER

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" G. H. Graham, " C. Burch,
Rev. L. Ross.

Poetry.

For the Christian Recorder.

THE SAVIOUR'S ADIEU.

Let not your hearts perplexed be,
In God believe, confide in me,
My Father's mansions you shall see
Celestial:
No safe abode you have below,
To fit a place for you I go,
Beyond the reach of pain and wo
Terrestrial.

To you again I shall descend,
I am your Elder Brother, Friend;
To me in heaven you shall ascend
In essence.
My destination's not concealed,
To all the world it is revealed:
Yet Thomas uninformed appealed
To reason.

I, Faithful and Amen, you've known,
Who from the realm above came down,
Will sit upon my glorious throne
Forgiving:
Be watchful, all your acts survey,
My Father's laws you must obey;
I am the Life, the Truth, the Way
To heaven.

Next Philip meekly came to me,
Not knowing who this Man could be,
Who rules the vast immensity,
Inquiring:
The saint whom God my Father knows,
Who oft in supplication bows,
Shall be preserved from many woes
Surprising.

Whate'er you ask, if in my name,
Through faith you shall receive the same;
Extol and magnify the Lamb
Of glory:
Keep my behests if me you love,
If with me you would dwell above,
Your heart and life each day improve,
Be holy.

The Holy Ghost, a gift unknown
To them who've no repentance shown,
I'll give to you, to you alone,
Revere me.
The time of my departure's nigh,
I'll soon go up to God on high
Nor need my loved disciples sigh
That fear me.

Said Jude to me in his request,
How wilt Thou Thyself manifest
To them whom Thou wilt give a rest,
And nourish!
I answered If a man love me,
His chief concern will ever be
To work and pray more fervently,
Or perish.

Of comfort, faith and love I've spoke,
Consistent conduct to provoke,
'Mongst those who wear the easy yoke
Of Jesus.
My salutation now I leave,
The priceless gift of PEACE receive,
This legacy I now bequeath
Believers.

Let not your minds afflicted be;
With holy fear and ecstacy,
Be joyous and exultant, free
From sadness:
By unbelief be not oppressed,
My suff'rings shall to you be blest,
I'm going to prepare you rest
And gladness.

To dreadful death I am consigned,
An offering free for all mankind:
To God's own will I am resigned,
To languish:
Adieu, my friends, my foes draw nigh
To take your Sacrifice Most High;
By cruel hands I soon must die
In anguish.

WILLIAM H. MOSETE.

Norfolk, Va.

For the Christian Recorder.

A VOICE FROM THE SOUTH-WEST.

Advancement of the Cause of Liberty. Review of Colored Regiment at Benton Barracks, St. Louis, Mo. Items, &c.

MR. EDITOR:—It may not be uninteresting to your numerous readers to hear from this portion of the country, and to learn of the state of affairs at this cold and inclement season of the year. And it may seem strange to you, for one from that so-called cold clime of Canada West, to speak of any strange freaks of "Jack Frost" in this South-western region.

I can say that after a lapse of six years, I have never seen so much the effects of severe weather on the frozen ears, noses, hands and feet, as I have seen here, from the last day of 1863 to the 2d day of 1864. And I don't recollect of ever meeting the hoary-headed traveller in all my life, that made me retreat so fast to release his hold of my ears, as on the eve of the 1st inst. But thank the Lord it is moderating now, but he has left a natural bridge across the river that the heaviest teams can cross without fear. And it is crowded from morning till night with droves of horses, mules, cattle, and all kinds of travel. Very few accidents have yet occurred, but of course there have been some.

Advancement of the cause of liberty. What a glorious age is this we live in! It is indescribably fraught with interest in every step to the long oppressed race; and, indeed, there are but few, I find of our people, that are prepared to realize the true magnitude of the present era. The effulgent brightness of the rising sun of freedom, after so dark a night, and the transition so great, that it blinds the eyes of those emerging from the darkness of oppression, and causes them to wonder if it is not a fond dream!

But it is a reality, and it is unparalleled in the history of the world. Who can point out, in sacred or profane history, where an oppressed people, like we have been in the United States, were raised to such eminence in this short civil war? The problem can only be solved by the evangelical prophet, when he says: "A nation shall be born in a day." This is true with us. The Vice-President of the Confederacy declared: "The corner stone of the Confederacy was negro slavery," and if that heaven-cursed institution is the best the rickety Southern Confederacy is established on, we have seen that President Lincoln with his pen at a few strokes plucked out that corner stone, and on the 1st of January, 1864, left those rebels without anything more than a mere name of what they found all their structure on, and a few more thousand of the same stripe of men, both black and white, as now are rallying around the flag, will drive the leaders into as bad a predicament as the devil did the swine, that they entered into the mountain.

Every blow the Confederacy strikes is only fastening the nail more surely to its proper place, and the very expression of soldiers, as well as civilians, except here and there a poor, stupid creature that has just escaped from starvation, will dare to try insult us. But I don't mind them no more than I would the barking of a half-starved cur that is chained, and is kept by a master to do that kind of work.

The 1st of January was celebrated, cold as it was, by a procession marching through some of the principal streets, with banners and a band of music, to the Turners' Hall. The evening was spent in speeches by several gentlemen; both races were well represented in the speaking, and if there had not been such a great desire for one old man to get up in a corner, and a number of old and young people fluttering around the floor like a chicken, with its head cut off, there would have been a pleasant entertainment to all. If the Christian part of the people were to do their duty on special national days, the Hall, elevated to public enjoyment, would not be turned into a ball-room. And more, the irreligious portion would not ask it of them, if they were to show a disapproval in toto. Only think of such a procession in this city, when Claib. Jackson was pursuing the colored people in this city not but a couple of years ago with grievous fines for being here; and now he is gone, and the black men, with muskets and banners, are marching to the music of "John Brown's Soul is Marching on."

A grand review of colored troops took place yesterday. The commanding general reviewed the colored troops at Benton Barracks. I heard military men say it was truly creditable. The troops have only been some couple of months since they commenced coming in, and now they have over a second regiment, and yet they come.

A better clad and uniformed set of soldiers, and above all, a nobler set of men cannot be gathered anywhere. Thousands of white soldiers are also in the same barracks, and there seems to be peace and good will pervading. It may suffice to illustrate the good feelings of the soldiers to each other. The *Democrat* publishes an article on the unanimity of the soldiers: "As eleven of them were going out to the barracks, one being colored, they all walked in and took their seats in the street cars. The conductor asked the colored soldier to step out on the platform. The white soldiers, finding the colored one ordered out, told the conductor if he must follow orders to the loss of fare, there were fifty-five cents gone, and the entire number left the car." I tell you this is 1864, and not the days of yore, that we now live in; but some of

"The good time is coming, boys;
Wait a little longer."

Our people here need stirring up on the great national questions that now are convulsing the country. The great portion seem to think that matters are getting on well enough without them,—I mean a certain class. And some think a minister of the gospel should take no part in the war. But any man that won't do all he can to forward the cause of God in the emancipation of millions of human beings, is not worthy of the name of a Christian, much less a minister. If Jehovah is Captain of this war, I don't believe it is anything wrong for his minister to push the battle to the gate,—"and let the oppressed go free, and that ye break every yoke."

The rebels have hung the gospel ministers for doing this, but what the Bible and Hymn-book could not do, the musket and artillery, in the hands of good Christian soldiers, will break every yoke. God grant how soon.

Elder M. M. Clark's charge is being watered with a gracious outpouring of the Holy Spirit. The membership is being revived, and the altar is crowded with anxious souls, inquiring the way to Zion. Some weary wanderers have already found rest, and are rejoicing in Christ the Saviour.

I have just had a brief interview with one of our friends, who is wonderfully stirred up, because here and there a minister of the gospel walks before his people in this great reform. The only thing that seems to me to be exciting is, to find any minister that will hold his peace, instead of pointing the people to the importance of seizing the present opportunity of doing now what John Brown and his noble band suffered upon the scaffold of Virginia for daring to attempt. They went moneyless and almost friendless, and offered themselves freely; and is any child of the oppressed race too high or too pure to fight, or encourage others to do so, when he is now backed up by the general Government, when the same results must follow? More anon.

A. R. G.

For the Christian Recorder.

A VERY IMPORTANT LETTER FROM A BRAVE SOLDIER.

Camp near Yorktown, Va.,
January 25, 1864.

DEAR RECORDER:—Having a few leisure moments, I thought they could not be better employed than in writing you a few lines relative to our regiment, knowing the feelings of friendship you and some of your readers have for the Fourth United States Colored Troops. I feel that even my mite may prove acceptable.

We had begun to think ourselves fixtures here for the remainder of this winter, and had just been provided with the wherewithal, in the shape of new tents and material to stockade them with, to make comfortable winter quarters. The first stockades were being driven and tents lying in readiness to be placed thereon, on the morning of the 11th inst., when, just before noon, a mounted orderly rode into camp with orders for us to proceed to Gloucester Point and relieve the Eleventh Connecticut Volunteers, who had re-enlisted, and were going home on a thirty days' furlough. Work was immediately suspended, knapsacks packed and movables generally put in motion, through the medium of teams and other means of transportation, and at two o'clock we turned our backs upon our old familiar camping-ground and took up the line of march for Gloucester.

Passing in at one gate of Fort Yorktown, we traversed it to the music of our own drum corps, the men marching with the precision of veterans. The most violent opponents of our troops could not withhold expressions of praise for their soldier-like bearing. Crossing the York River by boat, we marched up past Fort Keyes, and encamped upon an open plain about half a mile beyond. Guards were thrown out and around, A tents ("*A tents*" are a species of tents in the shape of the letter A, and are sometimes called "*wedge tents*,") issued to the companies by our Quartermaster, and, like magic, our canvass city sprang up in the plain, fires were kindled and preparations for making ourselves comfortable for the night were soon made. By the time all was ready, night had settled down upon us and wrapped its star-gemmed mantle over the face of nature.

Owing to our unexpected start, my haversack was empty, and I had eaten nothing since breakfast. Walking around, I discovered several "kindred spirits," and we resolved upon a raid in search of supplies. It was planned and executed with unlooked-for success. After a march of a mile or less, we came upon a fortress garrisoned by several of our race, poured our entire force through the breach, and demanded the surrender of the wherewithal to comfort the inner man. They soon came to terms, and a treaty was agreed upon, by which we obtained our desire, and they its equivalent in "legal tender."

Arrived at camp just in time for roll-call, I found myself without a place to lay my head, not being attached to any company. Down at the head quarters of the guards the empty tent-boxes had been laid, forming three sides of a square; at the open end was a glowing fire for their use. Wending my way thither, I toasted my toes at the fire, curled up in a tent-box, and in a few moments slept like a—I was going to say king, but I will say soldier, which is better.

Next morning, having re-visited the place of our refreshment, starting to return, we saw our boys falling in rapidly with their arms. Visions of pickets driven in, and rebels coming down upon us, flashed through our minds, and we made tolerably good time into camp. Inquiry elicited the fact that some of our men had been set upon by the men of the regiment we came to relieve, and the affair had progressed so far, that it was thought it would be necessary to go down and quell them. Fortunately, it turned out otherwise, and about an hour after, they having gone, we entered in and possessed the land. Our camp was transferred from the exterior to the interior of the fort, and in a day or two we felt quite at home, furnished garrison-guards, pickets, fatigue parties, &c., and calculated upon at least a month's continuation thereof. But, alas! on the morning of the 19th, one week after our entrance—just long enough to have our old camp entirely dismantled and get settled in our new one—we were ordered back to our old camp-ground. All that day and night the wind blew a perfect gale, rendering the crossing of the boat a little precarious. However, all went well, and we arrived about eight o'clock, P. M., shelterless and hungry.

Some time later the wagons brought tents, of which the men pitched enough to make themselves comfortable for the night. I was fortunate enough to find the house of a friend, which had not been destroyed, and, with him and others, got a stove rigged and enjoyed its grateful warmth. Then wrapping my blanket around me, I stretched upon the bare floor, with a piece of stove-pipe for a pillow, and slept royally, until aroused by reveille to begin again the duties of camp-life in the place from which we had first departed.

Since our return, we have been joined by the Fifth United States Colored Troops from Ohio, and have now a brigade of three colored regiments at this place, of which our colonel is the acting brigadier-general.

One or two more regiments are expected here almost daily, to constitute the remainder of the brigade, when we hope we may see some service more active than hitherto.

The health of the command is excellent for the place at which we are located, as it has the reputation of being very unhealthy.

My time, and I guess your patience, is nearly exhausted now, so I will close, hoping at some future day to be able to write something of more interest than the present article.

CHRISTIAN.

For the Christian Recorder.

A FANATICAL STIMULANT TO FEMALE ACTION.

BY MISS LAURA SIMMES.

MR EDITOR:—Shall I, a poor, weak woman, trouble the columns of your excellent paper with a few thoughts that crowd my brain? Shall I, an humble creature, given but an humble place in the great drama of human action to act out all the vigor and patriotism of my life, suppress all the elements of my craving soul, and then die with remorse of conscience because of looking back upon the time when and where I might have done some good? No, sir. I must speak, I must think, I must act. The great Architect of our blood, flesh, bones, sinews and muscles gives a heritage, and for what purpose, to his fellow creatures? To ornate in adornment, to calculate in view, to rebuke in consideration, and to look thoughtfully in the face all the minor issues of the conflicting actors of our humanity, as it marches out from childhood to men and womanhood. I repeat, I must think, I must speak, I must act, lest I should be thought reckless of time and the awful eternity of the race with whom I feel proud to identify myself. The colored race of this country are in, as I will term it, an international transition state. Great will be the changes wrought while those things are being revolved within their own compass and creation. Some will look upon these times as if nothing but politics, mass meetings, drums and fifes and gilt muskets were all the go.

But this is not the case. Deep, considerate thought is the back-bone of all our aspirations, and I feel that woman is in for her share of this kind of spoil. Now, I would do all in my power to help lighten the burden of our common responsibilities, and say that my sex should try to act in harmony with the before-mentioned plan. Lord, give us willing minds and hearts, and we cannot fail! Come, ladies, join the throng. Let us help the brethren by union and strength of purpose; and when we will lay aside this false modesty, that so easily besets us, we will prove that, in our own circle, they more than hope for the nation.

Washington City, D. C., Jan 23, 1864.

WASHINGTON CORRESPONDENCE.

Great Literary doings—Rev. R. H. Cain—African Civilization Society—Madam C. M. Groves—Free Schools in D. C.—Meeting postponed—Israel Church meeting—C R. S. William Slade—Thanks to Editors—&c.

MR. EDITOR:—This city has been perfectly alive for the last two weeks, lectures, mass meetings, organizations being perfected, great questions of public policy being settled, in fact, our people have had one grand congress of motion and interest going on. I like to see that: I want my people to be as energetic, as business-like, as full of lookaheaditiveness as the times demand they should be; then, and only then, will we be able to repel the encroachments upon our rights. Let come what will, all we are to do to afford protection to ourselves, is to "shoulder the knapsack of our common cause and bear it with delight;" "then our yoke of oppression will be made easy," "our burden light." If we array ourselves against each other, let it not be in "strife and debate," on *airy notions*, but with wise heads and wise hearts, full of good will as well as the *Holy Ghost*; then we can ride on and nothing will hinder us.

On Sunday evening, 17th inst., I had the pleasure of listening to the Rev. R. H. Cain, of Brooklyn, N. Y., preach at the Union Bethel Church in this city, (Rev. James A. Handy, pastor.) Rev. R. H. Cain is here with the purpose of establishing Free Schools for the colored children of the district under the auspices of the African Civilization Society. This eloquent Divine is a worthy representative of our race. While listening to his discourse of Sunday night, I felt as if, upon the shoulders of such men, rests the redemption of our people. Lord, prosper Brother Cain and all the noble brethren with him, who are trying, by *voice* and *press*, so heroic with action, to give ignorance among us its portion of meat in due season.

On Sunday evening, 17th inst., I also saw Madam C. W. Groves, of Harlem, N. Y., who I learn, is to take charge of the Free School to be established here, under the auspices of the African Civilization Society, on the 25th inst., near Union Bethel Church, Washington city. On the 19th inst., Brother Cain was to have a meeting at the above named church, but owing to inclement weather, it was postponed indefinitely.

On Thursday evening, at a meeting of the Israel Lyceum at Israel Church, Brother Cain, Mr. William Slade, and others, addressed the meeting on the question of Free Schools in the district. The latter gentleman represented the Contraband Relief Society claims. Also, on Friday evening, 22d inst., the claims in full, of the African Civilization Society were laid before the citizens, at a meeting held in the lecture room of Israel Church, (South Capitol st.) Rev. J. R. V. Thomas pastor. We had a grand time; your humble correspondent was chosen Chairman of the meeting, R. I. Collins Secretary; and such another time surpasses all explanation or description. To make a long story short, it was a meeting of complete success, in behalf of the African Civilization Society. The meeting was addressed by Rev. R. H. Cain, Rev. J. R. V. Thomas, Judge Day, Thomas E. Green. At the conclusion, some twenty-five persons subscribed one hundred dollars each, to become members for one year; some paid right down, the others at the next meeting, to be held on next Friday evening week. Good for Brother Cain.

Mr. Editor, please accept the thanks of the Israel Lyceum, for the manner in which the petition sent to you to be published, was received; the same having appeared in the issue of Jan. 23d. Receive our thanks. When I say our, I mean the Israel Lyceum, over which I am the honored President. Signed,

THOMAS H. C. HINTON.

Washington, Jan. 23d, 1864.

For the Christian Recorder.

WILBERFORCE UNIVERSITY—AN APPEAL TO THE CONFERENCES.

The plan adopted by the Trustees to raise means to liquidate the debts of Wilberforce University was, that there should be one hundred or more grand Bazaars held in the different parts of the country, commencing on the evening of the 25th of December, and closing on the evening of the 1st of January. That time has passed. Returns from seven places only have been made. The 10th of March draws near. Not two months in which to act, yet within that time $2300 must be raised to meet the second payment. We hope the friends who have held bazaars will, without *delay*, report. Let us hear from the different places immediately. We have been informed that the friends of education at several points *yet* intend to hold bazaars or festivals for Wilberforce. We would say to them, act immediately; make returns soon. The several Conferences have each agreed to raise certain amounts for Wilberforce. The Baltimore Conference will pay off the $1000 borrowed for the first payment. We now call upon the other six Conferences to make good a part of their pledges before the 10th of March. If each Conference will but raise $400, we shall be able to meet, with what money we now have on hand, the second payment. Brethren of the Conferences, we now appeal to you, in view of the pledges you have made; we appeal to you in the name of God, in whose presence you have sincerely made these pledges, for aid. We solemnly entreat you, if you have any desire to spread the great and fundamental principles of religion, of light and knowledge, if you have any love for the rising millions of a dejected and down-trodden race, if you have any interest in Wilberforce, the *first-born institution* of the colored race, to respond nobly, promptly and immediately to this call. God loves the cheerful giver. He calls on us to-day to make a sacrifice that shall prove a blessing to generations *yet to be*. Let us make the sacrifice. We hope that each minister of the several Conferences will discharge his duty immediately by calling on his congregation to raise their proportional amount, and by sending it on *forthwith*.

We, the Executive Committee of the Board of Trustees, desire to know, by the 1st or 5th of February, how much each Conference *will raise in time to meet the second payment*, which is due on the 10th of March.

Brethren, if you are interested in this great educational movement, let us hear from you IMMEDIATELY.

JOHN G. GRIFFIN, Pres of Com.
BISHOP D. A. PAYNE, D. D.
REV. E. E. DAVIS.
A. J. HOLLAND.
JOHN J. MITCHELL, Secretary.

For the Christian Recorder.

OBITUARY.

Amster C. Dingle, of Co. F, Twenty-ninth Connecticut Regiment, died of congestion of the lungs, in Camp ——, New Haven, Connecticut, January 10th, aged thirty-five years.

Mr Dingle was a member of the African M. E Church, Middletown, Connecticut, where, for twelve years or more, his daily deportment gave evidence of his Christian character. Nearly ten years he has held an official position, part of the time a licensed exhorter, in which capacity he became distinguished for his usefulness. In the discharge of those duties he affected no display, but secured the attention and influence of his hearers by simplicity, which rendered him quite an instructive speaker. In business he seemed disinterested, seldom speaking, except when differing from the opinion of his brethren. Then his words were few and to the purpose. But what he seemed to be was not in reality. He was reflective and deliberate, always acting according to his conscientious conviction.

Several years he has been a member of the Clinton Lyceum, formerly "the Young Men's Society for Moral and Mental Improvement." Here he came in contact with minds superior to his own, yet he was not an idle spectator. When called to take part in discussions, write composition or speak extemporaneously, he never hesitated or shrank for fear of a failure, nor came boasting, but acted as a man sensible of his inferiority, seeking instruction and willing to do what he could. In this position he evinced considerable intelligence. Whatever his failures might have been, may be attributed to his limited education. He never used any exertion to render himself attractive, but was perfectly natural and simple in all of his efforts, whether in church or society, in business or daily intercourse with the world, his manner and deportment was the same.

Three weeks previous to his death he entered to the United States service. When leaving home, he affectionately commended his family to God, encouraging his wife to look to the Lord, telling her not to expect him back, as he did not think he should return again. While in camp, he evinced a concern for those around him without religion; hence he, with several others, commenced to seek the spiritual welfare of their comrades, and, if I am rightly informed, the effort was not unsuccessful.

As a Christian he was devoted, evincing more in his deportment than by speaking his sentiments, yet when an opportunity afforded or necessity required it, he never hesitated to bear testimony of his Divine Master, whether in the church or before the world. His disposition to humility rendered him teachable and respectful to his superiors; his quiet temper won the esteem of all who became acquainted with him; his cautiousness fitted him for the position he occupied in the church and before the world; his holy aspirations did not make religion his chief delight and his mind more devotional only, but it placed him before the world as an example of piety. An unbeliever in Christianity, in a remark touching that subject, said once: "If there is any such thing in the world as religion, (Christianity,) A. C. Dingle had it."

But, alas! brother Dingle is no more. He died at his post as a Christian and patriot, fighting the battles of the Lord and preparing to fight the battles of his country. In his last effort, having completed his work, God took him

"Where war and commotion can reach him no more."

In an allusion to the death of Abner, David said, "A great man is fallen in Israel." When reviewing the life and usefulness of brother Dingle, the same, with propriety, may be applied to him. He has left a wife and three children to mourn the loss of an affectionate relative. His loss is also severely felt in this community; but if we believe the Scriptural illustration, a life as useful and exemplary as his proved to be has still an influence. "He being dead, yet speaks." Oh, may this be so in reality with all with whom he had intercourse!

S. M. G.

Middletown, Ct., Jan. 22, 1864.

RESOLUTIONS OF THE CLINTON LYCEUM.

A Special Meeting of the Clinton Lyceum of Middletown, Connecticut, was convened Tuesday, January 12th, 1864, to evince some expression on the death of Mr. Amster C. Dingle, one of its members. President in the chair; Her S. M. Giles, Acting Secretary, *pro tem.* The following Preamble and Resolutions were adopted, accompanied with some appropriate remarks:

Whereas, Almighty God, in his wise providence, has seen fit to remove from this world and our circle our esteemed brother, Amster C. Dingle,

Resolved, That while we submit with resignation to His chastening hand, we mourn the loss of a valuable and earnest member of our Society, and a steadfast Christian, both at home and abroad.

Resolved, That we express to his bereaved family our tenderest sympathies, praying that He who has afflicted them will impart strength to enable them to bear the heavy loss with Christian fortitude, and cause it to issue in their eternal good.

Resolved, That while we mourn with the regiment in the loss of a comrade in arms, the loss of a Christian patriot and brother, we would recommend his example to all as worthy of imitation. Like him, let us trust in God, and then, though in the quiet occupation of home or the noise of battle, no harm can befall us.

Resolved, That we sympathize with the African M. E. Zion Church in the loss they have sustained of a worthy member in the person of Amster C. Dingle, whose exemplary piety and usefulness won their esteem. But their loss is his infinite gain. May their end be like his.

Resolved, That we tender our grateful thanks to the Officers of the Twenty-ninth Connecticut Regiment, of which he was a member, for their interest and kindness manifested toward him.

Resolved, That we tender our most sincere thanks to the regiment for their kindness to our beloved brother, also for their benevolent sympathies evinced by the liberal contribution given for the comfort of his family.

Resolved, That the members of the Clinton Lyceum wear a badge of mourning thirty days.

Resolved, That a copy of these Resolutions be sent to the family, the church and the regiment, and also be transmitted to the *Anglo African* and *Christian Recorder* for publication.

Signed, in behalf of the Clinton Lyceum.

L. C. BEMAN, President.
S. M. GILES, Secretary pro tem.

For the Christian Recorder.

Morris Island, S C Jan. 15th, 1864.

MR. EDITOR—DEAR SIR:—Pardon the liberty which I take in writing to you, but I thought a short history of my life as a soldier might not be uninteresting to your readers. When I enlisted in this regiment it was not to secure the paltry wages that was offered, but it was that I might be one of the many that have come out to fight for the elevation of a down-trodden and oppressed race. Since then I have passed through some tight places. I have been where shot and shell fall around me like hail-stones; but through all I have been so fortunate as to come out "right side up with care." I felt that I was doing my duty, so I feared nothing. While I write, heavy firing can be heard from Battery Gregg. She is paying her compliments to the city of Charleston. About every five minutes Gregg sends a fiery visitor to the city, to let them know that we are still here. Since we have been down here there have been two men of the 2d S. C. Vols., and one of the 3d N. H. Vols., shot for desertion. So far I am happy to say nothing of the kind has occurred in our regiment. I hope there never will. We have shown ourselves to be men thus far, and shall always strive to do so. When the sun rises in the east, then commences our hard fatigue, and continues until the sun goes down behind the western hills, then we lay ourselves down to rest, not knowing what moment we may be called on to face the enemy. But I think if they should attempt to come here, they will have a warm reception, for the "old 54th," that the rebels have long since learned to hate, would stand ready to seek revenge for our brothers that fell at Fort Wagner. * * * We have fulfilled all our agreements to the Government, and have done our duty wherever we have been, but thus far the Government fails to fulfil their part of the contract, by not paying us, but we are in hopes something may be done soon. * * * * As for myself, I am farther from my home than I ever was before. When I left it was my intention to assist all I could in making a foundation for the building up of my race. * * * I cannot say where the 54th may yet go. But wherever we are, whatever may be our fate, we shall always try and be an honor to the race which we represent.

Your Obedient Servant,
DANIEL WALKER,
Co. H, 54th Regiment.

For the Christian Recorder.

OBITUARY

We are once more caused to mourn over the loss of one of our aged members. The grim monster death has visited our beloved Zion, and taken from us our much beloved sister, Mary Ann Wintnoeff, who departed this life on the 16th inst. in Harlem, New York, after two weeks' severe affliction, which she bore with Christian fortitude. Sister Mary was born in Stratford, Conn., in the year of our Lord Eighteen Hundred and Twelve. After she removed to Bridgeport she connected herself with the A. M. E. Zion Church, there being no Bethel Church there at the time. After remaining there for some years, she removed with a letter from that church to a little town or village in this State, where she joined the M. E. Church, where she remained for some years. After the death of her bosom companion, feeling lonely, and having a sister living in this city—the only relative alive—she resolved to spend the last of her life with her sister, Mrs. Clara Ellen Beatty; and, about seven years ago, she attached herself to the A. M. E. Church, in this city, where she remained a member in good standing up to the day of her death. Her health has been feeble for some time past. About two months ago she was invited to go to Harlem with a family, to spend the winter, thinking the change of air would help her, but the diseased frame continued to give way, till death released her from all her sufferings. Sister Mary was a consistent Christian, giving the Elder, Leader and church no trouble. I have not heard one of the church speak of her that had the least doubt of her safe arrival in that blessed Mansion prepared for the faithful, where she rests from all her labors. In her affliction she praised God. The day of her departure she was visited by Rev. L. Peterson, the Elder of Harlem, and she gave him to understand that she was going home to glory. She said her way was clear,—she only waited for the Lord to speak the word,—she was ready. The testimony of Mrs Butler and the rest of the friends that attended her in her last hours was, that five minutes before she breathed her last, she clapped her hands, praising God. Truly, it may be said she only sleepeth, for he that liveth and believeth, shall never die. Her body was removed to this city by her sister, whom she leaves to mourn her loss, and on the 19th inst. she was buried in the North Cemetery, followed by many friends. In her death the church has lost one of its brightest members.

She has run the race;
She has kept the faith.
At the age of fifty-two
She fought her way through.

WM. W. GRIMES.

New Haven, Conn., Jan 20th, 1864.

For the Christian Recorder.

OBITUARY

On January 22d, 1864, after a short illness, Joseph R. Adger, died, in the 19th year of his age. Pen cannot describe the loss which his family and the community sustain, by the departure from this life, of one whom every person seemed to love and admire. He departed, not from a lingering illness, but by a sudden call, in the very bloom of youth, and everything bidding fair for a life of many years of happiness. He is called from amongst us to that heavenly mansion in the skies from whence no traveller ever has returned. Though young in age, yet old in intellect, his mind was inclined to more active life than home. We find him when the Governor of Pa. called for men, in July last, during the raid of the rebel hordes upon our soil, when the old "State House" bell pealed forth her solemn sound, when lion-hearted men sank back in despair, and drum and fife calling men to arms, then could be seen the noble form of our departed hero joining with the first colored company formed in our city or State, march to the defence of the Capitol and State; and in defending them he knew that he was defending his own home and fire-side, and protecting his father's family and his friends from the incursions of the rebel invaders. And after returning to his comfortable home, not being satisfied, and thinking he had not done enough for his bleeding country, he applies for a commission to recruit for our colored regiments, which he did with great success. Then, after a few months of repose, his slumbering patriotism rekindled to a flame, and we find him shipped on board of the U. S Ship Ticonderoga, to battle against the rebels in another form. After being on board only a few days, he is taken sick and carried to his father's on the 18th inst., and on the 22d he died. Thus a family has lost an obedient son, and the community a social and agreeable companion, and the Government of the U. S. an ardent supporter. In death as well as in life, he was resigned to the will of God. Sleep on young soldier, green be the grass forever over thy grave, and may many tears of sorrow be shed at the recollection of thy noble and heroic deeds.

JAMES W. BROWN.

For the Christian Recorder.

WHO HAS BORNE THE BURDEN IN THE HEAT OF THE DAY?

I answer the question. The colored man. Him that has been torn from his native country, chained in gangs of thousands together, and brought across the broad ocean. Perhaps before he reached here a number of his companions were thrown into the sea, heedless of their cries for mercy; and after he has reached the continent of America, he is sold like a brute to the highest bidder. What for? What has he done? Not anything. But God in his wise providence has chosen to give him a black skin. After the pretended owner has bought him, what does he do for him? He has now got him away from heathen Africa to a land of Christianity, where the gospel is preached every Sabbath. What now? Does he educate him? does he even try to inculcate religious principles in him? No. I think that he takes him into the field, and there makes him work before dawn and after night. Deprives him of every heaven-born privilege that was given him by his Maker. And then, if his so-called master feels that his victim has not done enough, his back is bared to the lash until his vengeance is satisfied, and then feed him with something a little better than what he fed his hogs with. What does the poor man say? He goes along whistling half a hymn, and says that it will not always be so. After a while along comes a heavenly messenger from the North, and tells him to come here, and here he comes, to this good land of freedom, the State of New Jersey; comes panting, guided by the North star at night, hid in day, bound to the land of freedom; and when he comes, he is the same color, and worse, he is a nigger. Now, if he goes up the river he must sit in a cabin with this inscription over the door, for colored persons, next to cattle of all kinds with a most unpleasant smell not fit for any person to bear. When he gets to the city, he must not get into the cars. Why? Because he is black. One of the most terrible rebellions that was ever known in history is started, and they invite him to come and show his manhood. When he has proved it for over one hundred years by suffering, they now want him to show a little more by fighting.

H. A. MYERS.

Reloss Neck, Jan 14th, 1864.

For the Christian Recorder.

BRO. EDITOR:—You will learn from this that another watchman has fallen from the walls, and gone to reap his reward in heaven; viz.: Rev. Dennis Davis, of Hagerstown Station. He died in great peace, in this city, on Friday, the 22d inst., and was buried on the Sabbath, 24th inst. He was rested in Bethel Church, and a funeral discourse was delivered, after which he was borne to his last resting-place.

Rev. John Jordon, of our city, has been quite indisposed for some time, and fears are entertained that he will never be restored to health again.

We have been favored with a visit from Rev Wm. H. Chase, of the New England Conference. He preached an able sermon, last Sabbath, in Bethel Church.

Mr Thomas Bradford, one of the trustees of Bethel Church, held a fair during the holidays, for the purpose of purchasing a parsonage; he cleared the sum of five hundred and seventy-seven dollars. Good for these times.

We have lost by death one of our best men, as a trustee and leader, George W. Taylor. He had been sick for some time. His sun set without a cloud.

We are making efforts for Wilberforce.

A. W. W.

Baltimore, Jan. 24th, 1864.

Hon Deroes Men.—Many Christians have no regular time for closet devotions. They have regular hours for meals, for business, or even for exercise and recreation, but they set apart no particular time to be alone with God. They say in act, if not in word, that he must wait upon their pleasure, and they give in an interview with Him such moments as may not be otherwise occupied. Such Christians rarely grow in grace, or make themselves felt in the Church or the world by eminence in godliness.

The Christian Recorder.

Philadelphia, Saturday, Jan. 30, 1864.

LOOK HERE, SUBSCRIBERS!

Two dollars and twenty-five cents per year! Paper is again on the rise, but the Christian Recorder will remain at the present rate, $2.25. We wish now to say to our kind subscribers, that the most of your subscriptions end on the 1st of January, 1864. In view of this fact, we say to you all in time, do please have your $2.25 ready; lay it by, good ladies and gentlemen, and may it be waiting for us on the first day of the new year in the Philadelphia Post Office, box 2975. To insure the success of the Recorder, we ought to have at least one thousand dollars to commence the new year. Dear subscribers, there has never been a time in the history of this country, when a paper like the Christian Recorder was of so much importance to both white and colored people. Aside from all other matters concerning us, Wilberforce University, of which information is often wanted throughout the country, east, west, north and south, the Christian Recorder can give that information. Then let subscribers be sure and have his or her money by the first of the year. Already some have sent in their subscriptions for next year. Who will do likewise?

HYMN BOOKS! HYMN BOOKS!!

We will say to our brethren that we are entirely out of hymn books, and there being such a demand for them, we have borrowed money to get out a hundred or so more for the holidays, and will be ready by the time this paper reaches you, and in order that we may have the money paid back to our creditors, who want the money immediately, we have fixed the prices as follows: bound in sheep skin, sixty cents; roan, eighty cents; plain roan, one dollar; extra, one dollar and ten cents. Let the brethren call their people together, get the money from those who want books and the price they want to pay, receive it from them and send it to us, and we will acknowledge the receipt of the same. We intend that there shall be no excuse for the brethren for hymn books.

A HUMANE APPEAL.

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies, and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they cannot be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousands in the Western departments. We want to send them our paper, that they may have more direct news from their own people. In view of this, will not [illegible] donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 619 Pine St. Send any amount from $1.00 to 50 cts. by express, and it will be very gratefully received.

Dec5—3m ELISHA WEAVER, ED.

NOTICE.

On the evening of the 22d of January, 1864, a presentation was made by three females of the A. M. E. Macedonian Church, in South Camden, to their pastor, through the preacher's steward, the sum of $30, on his salary, they being thus influenced by an itinerant missionary spirit. They went forth out of said church and collected in behalf of their church the above named sum, as follows:

Mrs. Sarah E. Brown,	$14 75.
Mrs. Rosanna Barnes,	10 00.
Mrs. Emily Fisher,	5 25.
Total amount,	30 00

ACKNOWLEDGMENTS

BLOOMINGTON, ILLS.	
Mrs. M. A. Wall, per Rev. A. T. Hall, $	1 25.
Palmer Holly,	1 00.
Rev. A. T. Hall,	1 00.
WASHINGTON, D. C.	
Francis Werner,	2 25.
OSWEGO, N. Y.	
John S. Lickins,	2 50.
COXSACKIE, N. Y.	
Robert Van Heusen,	1 10.
PHŒNIXVILLE, PA.	
Miss Dorcas A. Hawkins,	2 25.
BOSTON, MASS.	
Miss Jane Dighton, per Rev. J. A. Ross,	1 25
BUFFALO, N. Y.	
Miss Lucinda Williams, per Rev. D. Dorrell,	2 25.
Mrs. Thomas Hamon,	1 12.
WILMINGTON, DEL.	
Rev. H. J. Rhodes, for papers,	50
" " " books,	2 15.
FRANKFORD, PA.	
William S. Walker, for papers,	80.
BALTIMORE, MD.	
Mrs. Celia Sterrett, per Rev. A. W. Wayman,	2 00.
James H. Davis, per Rev. A. W. Wayman, for papers sold,	40 00.
PORT DEPOSIT, MD.	
E. Cornish, per Rev. D. W. Moore,	2 25.
ST. AUGUSTINE, MO.	
Joshua Mercer, per Rev. D. W. Moore,	2 25.
VICKSBURG, MISS.	
Miss Sarah Woodson,	2 00
PITTSBURGH, PA.	
Rev. Louis Woodson,	1 25.
COXSACKIE, N. Y.	
Miss Nancy Lee, for last year,	2 25.
PHŒNIXVILLE, PA.	
Miss Dorcas Hawkins,	50.
CHESTER, PA.	
Rev. Wm. Murphy,	4 25

PREACHERS MEETING.

We call attention to the Preacher's Meeting of the Philadelphia District, and would say that said meeting is again revived, and will meet on every Tuesday, at 10 o'clock, in Bethel Church, (Preacher's study) at which time and place they will discuss subjects pertaining to the General Conference, such as the altering of our title, &c.

ENLISTING SOLDIERS

It is a significant fact that the colored people, according to their numbers, are enlisting faster than white people, and every step should be taken by our friends to provide for their comfort. There is a great work to be done, and there is enough for all. Do something!

CHRISTIAN RECORDER.

We can supply new subscribers with all the numbers, from the 1st of January up to the present time; therefore send on your names brethren.

We again call upon our city subscribers who have not paid, to come forward and pay for their paper.

LAST SABBATH.

We were at Bethel, and heard our young Brother Berley, in the morning, who gave us a good common sense practical discourse, from 1 Samuel xii. 23. Bethel was pretty well filled, as it was Elder Schureman's Quarterly Meeting. We noticed that the choir was pretty full on the occasion. We are glad to see Bethel apparently moving along so well. This is right, get in good trim and keep it up for the General Conference. In the afternoon we went to Wesley Church, of which Joseph Smith is the elder. We heard a very good discourse from Father Murray, a local preacher. This church has been holding a protracted meeting for some two weeks, so we were informed by Elder Smith, and that they have had a good time. We hope that the good Lord will continue his divine blessing upon Elder Smith and his church. At the close of the services Brother Smith granted us the privilege of making a few remarks about our paper, (The Recorder) which he and Brother James Fuller greatly endorsed. After the congregation was dismissed, some seven or eight persons came forward and subscribed. Good for little Wesley. We think it perfectly right for all of the leaders and stewards to lead off. We ought to have not less than one thousand subscribers, members of our church in Philadelphia, viz: Bethel, Wesley, Union and Zion Mission. We say again, that we ought to have out of those four churches, not less than one thousand of our members as subscribers.

BLOOMINGTON, ILLINOIS.

Rev. A. T. Hall writes us that it has been intensely cold; so much so that the people could do nothing but sit around the fire-side, and then could hardly keep from freezing. His church is doing as well as it could well do under the surrounding circumstances.

We hear from several of our brethren. They all doing well as far as we can learn.

REV. JOHN TURNER, OF LEAVENWORTH, KANSAS.

Your letter has been received, and the Address to the Citizens of Kansas published. You will find it in the number of December 19th, Vol. 3d, No 51. I have received no other letter, Brother Turner, except the one of inquiry.

DOING ALL THEY CAN

We are glad to see that some of our brethren are doing what they can. Brother Dorrell and Brother Davis, of Galesburgh, Ills., Brother H. M Johnson, of Coxsackie, Brother Shreeves and Brother H. J. Johnson, of New Bedford, and a few others. Yes, Brother Davis, of Baltimore, Md., one of the class leaders of Bethel Church. This is right, my brethren. Why not all of our brethren do likewise? Brethren, it is to your interest to work for the cause of our people, and the organ of our church. There are many of our brethren doing nothing comparatively speaking, and as one we shall go in at the coming General Conference, to fasten up the screws upon every inactive minister who does not work for the good and welfare of the people at large.

DIED.

It will be seen in another part of our paper, that a son of Mr. Adger's has departed this life. Mr. Adger is one of our large furniture dealers, in South St.

Mr William Still, of this city, has been elected post sutler, at Camp William Penn, and has been appointed the same by the Secretary of War; so we have been informed. And Mr. Ellis Pear, one of our best cake and confectionery dealers of this city, is his partner. We wish them great success in their noble undertaking. Mr. Still is also a stove and coal dealer, in 5th, above Arch St. It will be found by his advertisement in another column, that the price of coal is reduced. This will suit this year for the poor widows and old men, as well as those who are in pretty fair circumstances.

THE GENERAL CONFERENCE.

The Twenty-first General Conference of the African Methodist Episcopal Church will set in the city of Philadelphia just three months from the first Monday in February, and as there are many subjects which will come before that Conference for its prayerful consideration, it is very necessary for every member of said body to prepare themselves well by that time. Many of our brethren are writing upon some very interesting questions, which evidently will be a part of the work of that august body. Some are advocating the propriety of three Bishops more, instead of two more. Now, we want to say that the Twenty-first General Conference will be the most responsible of all the other twenty, for 1864 is a superior era to that this country has ever witnessed.

Our Book Concern and paper must be differently arranged in our book of discipline. It must be arranged business-like, so that whoever the General Conference may see fit to appoint as their agent or agents, they will be able to live, and not have to do as we have had to. We shall offer to the General Conference a plan, by which our successor may live, and they can do just as they please—retain the proposition and make it a law, or reject it. In either case we shall be satisfied. We are looking forward to the Conference with much interest. We also did hope to have the history of the A M E Church by Bishop Payne, but we are afraid that we shall not be favored in reality, though it is time we were having the history of our Church.

We wish that our brethren would stir up their friends about the paper. Quite a number of our old subscribers have sent their money for this year, but there are many who have not sent no money for this or last year either.

REV. CHARLES BURCH.

The Rev. C. Burch, of Chicago, Illinois, writes that the church is enjoying a degree of peace and happiness, and that the good Lord has been pouring his Spirit upon them. There have been some thirty souls brought to God. Let His name ever be praised, for He is worthy!

PRIZE.

We are looking anxiously every day for the prize to come in for the book and the *Recorder* a year. Yes, we are waiting to see who has got energy and influence enough to raise the number required, which may be found in our last number. We have received money for Toussaint l'Ouverture, and will forward them as soon as we get some more on hand, which we are looking for every day.

THE WEST END MISSION.

Preaching will be resumed on Sunday, the 31st inst., at the West End Mission, south-east corner of Broad and Lombard Streets, and will continue, under the supervision of the Mission of the A. M. E. Church, every Sabbath, at 10½ o'clock, A. M., and 7 o'clock, P. M. It is hoped that the friends of church extension in the western section will give it their presence and support.

PERSONAL.

The Rev. A. Wayman paid us a flying visit on last Wednesday. He was in our office some two or three times. He is looking very well. He took his departure for Baltimore on Thursday.

WILBERFORCE UNIVERSITY COLLEGE.

To the Ministers and Members of the A. M. E. Church, and to our people in general.

The executive committee, which you will see in another column, has made a strong appeal for the amount due, and to be paid on the 10th day of March, 1864.

We say to the friends of humanity and education: Shall the amount be raised by the time spoken of? We say it can be, and must. Why, it is for our benefit, our children and children's children. Then it is our indispensable duty to put our shoulder to the wheel. Never let it be said that after all our vaunting, that we have failed. But let it be said that we more than meet the required amount.

We recommend that the 3d Sabbath in February, at 3 o'clock, P. M., be set apart by all of us as the day on which a special collection is to be taken up for the benefit of the Wilberforce University, and that it be announced two Sabbaths before the time, and we believe that if this step is taken, that we shall be able to meet the instalment on the 10th of March.

We hope that this suggestion will meet the approbation of our brethren, for I am sure that according to the minutes of the different Conferences, they have pledged themselves to pay that amount.

We also call upon all those who have held bazaars, or otherwise, to make their report through the Christian Recorder, and then forward the amount to the Treasurer, Rev. James A. Shorter, Cincinnati, Ohio, then it can be seen who has worked and who has not.

TO THE MEMBERS OF BETHEL A. M. E. CHURCH.

To the Members of Bethel A. M. E. Church, and all whom it may concern:

The design of this article is to disabuse a part of the public mind on the subject of a case which has recently been decided by the court, in the case of brother H. Brooks and the Rev. J. P. Campbell.

The Rev. J. P. Campbell was held for slander, in repeatedly referring to the expulsion of the above named brother upon a charge of fraud. The court decided that the repeated reference by the elder was not slander, thus leaving the case as decided by the church.

The church having received a charge against the entire Trustee Board, under the administration of the Rev. J. P. Campbell, the body politic—viz, the Incorporation of Bethel Church—on examination, did exonerate the entire Board, with the exception of the above-named brother, who was their acting agent, thus leaving the Trustee Board entirely clear of censure.

Yours, for justice.

W. D. W. SCHUREMAN.

Philadelphia, Jan. 25, 1864.

ACKNOWLEDGMENTS

Of moneys received by me this year, for Wilberforce

Rev. W. R. Revels, Indianapolis, Ind.,	$178 35.
Rev. F. Myers, New Albany, "	57 00.
Rev. R. A. Johnson, Detroit, Mich.,	100 00.
Rev. Daniel Cooper, Circleville, O.,	41 65.

Cincinnati committee not reported, but will clear between $200 and $250.

These are only the amounts sent directly to me by the brethren.

I shall keep the public posted about my receipts.

JAMES A. SHORTER, Treasurer of Wilberforce.

Cincinnati, Jan. 20th, 1864.

THE WILBERFORCE COMMITTEE

Appointed by the Philadelphia Annual Conference, to receive pledges made at the last Annual Conference, are hereby notified to meet at No. 921 Lombard St., Philadelphia, on the 4th of February, 1864, at 11 o'clock, on important business.

STEPHEN SMITH, Chairman of the Committee.

(For the Christian Recorder.)

AN ELDER SUED FOR DOING HIS DUTY

District Court, Judge Hare.
Henry Brooks vs. Rev. J. P. Campbell.

This was an action to recover damages for an alleged slander, uttered by defendant, who was the pastor of the A. M. E. Bethel Church, Sixth Street, Philadelphia. Ex-Judge Parsons, counsel for plaintiff; William S. Pierce, Esq., counsel for defendant. The plaintiff (Brooks) alleged that the Rev. Jabez P. Campbell announced from the pulpit his (plaintiff's) expulsion for fraudulent practices.

The defence set up the report of a committee appointed to investigate the charges against Mr. Brooks, and averred that, under church discipline, it was his (the Rev. J. P. Campbell's) duty to announce the decision of expulsion from the pulpit.

In rebuttal, the plaintiff alleged that the action by Mr. Campbell was unauthorized, as he (Mr. Brooks) had objected to the committee, and had appealed to the Quarterly Conference, and, under the church rules, the defendant had no right to declare him expelled pending the appeal.

Judge Hare charged the jury, that if the defendant was acting without malice and under the belief that the rules required him to make the announcement complained of, there could be no recovery. After this charge by his honor, the Judge, the jury went out. Court adjourned to ten o'clock, Friday morning, January 22d, 1864.

January 22d, Court met as per adjournment.

District Court, Judge Hare.

Brooks vs. Campbell. The jury returned into court and reported a verdict for defendant, Rev. J. P. Campbell. Thus ended the suit Friday morning, January 22d, 1864.

Mr. Brooks was formerly a Trustee of the A. M. E. Bethel Church, Sixth Street, Philadelphia, from April, 1860, to April, 1863.

The act of Incorporation of said Bethel Church says: "That the said corporation shall continue, as heretofore, to be subject to the rules, discipline and doctrines of the African Methodist Episcopal Church in the United States of America in all matters of church government, as the same have been and may be adopted and published from time to time by the General Conference of the said African Methodist Episcopal Church, so far as they may be in accordance with the laws of this State and of the United States."

"That the preacher in charge, duly appointed according to the discipline, shall be ex-officio President of the Board of Trustees; that special meetings of the Board may be called by the President." "That the minister or ministers duly appointed to the church or churches of the corporation shall have the direction and management of the spiritual affairs of the said corporation, according to the discipline of the African Methodist Episcopal Church; that special meetings of the corporation may be called by the minister in charge at the request of twenty members, or by the Board of Trustees."

An article in the By-laws says: "The minister having the charge of Bethel Church shall preside at all meetings of the Board of Trustees, and enforce a due observance of the Constitution and By-laws, sign all orders drawn on the Treasurer, and perform such other duties as the Board of Trustees may direct."

The said Constitution or Act of Incorporation and By-laws require the Trustees to make quarterly and annual reports of the finances of the corporation in the months of April, July, October and January. The Annual Report and election of Trustees occur on the first Monday in April of each and every year. At the Annual Report made for April, 1863, on a motion being made to adopt said report in a regular corporation meeting of the male members of said church, called to hear said report and elect three Trustees, as per Act of Incorporation, the preacher in charge, who was the chairman of said corporation meeting, refused to put the question to adopt said report, on account of known imperfections in the same. The report was received and referred to an Auditing Committee, from whence it has never returned to our knowledge.

May 2d, 1863, a tenant complained that she lived in a house belonging to said Bethel Church two years, less one month; that she had paid rent in advance all of that time, first eight dollars per month four or five months, and then seven dollars all the balance of the time, excepting one month; that her receipt-book had been taken away and altered by the agent, or while it was out of her possession and in his hands by some other hand; that all of her eight and seven dollar receipts were taken out of her book while in the possession of the agent, and that her book at the time of her complaint contained only seventeen six dollar receipts. On this complaint, the preacher in charge sent two of the stewards of the church to examine the affair and report whether there was cause of action. They reported affirmatively. Nothing more was done at that time.

June 2d, 1863, an affidavit was presented to the Official Board, which showed that the tenant had gone before an alderman and sworn to the statement previously made. This affidavit was handed to one of the stewards, who brought a charge against the former Trustees, including the agent. The case was tried June 11th, 1863. The committee appointed to try it made their report, in part, June 22d, and on or about August 11th, they made their final report, in which they acquitted all the persons charged, excepting the agent, Mr. Henry Brooks. In both reports the committee unanimously agreed that, according to the evidence before them, in the absence of all rebutting testimony, the party was guilty of the charge preferred against him. Upon this verdict of the Committee, the preacher in charge publicly discharged all other persons named in the charge, excepting Mr. Brooks, whom we expelled from society, as per discipline, without malice or hate for anything that he may have attempted to do to us personally or officially, believing that vengeance belongeth unto the Lord, and that he will repay.

J. P. CAMPBELL.

Philadelphia, Jan. 22, 1864.

(TO BE CONTINUED.)

For the Christian Recorder.

EMANCIPATION CELEBRATION AT WILMINGTON.

FRIENDS AND FELLOW CITIZENS:—Having been appointed by the committee of arrangements for this celebration, to address you, and that appointment having been ratified by a public meeting of the citizens of this city, is the cause, and the only cause why I appear before you this evening, although with much reluctance, growing out of a knowledge of my incapacity to do that justice that I am aware the occasion requires.

We have assembled together for the purpose of celebrating the Emancipation Proclamation of Abraham Lincoln, President of these United States, issued January 1st, 1863; by which noble and glorious act, he gave *freedom* to over two millions of human beings, who were then held fast by the chains and fetters of *slavery* or involuntary servitude.

This country was discovered in the year 1492, by Christopher Columbus, a distinguished navigator, born in Genoa, who, after encountering a great many hardships and privations among the native Indians, until the year 1495, when he succeeded in procuring 500 Indians, whom he sent to Spain, and they were there publicly sold as slaves.

As early as the year 1501 Negro slavery was recognized by law in the Spanish colonies, and introduced on a large scale into the West Indies, where the natives were rapidly perishing under the tasks imposed by their conquerors. Sir John Hawkins, an English adventurer, engaged in the traffic, and Queen Elizabeth, shared in the profits.

Negro slaves were first brought to Virginia in a Dutch man-of-war, in the year 1620; they numbered about twenty, and had been stolen from their own native land, and brought to this new country by their captors and sold as slaves, so from that time, the *nefarious* and *damning* traffic commenced. It was soon ascertained that these Africans were very useful to the settlers in digging ditches—draining their lands, and in felling those large trees of the forest, which task the settlers so much dreaded to perform; and in cultivating the soil, and, in a word they became to the settlers, their "jack and hatch," their "beck and call," hewers of wood, and drawers of water; in consequence of which, they were soon introduced into all the other colonies. *Wicked designing* men were continually engaging in the traffic, and thereby fresh supplies were constantly arriving; and as fast as some would die from natural causes, and others from the ill treatment received from the hands of their captors, their places would be supplied; hence, their usefulness became so much enhanced, that the price of an African in New Amsterdam (now called New York) ranged between $125 and $150.

After a few years the traffic became general, and the demand for that class of laborers more pressing, and the price more increased, until an able-bodied and well-skilled African, if a mechanic, would bring in the market from $500 to $1500.

In the process of time, companies were formed and vessels fitted out for the express purpose of carrying on, with more facility, this "sum of all villanies," the slave trade. Ships would visit the west coast of Africa, and agents employed, would use deception with the natives, and by their fascinating pretensions would engender and instill enmity and strife among the different tribes, and those tribes would engage in war with each other, and those who would be so fortunate as to be conquerors, would take their fellow prisoners, and for a few trifling trinkets, would dispose of them to those most *abominable* slave agents, and they would pack or stow them in ships like so many goods, or other merchandise; and, O! the awful and heart-rending suffering those poor, inoffensive, and unfortunate human beings would be subjected to during the passage; many of them would perish for the want of proper food, water, ventilation, and cleanliness, and others were most brutally and inhumanly murdered, and eventually found a watery grave; those who were more strongly constituted, and survived in the midst of all this inhuman treatment, were only spared to enter into that state in life, in which death itself would have been preferable.

In this country, store-houses or slave pens were erected in different localities, as receptacles for the ship's cargo, and there these poor unfortunate beings would remain for examination by intended planters, until an appointed day, according to advertisement, when there would be gathered together for miles around, those who intended to purchase, and then the poor captives would be brought forth and placed on a block in the midst, and auctioned off to the highest bidder; husbands and wives, brothers and sisters, parents and children would be separated, never perhaps to meet, until the day when God shall summon the world before his august bar, to render justice unto *every* man according as his work shall be.

This unholy, unrighteous traffic became so popular that even the State Legislatures gave licenses to it by special enactments, and the United States government passed very stringent laws for the rendition of any fugitive slave, who should be so fortunate as to make his escape from the house of bondage, and imposed heavy penalties upon any who should be so humane, as to aid or assist a poor fugitive to make his escape, or shelter him for a time from the inclemency of the weather; thus far, the government gave a backbone to the nefarious traffic.

This state of things existed to a greater or less extent, until the influx of the tide of emigration became so great, and the emigrants settling in the northern and Eastern States, it was thought by the polity of those States, advisable to adopt some plan to get clear of that class of laborers: the emigrants being of a different complexion, they were more respected, and soon were admitted to enjoy all of the privileges that was in the power of the government to bestow, and in the course of a few years, the state legislatures were compelled by a force of circumstances, to pass laws, declaring their dominions to be free, and directing the *horrible* incubus of slavery to be forever expunged from their statute books.

But let us view the suffering that was endured by the poor slaves during that period. It is enough to cause our hearts to bleed to think upon them, man, women, and children, compelled to perform a certain task, and in consequence of inability, or for the slightest offence, are tied up, and their backs in a state of nudity, lacerated until they are covered with gore, and even the lash stained and saturated with blood. I ask, will not these atrocious acts call down the vengeance of the "Judge of the earth who will do right?" I answer in the affirmative.

In the midst of all these transactions, the Lord raised up a William Lloyd Garrison, who believed that all men were created free and equal, and that one man had no right to enslave another, or deprive him of his God given rights; he commenced with earnestness and zeal to preach this doctrine, and to unfold to the breeze his sentiments, upon the sheets of his much devoted organ, the Liberator. Although he met with much opposition, and was subject to mob violence with all of its concomitant consequences, he continued his Divine mission, until at length others became converted to his way of thinking, knowing full well that obedience without liberty was Slavery, and Liberty without obedience was confusion, and in the language of the honored Patrick Henry, whose heart was inflamed with Liberty, "that resistance to tyrants was obedience to God."

These noble defenders of Liberty had all kinds of disgraceful epithets applied to them, abolitionists, &c., yet they kept up the agitation, and their number still increased, and such was the power of their influence, that one state after another began to abolish the foul system of slavery, (for it was considered a local institution;) things so continued until the whole country became divided upon the subject of the use and position of the African; some in the northern and southern sections of the country were satisfied for slavery to extend as far north as Mason's and Dixon's line, and some again desired it to be extended throughout the entire country, others again, desired that the African should be emancipated, but he must be immediately colonized to some other land, for as soon as he becomes free he is odious in their sight, and his absence is preferable to his presence; the majority also were opposed to the slave having any educational advantages, other than to serve the purposes of their so-called masters, and it was a penal offence to attempt to learn a slave to read the name of God his Creator; hence, gross ignorance prevailed among them. But we bless God to-day, who moves in a mysterious way, that the drama has changed, and things are wearing a different aspect. Our progenitors prayed for this day that we now see, and many died without the realization of it, and all legitimate Christians, such as love their neighbors as themselves, prayed that a radical change might take place in the affairs of this enlightened, arrogant, and hypocritical nation, to that extent that the oppressed might be let go free; and I feel grateful to-day, to that God who abases the proud, and exalts the lowly, that their united prayers have been answered, and that in a way, and at a time least expected; hence, we see the inauguration of this fratricidal war by the progeny of the nullifiers of the days of yore, which is still in progress, during which time our armies have constantly experienced a continuation of defeats and victories; confiscation acts were passed by congress, and an emancipation act for the District of Columbia, also emancipation with compensation was recommended to the several States, proving their loyalty, but still the disease is not removed.

At length Abraham Lincoln, President of these United States, after due consideration, issued his unlooked for (by many) Emancipation Proclamation, declaring all persons, held as slaves in states or parts of states in open rebellion against the United States Government, to be, on and after January 1st, 1863, forever free. May God bless the President and all of his coadjutors. Fellow citizens, we assume a new relationship in this government; let us awake, arise, and make due preparation for all that is preparing for us in the future. Our fathers, brothers, and sons have been called upon to take part in this deathly struggle, and thousands with multiplied thousands have left their comfortable homes, and willingly marched to the field of battle, and there have demonstrated as much heroism and valor in sacrificing their lives for *universal* liberty, as any troops in the known world; let Milliken's Bend, and Fort Wagner, and other places testify of their merit. But some might say that slavery still exists in some of the loyal States. I admit it to be true, but what is the fact of the *modus operandi* in some of those States? Why, Missouri, Virginia, and Maryland are disgusted with the institution, and are devising plans to emancipate the slaves, and other states of like character will eventually imitate their noble example. May we live to see the day when universal Liberty shall be proclaimed throughout this entire country, and not only this country, but the whole world; and then we shall have a country, and a "Union, one and inseparable, now and forever."

FRISBY J. COOPER.

Wilmington, Del. Jan. 1st, 1864.

For the Christian Recorder.

THE APPROACHING ANTICIPATED ELECTION OF BISHOPS IN THE A. M. E. CHURCH.

BY JAMES LYNCH.

The quickly approaching period when the General Conference of the A. M. E. Church shall meet, seems to be awakening an anxious solicitude as to the result of that anticipated election of a Bishop or bishops. The names of several prominent ministers of the connexion have so often been spoken of in connection with the Episcopal Office, that they are generally set down and rated as aspirants, and even made the subjects of biting sarcasm on this account, as if they were responsible for it. I think it is quite certain that there are but few who think they would stand a ghost of a chance for election, that would refuse it. And at the present, when every day's experience convinces one of men's weakness—in a strong and overruling desire for honor and power for, a man to protest that he has no desire for the office, is only to awaken suspicion that he is striving to conceal a reality, or that his absence of desire may be accounted for, by an absence of hope. There is no use of ignoring the fact, that a spirited canvass is now going on in the connection, it may be to the detriment of its interests.

The "Episcopal Mould" was the bugle note, summoning the forces to the canvass, and those who feel they were not cast in it, are anxious to rend it in pieces, while others think they are the models by which it was cast; and one "Didymus," of Northtown, Baltimore, thinks "*It is a reflection on the integrity of the General Conference, to suppose they would think of electing a man to that office, whose antecedents were not pure.*" Well! because a man expresses his opinion in regard to the necessary qualifications of a bishop, does he reflect on the body that is to elect the bishop? Has he not a right, as a member of that body, to express the considerations that will control his own vote? Certainly. Friend "Didymus, of Northtown, Baltimore," you must be afraid of the "Mould;" perhaps if you try between now and the sitting of the General Conference, you can fit it much more easily than you had supposed.

A writer in the *Christian Recorder*, not long since, seemed to intimate that *learning* was put before piety by some, in the selection of a Bishop. Now, this good brother must be aware that the claim to a superior or larger portion of inspiration endowment of the Holy Spirit, is always set up by the ignorant ministers of the Gospel, who do not want their influence to wane on account of their utter want of qualifications for the positions they fill. The idea that ignorance is a conduit pipe, through which flows Divine wisdom to refresh, invigorate, and renew the piety of the human family, should hide its head from the glorious sunlight of the afternoon of the nineteenth century.

The time is coming when ignorant preachers or bishops, (perhaps it is now at hand,) will be but stumbling stones in the way of the advancing descendants of Africa, out of whose path the blood-red hand of war has rolled huge obstacles, and to whom the welcome tone of "Onward" is thundered by an aroused, watching, and sympathising world.

But I believe the canvass to be objectionable, because unnecessary. There is no more use for the election of one or more bishops at the ensuing General Conference, if even *two* of the present ones are deemed *efficient* ones, than there is for two Presidents at Washington. The M. E. Church, according to the best authenticated church directory, has but little short of one million of members, while we have a little less than twenty thousand, (for the minutes of all our Annual Conferences for the last year will not give a greater aggregate.) The former has only six Bishops, while we have already three—the former has fifty times as many members—upon the Atlantic and Pacific, and only twice the number of Bishops.

I believe the canvass objectionable, not only because unnecessary, but also on account of the important subjects which the swiftly changing political status of our race in this country, as well as the increasing relations of our church to the people will suggest, and which will demand a consideration not to be obtained at that General Conference that elects a Bishop. The General Conference of '64 perhaps will not repeat itself in the magnitude of its responsibilities—the brilliancy of its opportunities within this country. Furthermore, the chances for getting the right man will increase, the opinion as to who is the right man will become more enlightened during the next four years.

As political equality seems to be the inevitable sequence of the uncontrollable course of events, the time is near at hand when black and white shall bow around the same altar, and our whole tendency will be to a standard of religious intelligence which is the ripe fruit of ages.

Away with petty interests of man—the favored notions conceived in the womb of ignorance, and nestled in the bosom of selfishness, when they stand in the way of the bright sunshine that is breaking through the parting clouds of oppression to warm into life the glorious elements of greatness, that have so long lain chilled in the bosoms of our oppressed race.

Beaufort S. C.

DIED.

In this city, on the morning of the 18th inst., in the 59th year of his age, after a lingering illness, which he bore with Christian fortitude, WILLIAM CARPENTER, member of the First Colored M. P. (Israel) Church.

Past his sufferings and his pain!
Cease to weep, for tears are vain.
Calm the tumult of thy breast—
He that suffered is at rest.

Dear loved one thou didst go!
Only a wife can tell—
Yes, only her can fully know
How hard to say *Farewell!*

For the Christian Recorder.

WILMINGTON CORRESPONDENCE.

MR. EDITOR:—Since I wrote you last, the weather has become more mild; of course, it is more favorable to the poor and destitute, for I assure you, during the preceding two weeks of severe cold weather we had, produced a great deal of suffering in our midst, especially among the poorer classes. In one instance a young woman, named Aleina Murray, was found dead on the railroad near Hedgeville, and the Coroner's jury rendered a verdict of "death from intemperance and exposure." This should be a warning to those of her associates. The following ladies, viz: Mrs. Maria Hamilton, Mrs. Mary Robinson, Mrs Rebecca Cooper, Mrs. Mary J. Branton, Miss Mary Ellen Greenwood, Miss Sarah A Allen and Miss Adeline H Branton, of Bethel A. M. E Church, held a Festival for the benefit of said Church, commencing Dec. 24th, 1863, and ending Jan 2d, 1864. The weather was very unfavorable during the week, rainy and disagreeable; yet in the midst of bad weather, and enemies to the enterprise, their receipts amounted to $162.20; their expenditures to $113.18; leaving the neat sum realized, to the benefit of the church, $49.02. Too much cannot be said in commendation of the labors of those ladies, for they received but little encouragement from the source they most expected. Yet they were conscious that they were engaged in a *good* work, a *great* work for their church, and had to come down or cease working; they by concerted action, answered like Nehemiah; "*We are about a great work and cannot come down.*" They also promptly paid over to the Trustees, $30.02; upon the reception of which, the Trustees tendered a vote of thanks to the ladies in behalf of the church, for their persevering assiduity in laboring for the good of the church. May the Lord ever bless them, both with temporal and spiritual prosperity.

I will now give you a short detail of the Celebration of President Lincoln's Emancipation Proclamation. Early in the morning of Jan. 1st, 1864, our people were all in excitement, in consequence of the companies of three 8th U. S. C. Troops that arrived in our city, on the previous evening from Philadelphia, and encamped in an open lot in Market near 12th st. destined for the lower part of the State, for the purpose of recruiting able bodied colored men, both free and slave, in the U S service. They remained with us until Saturday morning, 2d inst., when they left for their destination, and I have since learned that they were very successful. Our people were busy going to see them, and of course, had a very joyful meeting, but a very sorrowful time at parting; poor fellows, we shall remember them at a throne of Grace.

Our people met at 10 o'clock A. M., in the Union Church of Wilmington. The meeting was opened by Rev. Edward Williams, pastor, with singing and prayer by Rev. Benjamin Gibbs; the choir then sang, after which, the Rev. John H. Pierce preached. Text, "2d Peter, 1st chapter, 21st verse." The theme of his discourse prophecy, the nature, effect and fulfilment of the same. He was very animating and instructive. Rev Benjamin Gibbs gave a very appropriate exhortation and closed. At 3 o'clock, P. M., they all assembled in East Zion M E. Church; the meeting was opened by Rev Henry J. Rhodes, with singing, and prayer by Rev. Levi Hood; the Emancipation Proclamation was then read by Frisby J. Cooper, after which, the choir sang, and then Rev. Henry J. Rhodes preached. Text, "Isaiah, 18th chapter, 7th verse." He stated the celebration; 1st, As an evidence of our high appreciation of the President, Abraham Lincoln's Proclamation; 2d, To return thanks to God for its practical effect.

The theme of our discourse will be; 1st, our duty to ourselves and our country; 2d, our duty to God. The introduction will be to notice the text as a figure of the African race. What nation has been more scattered and peeled than the African race? None! We have suffered everything; even death itself. Do you ask the cause? I answer, the wickedness of men's hearts, their thirst for riches. Money is the root of all evil. What is it men will not do for money? Hence the recognition of the slave trade by nations! Look at the hundreds and thousands that were brought yearly to this country, saying nothing of those carried to other countries! Were they not scattered and peeled? But how was this done? By vessels going there and bringing them away. It was done by means of the rivers; just as the rivers become useful to carry on commerce, just so have they been beneficial to carry on the slave trade, and spoil the land of Africa. The land here, means the nation. Has Africa done anything, or the African race? Yes! She has produced Bishops, Statesmen and Generals. Look at Liberia and Hayti! to-day they are recognized, I believe, by all civilized nations. See her great warrior, General Hannibal. See the Carthagenian Church! If you please, read the "*Christian Recorder;*" there see the Rev. B. T. Tanner's account of Cyprian, the African Bishop. Notice in Baltimore a few months ago; Bishop Burns, of Liberia, and Bishop D. A. Payne, D. D., and F. Douglas. I merely speak of these, to show that Africa has produced great and wise men.

Thus I say the text may apply to the African race. Seeing the evil that has been caused by slavery, and believing it to be contrary to the will of God, I believe compelled the President to issue the Proclamation, which we are called together to celebrate. This brings us to the subject.

1st, Our duty to ourselves. 2d, To be honest in every particular, to ourselves and one another. 3d, To be charitable in all our dealings.

2d, To love our country, and be willing to defend it from foes within, and from foes without. The reasons we should love our country: 1st, For its protection; 2d, For its advantage; 3d, Because it is the place of our nativity. The Englishman loves his country, the Irishman and Scotchman; in a word, all men of sense love their country. To prove this point, begin to speak disrespectfully of any man's country in his presence, and he becomes offended. This shows that he loves his country. Shall we be worse than other men in this particular? No! America with all her stains, yet we should love her and be willing to defend her.

3d. The present, we are to bring. Our duty to God.

1st, To present to God a well regulated mind; 2d, An undivided heart; 3d, and last, To have an unshaken confidence in God, a living "faith that works by love and purifies the heart." This is only an outline of the discourse. It was cordially received by the assembly, and he did credit to himself and race.

At 7 o'clock P. M., our people met in the African Union Church, in a grand mass meeting. The meeting was spent with singing, and prayer by Rev. Isaac Parker, pastor, and was organized by appointing Robert Graves, *President*; Rev. Henry J. Rhodes, *Secretary*. The choir sang, after which, Frisby J. Cooper addressed the audience for about twenty minutes, (as the speakers were allotted twenty minutes each.) His speech I will send you for publication, as it was in manuscript. Daniel B. Anderson next addressed the meeting, alluding to our condition in by-gone days, compared with the present; and endeavored to stimulate them to action, in this great work of reformation. John W. Layton was the next speaker; he gave a very lucid description of the political aspect of our country, as it regards us as a people, and pointed out the many important changes that has taken place in our favor, since the breaking out of this great rebellion. Abraham Murray was the next speaker; he spoke of the susceptibility of our race for the arts and sciences, accumulation of wealth, &c., equal with the whites; only remove the yoke, and give us the same advantages, we would not only equal them, but excel many of them in the same space of time. He encouraged the people to seek intelligence and prepare for the coming events. James H. Walker, from Kennett Square, being present, desired to speak, and was allowed to do so. He referred to the Anti-slavery current that has been flowing through this country as a mighty stream; and how it has expanded, until we find portions of it in all parts of our country. He was very much applauded during his speech; it was short and spicy. Rev. Edward H. Chippey made the closing speech, and encouraged the people to continue in the great work of improvement, both temporally and spiritually.

There were a great many colored soldiers present, and they appeared to enjoy the exercises of the hour. The choir sang most delightfully between each speaker, and at the close of the meeting. The church was crowded to its utmost capacity; so with the other two during the day. There was nothing occurred during the day, to mar the exercises of the occasion; everything passed off pleasantly, and everybody appeared to be rejoicing in the act, that "Honest Uncle Abe," through God, had performed. Pardon the length of this article.

Yours in Christ Jesus,
Frisby J. Cooper.
Wilmington, Del., Jan. 25th, 1864.

BOOKS FOR OUR TIMES

I have now on hand a supply of the following works, which I will send by mail, postage paid to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by WENDELL PHILLIPS, pp. 570. Price, Library Edition, $2.50; Trade Edition, $1.50; People's Edition, $1.00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By William Wells Brown. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price $1.00.

III.

THE PUBLIC LIFE OF CAPT. JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1.00.

IV.

ENGLAND AND AMERICA. The great speech of Henry Ward Beecher at Manchester, England. Price, 10 cents.

V.

HOSPITAL SKETCHES. By Miss L. M. Alcott. One of the most pathetic and yet humorous little books ever published in America. Price, 50 cents.

VI.

TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1.25.

William Lloyd Garrison says of this book: "*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are as strongly as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*"

Address, Rev. Elisha Weaver, 619 Pine St., Philadelphia. ☞ *Agents wanted.*

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 25 BIBLE HOUSE, NEW YORK CITY.

Mr. ——

Sir,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the African Civilization Society to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN, No. 20 Lawrence St., Brooklyn,
JOHN PETERSON, No. 16 Wooster St., N. Y.
GEO. W. LE VERE, No. 44 De Kalb Ave., Brooklyn.
} *Committee of Correspondence.*

Rev. H. M. WILSON, 26 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvement, are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually shall constitute any individual of good moral character a member of this Society; and the payment of any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of each meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to ensure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 44 De Kalb Av., Brooklyn, N. Y.

Vice Presidents, Rt. Rev. D. A. Payne, D. D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa.; Rev. Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia, Pa.; Rev. D. H. Vandervere, Elizabeth City, N. J.; Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myers, Brooklyn, N. Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia, Pa.; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 16 Wooster St., New York.

Corresponding Secretary: Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bowers, Philadelphia, Pa.; H. W. Wilkins, H. H. Garnet, New York; A. G. Beman, New Haven, Conn.; Wm. Anderson, New York; H. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

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Aided by the Divine blessing, we shall strive to make this Society, to the interest of the colored people, what the American Bible Society is to the world.

HENRY M. WILSON, *Secretary*.

Our Country.

LETTER FROM TEXAS.

Messrs. Editors:—My former observations closed at the mouth of the Mississippi. The following letter is penned on the banks of the Rio Grande. My stay in New Orleans was very brief, and the time busily occupied in getting ready for my future field of labor. Three days after my arrival, I took again passage on a steamer, bound as it was supposed by nearly all on board, for this remote point. The destination, however, was Port Cavallo. With much difficulty and danger, a portion of the troops was transferred on a small transport whose light draft enabled it to cross the rough bar. Our boat with its two hundred disappointed passengers turned the bow and quickly sailed back to the Crescent City. One full week was spent on this useless voyage. It was however a pleasant excursion trip, and in no way did it discourage me from making another attempt to reach the desired point and accomplish my mission. During my absence more stores for the Christian Commission arrived from New York. Many of these were peculiarly adapted for the forces in Texas. Hence I applied myself to additional preparation, largely increased the stock of supplies formerly provided, and made ready for another departure. Fortunately the next transport did not sail for eight days. This delay afforded time to perfect my outfit, and also gave me an opportunity of visiting different hospitals, convalescent camps, &c., in and around the city. Every hour was improved to some advantage. A part of each day I devoted to labor in the office of the U. S. Christian Commission, so ably conducted in this department by Dr. J. V. C. Smith. No one, who has not been in New Orleans can form an adequate idea of the vast amount of business done by this branch of the Commission. Its field is immense, and its work exceedingly great. Chaplains, officers, teachers, soldiers, &c., crowd the rooms almost continually for packages of reading for their respective commands.

How could I but imbibe a fresh desire of entering resolutely on so important and glorious a work. I therefore joyfully sailed once more for this distant corner of our land, and while rocking the second time on the Gulf, I could sing,

"Bear me on, thou restless ocean;
Let the winds my canvass swell—
Heaves my breast with warm emotion,
While I go far hence to dwell."

I chose this field from the supposition that a delegate would in a special manner be needed among these troops. To a great degree separated from the rest of the world they possess only the most limited means of obtaining any comforts from friends. I did not mistake their destitute circumstances, as the sequel of this letter will show. At point Isabel I landed on the evening of the 19th inst. Such a dreary, barren and forsaken spot I never beheld. Fatigue from the voyage and the chilly blasts of a cold "norther," compelled me at an early hour to fold my blankets around me in a vacant tent, where I slept alone during the night. Next morning was Sabbath. How strange did every thing appear! I could not realize that it was the Lord's day. True, at a short distance on the hill stood an ancient edifice, supporting a small steeple, which bore a cross, but the bell hung silently, the shutters remained closed, and not a worshipper was seen around the sacred precincts. Nor did I expect to see one. The deserted temple was stripped of its consecrated altar, its golden vessels, and of its image of the Holy Virgin. Its hallowed floor is now trodden by polluted footsteps, and its lofty arches form a depository for deadly weapons of warfare. A colored sentinel occupies the ancient threshold, and keeps off all those who would approach. Its door is shut. Not so the adjoining grave yard. None guard the tombs of those who bravely fell there in '46, whose bones bleach on the arid sand. In the same tombs have been laid many who during the past two months have fallen in the present struggle of our nation. In the afternoon I was called upon, in the absence of both chaplains, to attend the burial of a member of the 38th Iowa. His remains were covered with the dust of former soldiers, and at the side of his departed comrades. Peace be to his ashes on which the tear of a mother's love or sister's affection will never drop.

I learned from those present that several more were seriously ill. I made haste to visit them. Their painful situation not only called forth pity, but prompted immediate action. Their food was hard tack, their bed was a little army hay scattered on the sandy floor. A portion of the sanitary stores in my care, was quickly bestowed on these homeless and friendless sufferers. With tears in their eyes they uttered expressions of warmest gratitude for the favors obtained. How much more blessed, I thought it was to give, than to receive. With such an assurance I started in a few days for this place, where several brigades are stationed. I had no idea that old troops would so much welcome the arrival of a Delegate. No wonder they did. For two months they have been in this land of want and desolation, without seeing the face of a friend except their fellow soldiers. So eager were they for reading matter that half of an old newspaper has been thankfully accepted by many, and attentively read in streets and tents. So insatiable is the mental hunger of these intelligent soldiers, that I have already ordered fresh supplies of reading to be forwarded. Many ask for testaments and hymn books. Some lost theirs in their perilous voyage across the Gulf. I have given about 2000 New Year's gifts to different regiments, and to invalids in the hospitals. As many more are desired. I was here but two days when several Surgeons called and plead for all hospital stores I could possibly spare. Men were dying daily for want of them, as was proved by the two corpses that were just then passing the window. Freely did I give, but alas, it has been like a drop in a bucket. I feel sad that I have come so far to the poor, suffering and dying soldiers, and have brought so little along to soften the couch, smooth the pillow, ease the pain and gladden the sinking heart. Will Christian friends and patriots around their happy fire-sides in the north, remember their fighting countrymen in this distant field of conflict? W.

Brownsville, Texas, Dec. 1st, 1863.
Lutheran and Missionary.

The Rebel States.—Apprehensions of a Military Despotism.—Gen. Lee Compared to Washington, and Suggested for Dictatorship. The event, MEMORIAL FROM THE ARMY OF THE TENNESSEE.—On December 28th, the following memorial, signed by Generals Hardee, Stevenson, Cheatham, Breckinridge, and nearly all the other officers in command of the Army of the Tennessee, was read in the Confederate House of Representatives:

To the Congress of the Confederate States:

In the existing condition of affairs it is hoped your honorable bodies will pardon the variance from custom of addressing you from the army. It is done in no spirit of dictation, but in the conscientious conviction that the necessities of the country demand the voice and labor of all, and that delay, even for thirty days, in erecting proper measures, may make present disorders incurable, and the dangers of the moment omnipotent for our destruction.

In our opinion, it is essential to retain, for the term of during the war, without reorganization, the troops now in service, to place in service immediately, for the same term, all other white males between eighteen and fifty years of age, able to perform any military duty; to provide for placing in service, at the discretion of the President, for the same term, all white males between fifteen and eighteen, and between fifty and sixty years of age, to prohibit substitutes; to prohibit exemption, except for the necessary civil offices and employments of the Confederate States and the several States, to prohibit details, except for limited times, and for carrying on works essential to the army, to prohibit discharges, except in cases of permanent disability, from *all* duty, to prohibit leaves and furloughs, except under uniform rules of universal application, based, as far as practicable, on length of service and meritorious conduct, to prohibit to the greatest extent, the details of able-bodied officers and men to posts, hospitals, or other interior duty, and to place in service as cooks, laborers, teamsters, and hospital attendants, with the army and elsewhere, able bodied negroes and mulattoes, bond and free.

These measures, we think, if promptly enacted as laws, so as to give time for organizing and disciplining the new material, would make our armies invincible at the opening of the campaign of next year, and enable us to win back our lost territory and conquer a peace before that campaign shall be ended.

We beg further to suggest that in our opinion, the dissatisfaction, apprehended or existing, from short rations, depreciated currency, and the retention of old soldiers in service, might be obviated by allowing bounties, with discriminations in favor of retained troops, an increase of pay, the commutation to enlisted men of rations not issued; and rations, or the value thereof, to officers.

In the course of the debate upon this memorial, Hon. H. S. Foote said:

"He chanced to know that there were men not far from where he stood—(God forbid that they should be found in this Hall)—who were the open advocates of a military despotism. Rumor says that this portentous symptom is not altogether confined to this vicinage, but that one or two servitors of pampered power are to be found even in the ranks of our army. Now, let him say, once for all, that he should not willingly surrender up an atom of the present controlling power over the reserved militia force of the States to the President, and add to his present dangerous capacity for mischief, especially as he was sure that he would never willingly surrender power of any kind once vested in him and would be but too apt to seize all convenient opportunities of extending it. The President will have to show himself a little more free from his strange and unreasonable partialities and prejudices, a little more regardful of well known public sentiment, before he could yield him any increase of his military capacity. He had but little relish for the notion of establishing a dictatorship. He had not yet so far desponded as to our cause as to perceive the necessity of resorting to this ancient Roman expedient; but he would deliberately announce that, when he should consider the time for a dictatorship to have arrived, he would not be willing to vest supreme power in the person who is now the incumbent of the Presidential station; but he should, in preference, join in selecting as our dictatorial chief the only man in the Confederate States whom he believed it would be safe to trust with such overwhelming authority, the present illustrious commander of our Army of Northern Virginia, who, with all the attributes which are supposed to have belonged to Washington himself, is superior to any other living being."

That Georgia Regiment.—The other day we were amused by the report, published in one of our daily journals, that a Georgia regiment had intended to desert to our lines, but that the design was discovered, and the regiment didn't come, although the news of the attempt did.

The report amused us, because that Georgia regiment is a very old friend of ours. It often turns up in the newspapers. We take up our *Herald* every morning, and always find something or other about it. Sometimes it is a Georgia regiment. Sometimes it is transformed into a Tennessee regiment. Sometimes it swells to a brigade. Under any name, and in any form, it is always going to desert and don't do it. It would be a great relief to us if it would either give up the idea or come.

We have had that Georgia regiment in our mind's eye ever since the war began. It is an annoying, tantalizing, and restless regiment, and gives us no little trouble. We know that its members are ragged and hungry. We imagine that its officers are dissatisfied with the war. We are always in hopes that it will succeed in escaping. Still, it never comes. It is like a ship which belongs to us, and which is freighted with happy hopes, long ago, and which is always coming in, laden with gold, but keeps continually on the voyage, and never arrives at any port.

Sweden.—Minister Haldeman, writing to Secretary Seward, says, "I feel justified in assuring you, as Sweden was the first nation to welcome the United States into the family of nations and the first to recognise our independence and nationality, Sweden will be the last to acknowledge its dissolution."

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ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old men and women to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been taxed almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association,

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ALGER'S
PRONOUNCING BIBLE.
IN WHICH
THE PROPER NAMES, AND NUMEROUS OTHER WORDS, BEING ACCURATELY ACCENTED IN THE TEXT, ARE DIVIDED INTO SYLLABLES, AS THEY OUGHT TO BE PRONOUNCED,
According to the Orthoepy of John Walker.
BY ISRAEL ALGER, JUN., A. M.
[illegible]
WILLIAM S. YOUNG, Publisher,
1023 Race Street, Philadelphia.

RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been 10 years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and the only peculiarity of its existence is the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scripture correctly cannot be commenced too early, and we would recommend parents to get pronouncing bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as *Phil-ip-pi*, and Thes-sa-lon-i-ca, or such personages as *El-i-am*, Meph-i-bo-sheth, and Tro-phi-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community,—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority, and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man, and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament.*" If the evil of accentuation of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly and as class-books, but in connection with devotional exercises, and in families, and by individuals under circumstances that do not admit of regular instruction in the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should use it daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying that the older members of such families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD,
G. B. EMERSON,
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Nassau St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, *generally*, with artificial helps to the correct pronunciation of words; but in *first* books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the *Pronouncing Bible* may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, *Chairman.*

At a regular meeting of "The Associated Instructors of Youth in the City of Boston and elsewhere," the preceding Report was read, and accepted.

A true copy.
Attest, JAMES ROBINSON, *Secretary.*

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DIVINE EPIGRAMS.

FROM RICHARD CRASHAW'S STEPS TO THE TEMPLE. 1646.

ACTS 8.

On the Baptized Ethiopian.

Let it no longer be a forlorn hope
To wash an Ethiope.
He's washt, his gloomy skin a peaceful shade
For his white soul is made:
And now, I doubt not, the Eternal Dove
A black faced house will love.

On our Lord's Sepulchre.

Here, where our Lord once laid his head,
Now the grave lies buried.

The Widow's Mites.

Two mites, two drops, (yet all her house and land)
Fall from a steady heart, though trembling hand:
The other's wanton wealth foams high and brave,
The other cast away, she only gave.

LUKE 18: 10.

Two men went up to pray.

Two went to pray? O, rather say
One went to brag, th' other to pray:
One stands up close and treads on high,
Where th' other dares not lend his eye.
One nearer to God's altar trod,
The other to the altars' God.

MAT. 27: 12.

He answered nothing.

O mighty *Nothing!* unto thee,
Nothing, we owe all things that be.
God spake once when He all things made,
He saved all when He *Nothing* said,
The world was made of *Nothing* then,
'Tis made by *Nothing* now again.

JOHN 15: 24.

Now have they both seen and hated.

Seen, and yet hated thee! they did not see,
They saw thee not, that saw and hated thee,
No, no, they saw thee not, O Life, O Love,
Who saw aught in thee that their hate could move.

ON ST. PETER,

casting away his nets at the Saviour's call.

Thou hast the art on't, Peter, and canst tell
To cast thy nets on all occasions well,
When Christ calls, and thy nets would have thee stay,
To cast them well's to cast them quite away.

JOHN 10: 7.

I am the Door.

And now thou'rt set wide ope: the Spear's sad art,
Lo! hath unlocked thee at the very heart.

HUMILITY.

From Poems on Several Occasions, By Samuel Wesley, A. M., (Junior) London. The elder brother of John and Charles Wesley was a poet of cultivated mind and decided talent. The following has an original and rigorous idea of its own.

'Tis not because I sprang from nought
I bow with lowliness of thought;
All but the Trinity most high
Was nothing once as well as I.

'Tis not because I dwell in clay,
Subject to sickness and decay;
This flesh, if rightly I control,
Is no pollution to my soul.

No, I shall ne'er deject my heart
By thinking on my mortal part;
Tho' mean, tho' base, tho' vile it be,
'Twill put on immortality.

'Tis not because dependent here
I poorly fill a narrow sphere;
To cast our destined lot aside
Is not humility, but pride.

'Tis not because in life below
I little act, and little know;
In knowledge and in power there's none
Unlimited, but God alone.

What! in myself then can I find
No cause for lowliness of mind?
Ah, yes! for *sin* what thought can bear?
'Tis there I sink! 'tis wholly there!

A NATIONAL BALLAD.

BY J. K. PAULDING.

Our wives we kiss'd, we journeyed west,
Over the mountains blue.
For there we were told there was land to be sold,
The like you never knew.
Over the Allegheny, over the Allegheny,
Our horses are good, we've an excellent road
Over the Allegheny.

And we bought us a boat, and set her afloat,
And down the river we glided,
And on every hand we saw excellent land,
Where none but the Indians resided.
All on the Ohio, boys,
When the wind is a-head there's no more to be said,
All on the Ohio, boys!

Our neat little bark beats every ark
That lives on the Ohio, boys;
And along as you float you may shoot from the boat
Just what kind of game you please, boys.
For there it's no treat to have plenty to eat,
There's food on every tree, boys,
All on the Ohio, boys,
All on the Ohio, boys,
When the wind's a-head there's no more to be said,
We must off with our coats and row, boys!

The Family.

STEAMING.

WRITTEN ABOUT 25 YEARS AGO, PROPHETICALLY.

"Come, let us go to Palmyra to-day!"

"No. I have just seen its ruins. Indeed, I am quite tired of them!"

"Ah! I didn't know you had been away!"

"Yes, and I spent a few hours at Carthage. They have just completely succeeded in discovering its exact outline. They have found the very house of Dido."

"What say you to a trip to-morrow? We pass Gibraltar and over the African desert to the cape, thence to the south pole, back to China, and across Tartary to Moscow."

"How long shall we be?"

"Three weeks."

"No, I cannot spare the time."

"Pray do."

"No, I thank you. I am tired of Asia and Africa, I have visited every curiosity in them six times. Besides, that desert's so hot!"

"*My* business will next year oblige me to spend several days at Khiva, and in the interior of China. My boys are gone to Okhotsk to study its history, which is their theme this season."

"*My* family are at Jerusalem, I promised them the trip on condition of their returning with a thorough knowledge of the Bible."

"By the way, that is a good method to study history. I never read a history now except on the spot. I shall look through Sallust's Wars of Jugurtha at Numidia, on my way down."

EXCUSES FOR NOT GOING TO CHURCH.

Over-slept myself; could not dress in time; too cold; too hot; too windy; too dusty; too wet; too damp; too sunny; too cloudy, don't feel disposed; no other time to myself; look over my drawers; put my papers to rights; letters to write to my friends; mean to take a walk; going to take a ride; tied to business six days in the week; no fresh air but on Sundays; can't breathe in church, always so full; feel a little feverish; feel a little chilly; feel very lazy; expect company to dinner; got a headache; intend nursing myself to-day; new bonnet not come home; torn my muslin dress coming down stairs; got a new novel, must be returned on Monday morning; wasn't shaved in time; don't like the liturgy, always praying for the same thing; don't like extemporary prayer; don't like an organ, 'tis too noisy; don't like singing without music, makes me nervous,—the spirit willing, but the flesh weak; dislike an extemporary sermon, it is too frothy; can't hear a written sermon, too prosing; nobody to-day but our minister, can't always listen to the same preacher; don't like strangers; can't keep awake when at church; fell asleep last time I was there; shan't risk it again; mean to inquire of some sensible person about the propriety of going to such a public place as a church; will publish the result.

A BOOK-STALL.

There is a class of street-readers whom I can never contemplate without affection—the poor gentry, who, not having wherewithal to buy or hire a book, filch a little learning at the open stall—the owner, with his hard eye, casting envious looks at them all the while, and thinking when they will have done. Venturing tenderly page after page, expecting every moment when he shall interpose his interdict, and yet unable to deny themselves the gratification, they "snatch a fearful joy." Martin B——, in this way, by daily fragments, got through two volumes of *Clarissa*, when the stall-keeper damped his laudable ambition by asking him (it was in his younger days) whether he meant to purchase the work. M. declares, that under no circumstances of his life did he ever peruse a book with half the satisfaction which he took in those uneasy snatches. A quaint poetess has moralized upon this subject in two very homely but touching stanzas:

"I saw a boy with eager eye
"Open a book upon a stall,
"And read, as he'd devour it all;
"Which when the stall-man did espy,
"Soon to the boy I heard him call,
"'You, sir, you never buy a book,
"'Therefore in one you shall not look.'
"The boy pass'd slowly on, and with a sigh
"He wished he never had been taught to read,
"Then of the old churl's books he should have had no need.
"Of sufferings the poor have many,
"Which never can the rich annoy:
"I soon perceived another boy,
"Who look'd as if he'd not had any
"Food for that day at least—enjoy
"The sight of cold meat in a tavern larder.
"This boy's case, then thought I, is surely harder,
"Thus hungry, longing, thus without a penny,
"Beholding choice of dainty-dressed meat:
"No wonder if he wished he ne'er had learn'd to eat."

TURKISH PROVERBS.

A little stone can make a great bruise. In a cart drawn by oxen you may catch a hare. A foolish friend does more harm than a wise enemy. It is not by saying honey! honey! that sweets come to the mouth. He who expects a friend without faults will never find one. He sells a crow for a nightingale. A man deceives another but once. It is difficult to take a wolf by the ears. You can't carry two melons under one arm. To live quietly one should be blind, deaf, and dumb. All that you give you will carry with you. The fool has his heart on his tongue, the wise man keeps his tongue in his heart. Good wine and handsome women are two agreeable poisons.—Every event which causes a tear is accompanied by another which produces a smile. An egg to-day is better than a hen to-morrow. Do good and throw it into the sea—if the fishes don't know it, God will. He who fears God does not fear man. If your enemy is no bigger than an ant, fancy him as large as an elephant. A wife causes the prosperity or the ruin of a house. He who knows everything is often deceived. More is learned by conversation than by reading. A friend is more valuable than a relative. There are more invisible than visible things. He who rides a borrowed horse does not ride often. Don't trust to the whiteness of the turban—the soap was bought on trust. Death is a black camel which kneels at every door. When you visit a blind man shut your eyes. Blood is not washed out with blood, but with water. Although the tongue has no bones, it breaks bones. The heart is a child; it hopes what it wishes.

THE VINE AND THE OAK.

A vine was growing besides a thrifty oak, and had just reached that height at which it requires support. "Oak," said the ivy vine, "bend your trunk so that you may be a support to me." "My support," replied the oak, "is naturally yours, and you may rely on my strength to bear you up, but I am too large and too solid to bend. Put your arms around me, my pretty vine, and I will manfully support and cherish you, if you have an ambition to climb, even as high as the clouds. While I thus hold you up, you will ornament my rough trunk with your pretty green leaves and shining scarlet berries. They will be as frontlets to my head, and I shall stand in the forest like a glorious warrior, with all his plumes. We were made by the Master of Life to grow together, that by our union the weak should be made strong, and the strong render aid to the weak."

"But I wish to grow *independently*," said the vine, "why cannot you twine around me, and let me grow up straight, and not be a mere dependent upon *you*?" "Nature," answered the oak, "did not so design it. It is impossible that you should grow to any height alone, and if you try it, the winds and rain, if not your own weight, will bring you to the ground. Neither is it proper for you to run your arms hither and yon, among the trees. The trees will begin to say—'It is not my vine—it is a stranger—get thee gone, I will not cherish thee.' By this time thou wilt be so entangled among the different branches, that thou canst not get back to the oak; and nobody will *then* admire thee, or pity thee."

"Ah me," said the vine, "let me escape from such a destiny:" and with this she twined herself around the oak, and they both grew and flourished happily together.

THE BRIDE.

The writings of Irving abound in pictures, which for delicacy, taste, and truth, are not surpassed by any writers in the English language. The following is an exquisite passage: "I know no sight more charming and touching than that of a young and timid bride, in her robes of virgin white, led up trembling to the altar. When I thus behold a lovely girl in the tenderness of her years, forsaking the house of her fathers, and the home of her childhood—and, with the implicit confidence and the sweet self-abandonment which belong to woman, giving up all the world for the man of her choice; when I hear her, in the good old language of the ritual, yielding herself to him 'for better, for worse, for richer, for poorer, in sickness and in health, to love, honour, and obey, till death us do part'—it brings to mind the beautiful and affecting devotion of Ruth: 'Whither thou goest, I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.'"

DICK, THE KITCHEN BOY.

Dick's father was a shoemaker. He died, leaving his family poor. Dick went to live out at a boarding-house. He felt sorry to leave his sisters and his good mother, and go among people that he did not know; but he found plenty to do, which left him little time to think. He made the coal fires in the morning, first to the kitchen, then in the furnace. He blacked the gentlemen's boots, helped tend table, ran errands. Indeed, he was at every body's beck and call, and had everybody to please, which is not easy to do. "Dick!" "Where's Dick!" you could hear at all times of the day. But Dick met every call. He was quick, obedient, willing, honest. He often saw change lying carelessly about in the gentlemen's rooms, but he never touched a cent. He never grabbed a cake or took a piece of pie slyly behind the cook's back. The cook said she would trust him with a pot of gold, or what would have been quite as tempting, a pot of honey.

There was often a fuss with the servants, and a good many crooked steps were taken; but Dick, his mistress said, always walked *straight*. "Why," said she, "Dick is one of the greatest comforts I have. How it is the boy never gets into muss in a great family like this, is more than I can tell."

Here is the secret of it. After he built the kitchen and furnace fires, which he did early in the morning, early enough to have a short time to himself, then he sat down to the kitchen table, took out his little pocket Testament, read a few verses, and tried to think out their meaning, when he kneeled down and prayed for the Holy Spirit to help him behave like a Christian boy all day long. Cold winter mornings, when everybody else in the great house was fast asleep, Dick was up praying to the great and blessed God. He never grew tired of it; he never lagged in it; he never thought, "I'll pass it over *this once*." No, Dick *kept* to the throne of grace. And don't you suppose God kept him? O yes! He constantly inclined the poor boy in the path of right; and you well know how apt we all are to follow our inclinations; therefore it is important that our inclinations should be right, running in the way which God approves.

No boy or girl can go astray who stick by their Bible and their Saviour, because the Bible plainly tells you *how* to go, and your Saviour is ever by your side, to *help* you to go in that way.

By his good behavior as a kitchen-boy, a gentleman connected with the Insurance Office spoke for him, took him into his office, and now he is fast rising to posts of trust and influence.

You often hear of persons going off to *seek* their fortunes. You can do this just as well by staying at home, and oftentimes a great deal better. The fact is, the children are all now busy making their fortunes. The habits you are forming, the company you are keeping, the tempers you are indulging are all helping to make them. *What kind are they?* O, what an important question is this!—*Child's Paper.*

ABOUT THE LOBSTER.

Who does not like the flesh of the lobster? Even the child knows the nursery riddle, "Black in the kitchen, red on the table." Without any warmth in their bodies, or even without red blood circulating through their veins, they are wonderfully voracious. They even devour each other, and may be said to eat themselves; for changing their shell and stomach every year, these remains are generally the first morsel to glut their new system. They are always in harness, heavily armed to the teeth; seven jointed is the cunningly forged mail of their back. Beneath this protecting roof move four, yes, eight scrawling feet, four on each side, pushing forward the unwieldy war engine, like the Roman legion under the shelter of the battering ram.

The two great claws are the lobster's instruments of provision and defence, and by opening like a pair of scissors, they have great strength, and take a firm hold. Between the two claws lies the animal's head, very small, with eyes like two black horny specks on each side, and these it can advance out of the socket or draw in at pleasure. The mouth, like that of insects, opens lengthwise of the body, not cross-wise, as with men and higher races of animals. It has two teeth for its food, but three more in the stomach. Before the pointed nose, the long wire-like feelers or horns are stretched out, that seem to aid the dimness of its sight. The tail, or jointed instrument, is its great locomotive, by which it is raised and propelled through the water. Beneath this we see lodged the spawn in great abundance.

When the young lobsters leave the parent, they seek refuge in small clefts of the rocks, or crevices at the bottom of the sea. In a few weeks they grow much larger, and change their shell for lobsterhood. In general, this is done once a year, and is a painful operation. For some days before this change, the animal discontinues its usual strength and vigor, lying torpid and motionless; but just before casting its shell striking its claws against each other, every limb seems to tremble. Then the body swells in an unusual manner, and the shell begins to divide—it seems turned inside out, the stomach coming away with its shell. In like manner the claws are disengaged, the lobster casting them off, much as you or I would kick off a boot too big for us. For several hours it [illegible] continues enfeebled and motionless, but in two days the new skin becomes hardened, and within forty-eight hours the shell is perfectly formed and hard, like the one just cast off.

The lobster has increased more than a third in its size, and like a boy that has outgrown his pants, it seems wonderful how the old shell could contain so great an animal as fills the new. Below, in his native element, he reaches the age of twice ten years, and loses a foot or claw without feeling his loss, for he very well knows that they will grow again. At certain seasons, lobsters never meet each other without a fight, and when a leg, or even a claw is lost, the victor carries it off, while the vanquished retires for a thorough repair of his injured anatomy. This is quickly accomplished, for in three weeks the new limb is nearly as large and powerful as the old one. When hunting, the lobster resorts to stratagem, if his strength be insufficient. In vain the oyster closes the door against his grasping, vice-like claw, for as soon as the unsuspecting muscle opens its house, in he pops a stone, and the breach made, that oyster must surrender!

The lobster has his rocky home at a depth of from six to twelve fathoms, and the propagation of his race is continued on in marvellous numbers. More than twelve thousand eggs have been counted in a single female. When he reaches the light he is inactive, but in his own realm he dashes with rapid speed over chasms and rocky table lands of the ocean. A motion of the tail is sufficient to hurl him down more than fifty feet deep, and thus escape the swiftest pursuit. So sure is this leap, that he never misses the entrance of his cavern, even in the most precipitous flight, although, too, it merely offers space enough to admit his body.

SMALLEST CHURCH IN ENGLAND.

The smallest church in England is St. Lawrence, near Ventnor, on the Isle of Wight. It is eleven feet and one half inch broad or wide; eleven feet and five and a quarter inches in height inside, and twenty-five feet four and three quarter inches in length. If Barnum would provide for the religious needs of Gen. Tom Thumb, or of Commodore Nutt, he might find a model in St. Lawrence Church for his purpose. The beadle of the church has put the dimensions into rhyming verse, copies of which he sells to visitors:

This church has often drawn the curious eye
To see its length and breadth—to see how high.
At length, to measure it was my intent,
That I might verify its full extent.
Its breadth from side to side above the bench
Is just eleven feet and half an inch.
The height, from pavement to the ceiling mortar,
Eleven feet, five inches and a quarter.
And its length from east to the west end,
Twenty-five feet, four inches, quarters three,
Is just its measurement, as you may see.

Miss Sedgwick, in her, *Letters from Abroad*, says:—"The poet beadle's brains, you may think were graduated by the same as St. Lawrence's Church. However, I assure you, he was quite the beau-ideal of an old beadle, and he did his cicerone work well, showing us where his lordship sat, (Lord Yarborough, in whose gift is the rectorship,) and where sat the butler, and my lady's-maid, and the parish officers. All these privileged people, who dwell in the atmosphere of nobility, had, to the old beadle's senses, something sweeter than the odor of sanctity. For the rest of St. Lawrence's audience, I fear they do not fare so well as the people in Dr. Franklin's dream, who, upon confessing to St. Peter at the gate of heaven that they were neither Baptists nor Methodists, nor of any particular sect, were bidden to come in and take the best seats they could find."

Near Falkenstein, one of the highest summits of the Taunus, is another Gothic Church about as small. The little stone-built village to which it belongs, lies in the deep shadow of the woodland steep, which is crowned by the castle. In the adjoining grave yard, "God's acre," in the green earth, as the legend rudely scrawled above them tells you, "ruhen in Gott" (rest in God,) the generations that have passed from the village. Faith, hope and memory linger about these graves. There are roses and heart's-ease rooted in the ground, and wooden crosses, images of saints, and freshly planted garlands of flowers over the graves. What more could the richest mausoleum express!—*Calendar.*

ENGRAVING.

The art of engraving on metal has not made any great advance in two centuries except in the matter of the transfer of plates, and the production of those fine and complicated works which ornament our bank and national notes. To Jacob Perkins, of Newburyport, Mass., the world is indebted for the greatest advance in the art made since its origin. He not only invented engraving on steel, but he also invented the process of transferring engraved work from one steel plate to another, a process on which is founded the entire system of bank note engraving. But in all that constitutes the beauty of the art, modern engravers on copper or steel do not surpass ancient engravers in any respect. But the art of wood-cutting has made great progress in point of beauty. The freedom which it allows, the pencil of the artist travelling without restraint over the surface of the wood, leaving the cutter to remove the untouched wood, has made it a favorite art during the present century—quite as much so perhaps as etching was with the great artists of the 18th century. Some of the most beautiful works of art in modern times are books illustrated with wood cuts. We might instance a publication made in Edinburgh two years ago, the Book of Job, illustrated, which gave us some of the most exquisite specimens of sketching from the hands of eminent artists; and another book, Lays of the Holy Land, illustrated in the same way, was a superb specimen of the perfection which the art has attained.

THE COW AND THE CRITICAL HEARER.

"Mr. Bunnell, come in here! There's my cow Thankful—she can teach you theology!"

"A cow teach theology! What do you mean?"

"Now see. I have just thrown her a forkful of hay. Just watch her. There now! She has found a stick—(you know sticks will get in the hay;) and see how she tosses it one side and leaves it, and goes on to eat what is good. There again! She has found a burdock, and she throws it one side, and goes on eating. And there! She don't relish that bunch of daisies, and she leaves them, and—goes on eating. Before morning she will clear the manger of all, save a few sticks and weeds, and she will give milk. There's milk in that hay, and she knows how to get it out, albeit there may be now and then a stick or a weed, which she leaves. But if she refused to eat, and spent the time in scolding about the fodder, she too would 'grow lean,' and my milk would be dried up. Just so with our preaching. Let the old cow teach you. Get all the good you can out of it, and leave the rest. You will find a great deal of nourishment in it."

Mr. Bunnell stood silent a moment, then turned away, saying, "Neighbor, that old cow is no fool, at any rate."—*Sunday School Times.*

MATCHED BY A WOMAN.

In the somewhat famous case of Mrs. Bogden's will, which was tried some years ago, Mr. Webster appeared as counsellor for the appellant. Mrs. Greenough, wife of the Rev. William Greenough, late of West Newton, a tall, straight, queenly-looking woman, with a keen black eye—a woman of great self-possession and decision of character—was called as a witness on the opposite side. Webster, at a glance, had the sagacity to foresee that her testimony, if it contained anything of importance, would have great weight with the jury. He therefore resolved, if possible, to break her up, and when she answered the first question he put to her:

"I believe." Webster roared out, "We don't want to hear what you believe, we want to hear what you know."

Mrs. Greenough replied, "That is just what I was about to say," and went on with her testimony.

And, notwithstanding his repeated efforts to disconcert her, she pursued the even tenor of her way, until Webster becoming quite fearful of the result, arose, apparently in great agitation, and, drawing out his large snuff box, thrust his thumb and fore finger to the very bottom, and carrying the deep pinch to both nostrils drew it up with gusto.

Webster—"Mrs. Greenough, was Mrs. Bogden a neat woman?"

Mrs. Greenough—"I cannot give you very full information as to that, sir; she had one very dirty trick."

Webster—"What's that, ma'am?"

Mrs. Greenough—"She took snuff."

The roar of the court was such that neither rose nor spoke again till after Mrs. Greenough had vacated her chair for another witness.

Advertisements.

REV. LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.

Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. RUE.

NEWPORT, R. I., October 29, 1861.

Rev. L. S. Lewis—Dear Sir: I have been afflicted for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 19, 1861.

Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.

Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA DEMOND.

PROVIDENCE, Dec 10, 1861.

Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MORSE.

NEWPORT, R. I., Oct. 10, 1861.

Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 30, 1861.

Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JIBBS.

SEACONK FERRY, Sept. 9, 1861.

Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 19, 1861.

Rev. L. S. Lewis—I have been afflicted for upwards of two years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.

Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost every thing—but nothing as effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

MANUFACTURED BY

REV. LEWIS S. LEWIS,

No. 115 Meeting St., Providence, R. I.,

TO WHOM ALL ORDERS SHOULD BE ADDRESSED.

PRICE, 25 CTS. PER BOTTLE.

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WISHART'S

PINE TREE TAR CORDIAL

IS THE VITAL PRINCIPLE OF THE PINE TREE,

Obtained by a peculiar process in the distillation of the tar, by which its highest medicinal properties are retained.

It is the medicine that cures when all others have failed.

TAR CORDIAL.

TAR CORDIAL.

TAR CORDIAL.

TAR CORDIAL.

THE GREAT REMEDY FOR CONSUMPTION.
THE GREAT REMEDY FOR CONSUMPTION.
THE GREAT REMEDY FOR CONSUMPTION.
THE GREAT REMEDY FOR CONSUMPTION.

I am constantly receiving such certificates as the following: READ IT!

Dr. WISHART—Dear Sir:—I had a very dreadful cough and sore throat for one year, and my whole system was fast giving way, and I was prostrated on my bed with but little hope of recovering. My disease baffled the power of all medicines, and in a short time I must have gone to my grave, but thank God, my daughter in law would not rest until she went to your store, No. 10 N. Second street, and related my case to you, purchased one bottle of your Pine Tree Tar Cordial, and I commenced to use it, and in one week I was much better, and after using three bottles I am perfectly well, a wonder to all my friends, for they all pronounced me past cure. Publish my case if you think proper.
REBECCA HAMILTON,
No. 1321 Wylie street, Philadelphia.

TAR CORDIAL.
TAR CORDIAL.
TAR CORDIAL.
TAR CORDIAL.

AN INFALLIBLE CURE FOR BRONCHITIS.
AN INFALLIBLE CURE FOR BRONCHITIS.
AN INFALLIBLE CURE FOR BRONCHITIS.
AN INFALLIBLE CURE FOR BRONCHITIS.

Mr. WARD says,—

Dr. WISHART, Sir:—I had Bronchitis, Inflammation of the Lungs, Shortness of breath, and Palpitation of the Heart in their worst forms. I had been treated by several of the most eminent physicians in Philadelphia, but they could not stop the rapid course of my disease, and I had despaired of ever being restored to health. I was truly on the verge of the grave. Your Pine Tree Tar Cordial was highly recommended to me by a friend, I tried it, and am thankful to say, that after using four large and one small bottle, I was restored to perfect health. You can give reference to my house, No. 958 N. Second street, or at my office of Receiver of taxes, from 9 A. M. to 2 P. M., corner of Chestnut and Sixth streets. JOHN WARD.

Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.
Bleeding of the Lungs.

READ THE FOLLOWING:—

Mr. WISHART—Sir:—I return you my grateful thanks for the discovery you have made in making a medicine that will cure Inflammation of the Lungs and Liver Complaint. When I commenced to use your Pine Tree Tar Cordial I was, to all appearance, near my grave. I had been for a length of time spitting blood, and would at times vomit it. My physicians (for I employed two) pronounced me past cure; but my sister had used your Pine Tree Tar Cordial, which did her so much good that she prevailed on me, as a last resort, to try it; and, thank God, I commenced to use it. I have taken twelve bottles and am perfectly cured, and am ready and willing that any person that is sick should call on me, and I will tell them what your Cordial has done for me. All my friends and neighbors were utterly astonished at my speedy return to health, for they had seen me vomit blood in a alarmed state frequently. Publish my case, for I want every person that is suffering as I was to know of your inestimable medicine. Respectfully, JOHN VENNIS,
Crease street, six doors above Richmond street, Philadelphia.

TAR CORDIAL
TAR CORDIAL
TAR CORDIAL

WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.
WILL CURE GRAVEL.

Mr. WISHART—Dear Sir:—Having been severely afflicted, for a number of years, with the gravel, my case was truly deplorable; often, for a week at a time, my family physician having to call twice a day to take my urine from me, which caused me the most intense suffering, my whole system becoming deranged and debilitated, but, after hearing of your Tar Cordial, and the many cures performed by it, concluded to try it, and am happy to say that from my commencing to take it I felt relieved, and now, after using three bottles, feel myself perfectly cured, and most cheerfully permit you to refer to me, hoping to benefit others similarly afflicted.
JAMES SLAREN,
No. 1215 Crease street, Kensington.

WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL
WISHART'S TAR CORDIAL

Will positively cure the following diseases:—Consumption if not beyond the power of medicine. Inflammation of the Lungs, Coughs, Sore Throat and Breast, Bronchitis, Asthma, Piles, Gravel, and is an unfailing remedy for Female Complaints.

Beware of Counterfeits.

To guard the public against spurious imitations, the name of the proprietor and a pine-tree is blown in every bottle. ALL OTHERS ARE COUNTERFEIT.

Sold wholesale and retail at my Medicinal Depot, No. 10 N. Second street, Philadelphia, Pa., and by druggists and storekeepers generally.

I can only give a few of the many thousands of certificates I am receiving in favor of this great Medicine; but I have had a quantity of them published in circular form, which I send free on application. Whether you conclude to give the Medicine a trial or not, send for circular. Price Fifty Cents and One Dollar a bottle.

Prepared only by the proprietor,
Dr. L. Q. C. WISHART,
Philadelphia, Pa.

Wishart's Pine Tree Tar Cordial.

HONESDALE, Pa., June 21, 1859.

Mr. WISHART,—Dear Sir: I suffered excruciating agony for nearly two years from Neuralgia in the Breast, passing up into the Throat, Face, Head and Shoulders, which caused great weakness and debility of the whole system. The pain was so intense from it, as to be almost unendurable. So severe were my sufferings, that I was induced to try every remedy recommended by my friends, but found no relief. I had one of the best physicians in constant attendance for more than a year, but he failed to relieve me. Fortunately, through a neighbor, who had been cured by the Tar Cordial of a severe affection of the Lungs with constant cough, and general debility, (she being considered incurable,) I was induced to try a bottle, and I found immediate relief from its use. I only used three bottles which cured me entirely of the disease, and restored me to perfect health, free from all Neuralgia, Pain, &c. I have induced a number of persons to try your Tar Cordial, for Consumption, Cough, Sore Throat, Female Complaints, &c., and all have been benefited.

Receive this testimonial with my best wishes for the success of your truly wonderful Tar Cordial, in diminishing the ills which human nature is heir to.

I am most gratefully and truly yours,
ANNA S. GETSINGER.

You can refer to me at Honesdale, Pa. if you see proper.

HELMBOLD'S

GENUINE

PREPARATION.

"HIGHLY CONCENTRATED"

COMPOUND FLUID

EXTRACT BUCHU,

A POSITIVE AND SPECIFIC

REMEDY

FOR

DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S

EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU

FOR

Enfeebled and Delicate Constitutions

OF BOTH SEXES,

Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing in the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,

Universal Lassitude of the Muscular System.

Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU

IS

THE GREAT DIURETIC

AND

BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU

CURES ALL DISEASES

Arising from

Habits of Dissipation, Excesses, and Imprudences in Life,

IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE

OF THE MOST

RESPONSIBLE AND RELIABLE CHARACTER

Will accompany the Medicine.

"PHYSICIANS," PLEASE "NOTICE,"

"We make no 'Secret' of Ingredients"

HELMBOLD'S EXTRACT BUCHU

Is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist.

Prepared in vacuo by H. T. HELMBOLD,

Practical and Analytical Chemist,

and Sole Manufacturer of

HELMBOLD'S

GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.
WM. P. HEBARD, Alderman,
Ninth Street, above Race, Philadelphia.

Physicians in attendance from 8 A. M. to 8 P. M.

Price, One Dollar per Bottle,

OR SIX FOR FIVE DOLLARS.

Delivered to any address, securely packed from observation.

Address letters for information in confidence to

H. T. HELMBOLD, Chemist,

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Beware of Counterfeits and Unprincipled Dealers,

WHO ENDEAVOR TO

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HELMBOLD'S

Genuine Extract Buchu.

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Genuine Extract Sarsaparilla.

HELMBOLD'S

Genuine Improved Rose Wash.

SOLD BY ALL DRUGGISTS EVERYWHERE.

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TAKE NO OTHER!

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AFRICAN M. E. CHURCH,

No. 619 Pine Street,

PHILADELPHIA.

We keep on hand, in connection with our other books Sabbath School books of various kinds, Question Books, Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelope and Blank Books.

WM. H. LONGFELLOW,

SURGEON DENTIST,

No. 1126 Rodman Street,

Between 11th and 12th, and Lombard and South Sts.

PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov. 17.

DR. J. W. CREEK,

Thomsonian and Botanic

MEDICINE DEPOT,

N. E. CORNER OF NORTH AND PLEASANT STREETS,

BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

AND ALL FRESH AND PURE, OF THE VERY BEST QUALITY, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND.

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is that? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others had their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principle of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. ly

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No. 618 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. ly

ONE-PRICE CLOTHING,

OF THE LATEST STYLES,

Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike. JONES & CO.,
Dec26 ly 604 MARKET STREET.

MRS. H. S. DOTERTE,

General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S

NEW AND SECOND HAND

CLOTHING STORE,

No. 73 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or sold, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.

5—ly

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 15, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vanbrackle Union, No. 13, T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennet; Grand Associate, Sister Ferrier; Grand Treasurer, Sister Fauset; Grand Committees, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roscoe,	G. P. P. Sister Anderson,
" " E. Bowne,	" " J. P. Black,
" " M. H. Bundy,	" " E. A. Class,
" " S. Newman,	" " White,
" " S. Davis.	" " S. Hall.

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THOMAS CHARNOCK,

GENERAL FURNISHING UNDERTAKER,

NO. 427 SOUTH 8TH ST.,

Second Door Below Bethel Church.

No. 6

first sheet missing.

Northern invasion." "New Orleans," "Port Royal," "Vicksburg," all their windows but one—all one exception—all but that one have gone, and to-night they are clinging to the bars, and looking out upon the world, and praying for deliverance that will not come. But these iron walls will soon close up on the leaders of this infamous rebellion. (Applause.)

Now, sir, I have done. God bless the Christian Commission. When Florence Nightingale walked through the hospital at the Crimea the shadow fell upon a soldier's pillow, and he turned his dying frame, and imprinted upon it his expiring kiss. Sir, at Antietam, Gettysburg, and Chattanooga, and on many a battle-field, the dying soldier has blessed the shadow of the Christian Commission. All over this loyal land, wives and mothers have blessed it, and to-night the great God stands with His hand out stretched, shedding upon it His holy benediction.

A Pleasant Episode

At the conclusion of Dr. Eddy's address, a magnificent Bible resting on a very handsome stand was borne to the front of the platform, when the Rev. Dr. Nevin arose and said:

MR. PRESIDENT.—With your permission I shall ask a very brief suspension of the exercises as appointed on the programme for a purpose which it gives me great pleasure to accomplish, and which, I have no doubt, this large brilliant, patriotic, Christian and appreciative assembly will cordially sanction and approve.

Ever since the Christian Commission was organized, the Evangelical ministers of this city have observed with much gratification its progress and prosperity, in the mission of mercy in which in connection with kindred associations it is concerned. Nor have they failed to notice the patriotic fervor, pious zeal, and self-sacrificing efforts of its honored President.

It has been deemed proper by them to give an expression to their grateful admiration of your valuable services by some befitting testimonial, and nothing has seemed to them so appropriate to this end as a copy of the Bible.

This blessed volume enjoins subjection to magistrates, saying, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God."

It inculcates humanity as a high and holy duty, requiring us to go to the man that has fallen among thieves, and to succor the bruised and bind up his wounds as well as provide for his maintenance, and pointing us to the final judgment as resting its decisions on the presence or absence of the necessary outgoings of faith, feeding the hungry and visiting the sick and imprisoned.

It requires of us that we especially care for the souls of our fellow-beings, supplying them with the means of religious instruction, pressing upon them the powers of the world to come, and urging them by all that is sacred and dear to make their peace with God, that when earthly relations are sundered they may have a home above the stars, in the city whose melodies shall never be hushed, whose lustre shall never fade, and whose walls shall never crumble.

Then again, this blessed volume not only sanctions but requires the spirit of Christian union in efforts to do good. It looks with an approving smile on all who labor together for the advancement of Christ's kingdom, guided by his last and tenderest prayer, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

Now all these peculiarities, Mr. President, distinguish your association. You are sustaining those that are battling for the government—you are sending to them what is necessary for their physical comfort in the hour of pain and anguish—particularly are you supplying them with food for the immortal soul, and all this too under the impulse of Christian zeal, unchecked by denominational lines. You tell us in your programme that your Commission only dates back two years, but I venture to remind you, respected Sir, that it dates back to the period when Jesus Christ gave the first Christian Commission: "Go ye into all the world and preach the Gospel to every creature."

But I may not further trespass on the patience of this large audience assembled to hear the eloquent men who have to address them. I therefore content myself in the placing in your hands, Sir, this book—the guide of our feet—the lantern of our path—the directory of our duty, and the anchor of our hope. May it every day be dearer to your heart. May your useful life be spared to serve the Master as you have opportunity, and may we all at last meet where there are no garments rolled in blood, but holiness and happiness complete and eternal shall be our portion.

Reply of Mr. Stuart.

My Friends and Brother Ministers of the Lord Jesus Christ, of every name—I have no words at command to express, through you, to the brethren of the ministry whom you represent upon this occasion, the feelings of my heart for this most unexpected and undeserved mark of your affection, respect and esteem for my humble labors in the service of Christ. We found, my friends, the commission of the Christian Commission in this book. As for myself, I owe every thing to it and to the teachings of a pious mother. But I cannot express to you the feelings of my heart for this mark of your respect. When the history of this rebellion shall have been written, and future generations shall look to see what part was taken by Philadelphia in suppressing this rebellion, and in ministering to the noble defenders of our country, one of the brightest chapters of that history will be that which records the loyalty and the services to the country of Philadelphia's noble patriotic ministers, who preached Jesus Christ and him crucified. (Applause.) I am unable to express my feelings as I would desire on this occasion, and am therefore compelled to call upon a brother to respond in my behalf. I would call upon my friend Governor Pollock.

Reply of Ex-Governor Pollock.

EX-GOVERNOR POLLOCK, in answer to the call, came forward and said:

The call is unexpected and sudden, and the occasion one that demands promptness of action. But when my friend Stuart is in question, when the Bible is the testimonial of regard which is presented to him from the clergymen of Philadelphia, when my Bible and my country unite, my tongue cannot be silent. (Applause.) Briefly, then, and in his name, permit me to thank the clergymen of Philadelphia for this testimonial to one who deserves it, to one who knows the honor conferred by the honored assemblage of this hour. And in my own name, permit me to thank the clergymen of Philadelphia for their open, manliest, brave avowal of their patriotism in the hour of my country's danger. I have before uttered the sentiment, and I utter it now that if within the limits of the commonwealth of Pennsylvania, or of the Union, there is a clergyman who cannot, with his hand upon the Bible, lift up his prayer to God for his country, for the preservation of his country, for the triumph of his country's armies, that man has forgotten his mission, and he should tear from the sacred record the triumphant song of Miriam in the hour of triumph and of glory; he should cease to be the minister of Him who was the Prince of peace, and who rejoiced in the glorious title of King of kings, and Lord of hosts.

Gentlemen, in the name of my friend, I thank you. I thank you that this book was selected. It is the foundation-stone of American Republicanism. It is the text-book of the patriot. It is teaching freedom now, and freedom for ever—(applause)—freedom to the white man, and freedom to the black man. (Renewed applause.) It recognizes no slavery. It knows no slave-holder nor slave-master. Its author was the Prince of peace, and the God of freedom. Freedom and the Bible forever. The Bible and the banner of my country, and we are safe.

In the name, then, of my personal friend, I thank you. In his name, as the President of the Christian Commission, I thank you. In the name of the Christian Commission itself, I thank you. In the name of the army of my country, who are the friends of the Christian Commission, I thank you. In the name of my country, by all its memories, its associations and its past glories, I thank you. By all that is true and holy in the future of the country we love, I thank you. America cannot die; the Bible still lives; the banner floats, and float it will for ever. (Applause.)

The following hymn was then sung:

Give thanks, all ye people, give thanks to the Lord,
Alleluias of freedom with joyful accord;
Let the East and the West, North and South roll along,
Sea, mountain and prairie, the thanksgiving song.

Give praise for our forces, Life-guard of our coasts,
To your Leader be loyal, Jehovah of hosts;
Glow the Stripes and the Stars aye with victory bright,
Reflecting His glory,—He crowneth the Right.

Nor shall ye through our borders, ye stricken of heart,
Only wailing your dead, in the joy have no part;
O He'll restore to yours, and for you there shall flow
All that honor and sympathy's gifts can bestow.

The Domes of Messiah—there, ye worshipping throngs,
Solemn Blessings mingle with jubilant songs;
The Ruler of Nations beseeching to spare,
And our Empire still keep the Rest of His care.

Our guilt and transgressions remember no more;
Peace, Lord! Righteous Peace, of Thy gift we implore;
And the Banner of Union, restored by Thy Hand,
Be the Banner of Freedom o'er All in the Land.

MR. STUART.—It is now my pleasure to introduce to you my friend from Boston, Rev. Dr. Kirk, who is not unknown to a Philadelphia audience. Yes, my friend from Boston, that town away off in New England, which responded so well to the call of the Christian Commission to enable it to meet the pressing emergency of twenty thousand wounded men at Gettysburg. When we asked the chairman there, whom I am glad to greet here to-night, Mr. R. S. Tobey, the President, whether we should draw on him for ten thousand dollars—"Yes," said he, "draw for thirty thousand!" With such a representation, then, our good Dr. Kirk claims the attention of a Philadelphia audience for as long as he desires to speak.

Address of Rev. E. N. Kirk, D. D.

Mr. Chairman and friends, if I am to speak as long as I desire to, my speech will be very short; for I assure you that I feel myself like a little straw on a glorious current setting heavenward! God knows I would not speak. I am afraid to touch the ark of this sacred enthusiasm that has kindled and glowed in patriotic hearts here to-night on such a holy and eloquent occasion. I am afraid to bring here my cold, calm thoughts on this great subject which I had embodied in an address to deliver to this audience, lest I chill and check the sacred pulse now beating. And I think my heart is so full of sympathy with this audience that if I find I come below its pitch of hallowed devotion I will stop. As I have seen the tide of feeling rising, swelling and flowing over the thought with me has been, especially in looking at the magnificence of the structure, at the ennobling adornments, and at this great assembly, has been I say just this: "Will all this temple sit on high and look upon the glories of the Lamb? Will the sacred emotions of patriotism and piety, swelling and surging through the heart of this audience go on as we float upon it to that world of glory?" It is to my mind one of the highest evidences of the divine approbation and a divine blessing that the tone of feeling in this assembly to-night is what it is.

The practical question that the providence of God has laid before the men and the women, and the youth at least of this generation is this: "What are the relations of Christianity to war? What part shall I, a Christian, a Christian minister take in reference to war—not war in every now—but a war in the midst of which I and my country are plunged?" The message of God is full of wisdom. The man that follows it cannot err. The man that drinks in the spirit of that Book will be guided aright. I can say that at least three points are settled by the Bible. First, no man, no community has a right to engage in war under the instigation of passion: if he goes to war he must do it from principle. Second, the magistrate must not lay down the sword that God has placed in his hand to defend government and society and its sacred institutions. Another point is, that the people of a land must stand by their Government. When that good old lady said that she had given her four sons and grandsons, and if she had twenty sons she would give them to her country, or if she were qualified would go herself, it was a noble sentiment, and yet a tone which shows what the glorious central Example of that Book teaches us. He sat upon the throne of glory, and came down to the manger, the cross, and the sepulchre to make us free, to fight the great enemy, to put down the great Rebellion. And if we study that Book it will teach us to lay our money and our lives on the altar, where eternal principles are at stake, and the dearest interests of society are threatened.

There is another teaching of that Book. It is that no Christian heart should despond or despair when right is threatened by the wrong. From the day that Fort Sumter was struck till this day, my standing answer has been through darkest hours, when asked "What think you now?" "Glorious, glorious glorious!" I am glad I am glad I am in it. I am glad I can labor and pray, and, if God pleases, suffer in this great and righteous cause. It will, it must triumph. There can be no doubt." (Applause.) I lean not on an arm of flesh in such a hope. I lean on the God of Truth, of Righteousness, of salvation. No Christian heart for a moment should be shrouded with fear or despondency. There may be dark days yet. We may not have gone through all yet. The severest portions of the struggle may be left for us. Let them come, if come they must. May God give us a heart to stay ourselves on that blessed Book and its precious promises!

Now one other principle the Bible teaches us in regard to war. It is that it is the duty of every Christian where war does exist, or where any other state of things exists, to do his utmost to make it redound to the glory of God and the good of man. Where did this rebellion—this strange, this horrible rebellion begin? Where did it begin? The inspired penman will answer, "Whence come wars and fighting among you?" "Come they not hence even of your lusts which war in your members?" What "lusts" originated this rebellion? The lust of power, the pride of caste and color, the appetite for luxurious living, the fondness for pomp and display, the love of money so freely charged upon other people, and men's desire of getting money at the sacrifice of other men's labors! These, these, and still baser passions that I will not name, these have been the volcano burning in the centre of this continent, rumbling, rolling and shaking the very pillars of government and of society, and at last bursting through every barrier of truth, honor, and humanity, rushing down over our land with its fiery, desolating flood! (Great applause.)

That is the moral origin of this great politico-military struggle. Where will it end? Again let the Word of truth answer. "The wrath of man shall praise him." God will get glory out of this war. I do not believe our Southern neighbors could have held such a meeting as this to-night. I do not believe the tone of feeling can be found south of Mason and Dixon's line in the rebel limits. They are men like us, but gone awfully astray. God knows that we do not hate them, that we never did hate them. God knows that we have prayed for them and do pray for them. God knows that we will kill them if we meet them standing in the way of Liberty! (Tremendous applause.)

It has been my privilege to travel through a large part of this country. I must say that with all my attachments South, I never did cross Mason and Dixon's line in my life and feel at home. I have been in a Southern school and college. In Europe I have been with Southern classmates. Two or three things I have always remarked. I do not remember ever to have heard Southern young men boast that they were Americans. It was always I am a Virginian, I am a South Carolinian, and I a Georgian. I remarked it for years. But I did not know at first what it meant. Now I know! I have long been troubled at seeing these State military academies. I have asked for an explanation. The volcano has burst forth. We now know the explanation.

But in my experience in the Southern States I never have held my tongue. I never have ceased proclaiming my views. If you will bear with me I will give you an illustration. It was my privilege to travel among the mountains of North Carolina, Georgia and South Carolina, where they meet, in 1860. I preached in a little log cabin. When I came out a gentleman met me and introduced himself. He happened to be a brother to a classmate of mine in college. He asked me to go home and dine with him. I hesitated, for I had been long in the saddle and my linen was worn and dusty and shabby, without a valise to renew it, and I declined at last. Before parting he said to me, "I know it is Sunday, but may I ask you who you are going to vote for?" "Vote for?" said I. "Vote for? Why, for Abraham Lincoln." He turned and looked at me in amazement! "Abraham Lincoln!—well, I'm very glad you told me and nobody else. Why, sir, do you know that it is almost as much as your life is worth to say that here!" "Is it, indeed?" I replied. "Let you show me a square inch a single square inch of American territory, on which an American may not choose as I would his President, and vote for him and tell you so! I have not seen that square inch." "Nevertheless," said he, "it is as I told you." "Well, I told it all the way from Boston to this place, and I am going to tell it all the way back!"

Brethren, friends I want to tell you, as an American, what towards what politeness we have been. We have either ignorantly or designedly encouraged these men to go on. We must now face them, and their friends in the North, with more courage, more courage than we have done!

DR. KIRK retired amid most vociferous cheering and protracted demonstrations of delight, until he was obliged to return to the stand, and positively excuse himself from saying anything further at that time.

Collection

Mr Stuart announced in his facetious and telling way, the "most important" exercise on the programme, the "collection." Excellent arrangements had been made for the speedy and orderly completion of this, no small task for such a vast assemblage. The orchestra improved the interval by playing national and other airs, and the audience were retained in their seats and their patience by the promise of the best wine at the last of the feast—the testimony of Generals from the army. The basket collection was worthy of the cause of the occasion. It amounted to more than $1,000.

The following letter was here read by Mr Stuart from the Right Rev. Wm. Bacon Stevens, assistant Bishop of the Diocese of Pennsylvania.

BISHOP STEVENS' LETTER.

PHILADELPHIA, January 22, 1864.—Reverend and Dear Brother:—I received, last evening, a circular from the United States Christian Commission, requesting me to meet the clergy at the Rooms, yesterday, P. M. The subject matter of that meeting, which I was thus unable to attend, is one of thrilling interest, and I should be glad to do any thing in my power to aid in so glorious a work as preaching the precious Gospel in camp and hospital to the well and sick soldiers of our gallant army.

Should you, however, desire to go, I beg leave to say that I will take charge of one full service in your church on Sunday, the 7th, and Sunday, the 14th of February. On each of which Sundays I am only partially engaged, and thus I will be your proxy, and you mine at Washington.

I also beg to enclose my check for twenty dollars, to be appropriated to the Commission for the purchase of such books as may be of best service to awaken the minds of men to the interests of their souls. I see in the Recorder that the anniversary of the Commission will be held next Wednesday. I regret that I shall not be there. I go off to-morrow on a mission of ten days, and on that said Wednesday shall probably be at Gettysburg, that noblest battle field of the war, where God so signally drove back the invaders and gave us victory. I have truly felt that the Christian Commission was doing a blessed work, but owing to almost unceasing occupation, have never been able to attend any of its meetings. I earnestly pray God to stir up the hearts of our people to come forward in the work of grace, and to enable the Commission to be in the future what it has been in the past, the bow of God's promise thrown across the dim cloud of war, telling the well, the wounded, and the dying of the peace and love of Christ, and the rest of heaven. I have written to you, dear brother, because I see your name on the circular and know your interest in these matters.

Very truly yours,
WILLIAM BACON STEVENS.

MR. STUART.—We have with us here the noble son of a worthy sire of Massachusetts—a young general of the Union army who knows something of the work of the Christian Commission—Gen. Briggs, son of Governor Briggs. We welcome him with gladness to this platform.

General Briggs' Address.

MR. CHAIRMAN:—It seems to be particularly unfortunate for the audience—waiving all personal considerations—that the reverend gentleman who has taken his seat should have raised the audience to the pitch of enthusiasm he has and then leave it to my hands! It would be presumption in me to open my mouth before such an august assemblage as this did I not appear at the summons of the chairman of this Commission as an humble witness for the cause which has convened this congregation, and which has enlisted the patriotic and earnest efforts of such men as the distinguished gentlemen around me.

A word of a personal character. The programme announces an address from a General of the Army of the Potomac. If I am connected at all with this army it is more nominal than real at the present time. I am now, and have been for a few months past, doing duty at the city of Alexandria, receiving and forwarding reinforcements. It is here that I have become more intimately acquainted with the operations of the Christian Commission than ever before. The President of the United States, in his letter to the chairman of this organization, has said "that your Christian and benevolent endeavors for the good of our soldiers are too obviously proper and praiseworthy to admit of any difference of opinion," and, in concluding, he expresses the hope "that the Commission shall be as successful in its execution as it has been just and generous in its inception." Now it is to tell what I have seen and known that I am here to-night, and I am glad to add my humble testimony to such a noble work.

Alexandria is the great depot and rendezvous for the reception of soldiers who are to be transmitted to their various commands. It is, therefore, a vastly important field for the Christian Commission's work. It has been my good fortune to be connected, in an humble way, with the efforts of the earnest, patriotic and Christian representatives of the Commission at that point. Their self-sacrificing devotion, and the earnestness with which they engaged in their labor to benefit the soldier, was too much for me to withstand without rendering every co-operation in my power. There is a place of rendezvous called "The Soldiers' Rest" at Alexandria, a modest structure, accommodating about 2,000 men, and there are constantly from 1,000 to 1,500 men there, who are ministered to by three or four delegates of the Commission, in their moral and spiritual needs, in accordance with the wise plan of operation of the Association. In regard to another locality in that district, Camp Convalescent, of which in last year's report, record was made of some abuses and the hope expressed that there were better things in prospect for that camp I am happy to announce, from personal observation, within only the last week, that that hope has been more than realized. The Christian Commission has erected there a large and spacious edifice—a temple rude in architecture, but a sacred place—a chapel where, from day to day, every day in the week, I believe, large meetings of the soldiers are held, and where a work has been accomplished during the past year that is almost overwhelming to the thoughtful Christian heart. I remembered, at one of the meetings in the rooms occupied by the delegates in Alexandria, seeing some fruits of their labors. Interesting cases of conversion were there witnessed through the delegates' labors and it then struck me as being a worthy work; but when I was informed that at Camp Convalescent, during the past year, more than one thousand soldiers have been converted I thought that it was a greater achievement than the conquest of the rebellion! I say this with a full appreciation of the work of suppressing this rebellion, and with no less an appreciation of the importance of the work that has been done on the soldiers through the labors of these delegates.

I might speak of the willingness and greediness with which the soldiers receive the offers made to them of religious instruction, the meetings for prayer, the worth of life, and the good reading distributed by the Commission. A chaplain of one of the largest division hospitals of the city (and Alexandria is a city of hospitals) says that, during a period of more than two years' service, he has found that there are no publications or books put within reach of the soldier sought after with so much greediness as the Bible.

I need not extend my testimony farther. I came to speak one word in behalf of this organization—no, not in behalf of it, it needs nothing in its behalf, but in gratitude to God for what it has accomplished, and as an encouragement to those who are so liberally contributing of their means and their endeavors for its support.

The noble young woman of your city who has astonished and electrified the country by her eloquent and patriotic addresses, is reported in a recent one to have said: "I never see a common soldier without a feeling of the profoundest respect." While I may not emulate the eloquence of such addresses, I may appropriate the same sentiment, as I think we all must, and say that I do love and honor the common soldier above all others in his noble sacrifice for his country's sake. But may we not, should we not be also moved with feelings of profound compassion for the common soldier, so many of whom, through devotion to the cause of their country, have neglected their own dearest and best earthly interests, and have poured out their life's blood for its defence, and yet are utterly neglectful of interests far deeper to them—interests which they ought to consider dearer even than their country? It is this view that ennobles and enriches the work of the Christian Commission, which makes it dear to us, and ranks it among the most important which can claim the sympathy and support of a patriotic and Christian people. I thank God for what he has done, for the results that I have seen accomplished through it.

When one of the delegates of the Christian Commission, with whom I have had the pleasantest personal and official relations during his work in Alexandria suggested that I should attend this anniversary, I gladly accepted the offer expecting to enjoy the treat merely as one of the audience. When it was suggested that I might say a word for the cause, I hesitated, shrank from it; and the delegate was kind enough to suggest that I might perhaps earn a commission as delegate of the Commission if I would thus serve its cause. My views with regard to this work, its character, and duties, would make it one that I could scarcely pursue in my official capacity; and yet I can truly say that, if I could be furnished with a commission from this organization, endorsed by its worthy head, I should consider it a greater honor than could be conferred from any earthly source. I should most gladly engage in its cause.

As General Briggs turned toward his seat, Mr. Stuart met him, and fastened a Christian Commission badge to his coat. He sat down amid great applause.

Address of Major-General Howard.

Major-General Howard was the next speaker, and upon being introduced, was warmly eulogized by the Chairman. He said:

Ladies and Gentlemen—The idea of my "boring" you with a speech at this hour of the night, reminds me of a little occurrence which transpired after the battle of Chattanooga. My corps had been ordered with General Sherman, to pursue the enemy for three days, which we did and then turned and marched to the north one hundred and twenty miles, and then marched back again. During the return march, the men toiled along with scarcely any pants to wear, or blankets to cover them, and just as we had passed through a mountain ridge, one of the division commanders put his men comfortably into camp, told them to make their coffee and then sent word to me to know whether they had permission to remain there during the night. It was raining hard. But I knew the position was not a proper one and it was not in fulfillment of my orders so I ordered the division to march forward to Tiger's station. It was dark, rainy and cold, and the poor men had to be turned out of their comfortable quarters, and were compelled to resume the line of march. But how did they take it? They took it as I hope you will take my speech. They went singing and singing along the route, without complaining a word. [Applause and laughter.] Mr. Stuart has made my speech for me. I have a great deal to say against him; I think he has treated me right shabbily. [Laughter.] I know it is treading on dangerous ground to say anything against Mr. Stuart; but I must give you a little matter with reference to that gentleman. About a year ago, near the 22d of February last, I got a leave of absence to go home, just to keep up an acquaintance with my little family, [laughter] and as I was passing through Washington I stopped at what I thought was the most obscure house in the city, and got up into perhaps the most obscure room of the house. But he sent one of his detectives whom I see over there, after me. That gentleman went into every hotel and I might say, into every room, he came across in search of me and finally came to that little house, and up into that little room where I was and arrested me, kept me in Washington, and inflicted on me a speech, not a speech of his own but one of my speeches. [Laughter.] Now, I start from that language upon a solemn duty; I come to this place, and my home is yonder in Maine; I am but half way. I purposed leaving your city this morning; but he waylays me again. I said to one of my friends (and I am sorry I said it) that I would not and would not stay; I said to another, that when I made up my mind to do a thing, it was made up, and I did not change. But the way Mr. Stuart did, he came to me and brought me into the presence of some twenty or thirty Doctors of Divinity. I tried my best to clear myself and produced all my arguments; but my arguments were all answered. I determined, however, not to decide the question in such presence, and under such influences, and I went away with an understanding that I would consider the matter. When I got into my private apartments and began to consider the matter, I felt that all my objections had been scattered to the winds; that circumstances had necessarily detained me. Now, Mr. Stuart having done all this is entirely responsible for all the "fare" of a speech that I may inflict upon you. [Applause.]

I have been thinking, whilst sitting here, of the friendly links connecting me with this beautiful city. They are of every character—those of joy and those of sorrow, those of tenderness and those of misery; they partake of every shade of sunshine and gloom. I have thought of the companions of my youth, my friends of younger days—where are they? Their lives have been offered up as the surety of their devotion to the flag. I have thought of the officers of my staff—of one particularly—of the kindness of his disposition and the sweetness of his character. I have thought how I loved him, and how he loved me. But he has gone, he has died for the flag. And again another whose conduct at the battle of Chattanooga I shall never forget. He was watched as he ascended the heights in front of a brigade, in front of his own regiment, which was deployed for skirmishing, the observed of all observers. Up, up he goes, he meets a terrific onset, and is wounded thrice before he is borne from the field. That was Lieutenant Colonel McPhune of this place. He was on my staff and was my dear friend; and it seems as though I never can give him up. All these recollections of love and friendship are associated with this place; and I could recount other individual instances by the hour. Of the first regiment under my command, the 61st Pennsylvania, six companies were from Philadelphia. Colonel Miller was killed at Fair Oaks by the first shot fired by the rebels upon that brigade at which battle I lost my right arm. The 61st regiment lost fifty-eight officers, and was disabled from service, being reduced to a mere fragment of its former self. That was one of the regiments with which I was closely connected and which first started in my brigade. Then came General Burns' brigade, which afterwards fell to me composed of Philadelphia troops who had been associated with Colonel Baker. [Applause.] The 69th, 71st, 72d, and 106th were other regiments. Colonel Owen became General Owen; Colonel Wistar became General Wistar; Colonel Morehead [illegible]—but I will not go further. These regiments are intimately known to me and associated with me; and I continue I am intimately associated with them through their separate families. The regiments with me in the bloody forest of Chancellorsville, subsequently upon the victorious field of Gettysburg—[applause]—and then in the terrible night struggle at Lookout Valley, and later still in the battle of Chattanooga, and in the terrible march to the relief of Knoxville were the 33d, the 73d, and the 27th Pennsylvania, of which [illegible] our Colonel McKim was the commanding officer. [Applause.] The greater portion of these regiments were raised in Philadelphia; and these are the bonds and links between me and your beautiful city—between me and your fathers and mothers, sisters and brothers. And when I come among you I do feel at home, I do feel that you know me, and that I know you. [Applause.] I do feel that our interests are identical; that we love the same God, that we are earnestly engaged in maintaining the Government of the United States—a government that lies at the foundation of all that we hope for, and all that we live for. [Applause.] It does not surprise me, my friends, to hear among the people of Philadelphia such sentiments as I have heard to-night. It does not surprise me to see those noble emotions of love, piety, tenderness and patriotism which you evince by your presence here this evening. I am glad that I can pass through your streets without hearing profane oaths. I am still more gratified that I can meet you, and see your cheerful, open countenances—that I can grasp your hands. I am glad to find that you appreciate a poor, simple representation of the American army toiling for American liberty in the midst of this struggle. Your Chairman would not presume to claim, many upon his merits as an individual, the present that has been offered to him to-night; but as an instrument in the hands of God, you have not another like him. And so with your humble servant, and so with the other temporary, transitory representatives of this Republic. We are but instruments in the hands of God for working out his purposes; and such are we all. [Applause.] No surer safeguard have we in our hour of peril than that we have this precious blessing.

Now I am closely wedded to the Christian Commission, and I will tell you why. A few years ago I was at West Point Academy in the capacity of a Professor. While at the Academy I received an education from the United States. I was not educated by South Carolina or Tennessee, [Applause] not by Maine nor Texas, but by the United States, and sent forth as a representative, not of any little mean State, but of the United States of America; [Great applause;] the representative of a power of which it may be said that its motto is—"Union and Liberty, one and inseparable." [Applause.] It is no mean heritage, my friends, to have received an education at such hands, and I have never so considered it, and do not now. No. To be the son of this Republic, to have been educated and moulded by it, body and spirit, to have been imbued with national sentiments and national feeling, to have been taught to love the old flag, to have been taught that there were some things better than what we eat and drink—yes better than life itself—I say it is no mean heritage, and it was no mean position in which I was placed. And I now thank those friends who sent me there and those Professors who educated me, and I thank God that he called me to its place in that position. But as I was about stating previous to the breaking out of the war, for three, four or five years, I had been disconnected with military affairs to a great measure. The character of studies in which I engaged while at the Academy, the character of the feelings of my heart, everything seemed to me to tend in a direction contrary to military usage and military practice. I thought that my Heavenly Father had called me to preach the gospel of peace, and I went to work conscientiously to prepare myself for the ministry of Christ. I felt that I had been called from darkness into light. At the time these reflections occupied my mind I was stationed away off in Florida and believing that I had a special duty to perform while there I resolved to devote myself to it, but, when finished, I would go into the ministry. My ambitious motives were laid aside, and while others were studying military works and looking forward to military reputation and renown, I know that not a desire of that kind entered my head for I thought myself destined in another direction. But when this war broke out, when I saw the government wavering in its true course; when I saw the display of treason right amongst my own companions—those with whom I had so often walked and talked—then I said, this is no time for a man who loves his country, who has been educated by the United States to desert his country. I offered my services to the government, but I had in my heart a hope that God would use me for the promotion of his cause, and for the glory of his name. Sometimes it has been dark during this war; sometimes when I have walked up and down amongst the soldiers, and heard profane oath after profane oath; when I have seen the low grovelling of many men, when I have seen a spirit of infidelity or indifference to what was right and true; when I have seen that there was so little of real patriotism, and so much of selfishness, I have felt that my mission was a small one, and that I could do no thing there that would promote the cause I loved. Sometimes I have toiled on and on, and tried to do a little here and a little there, by holding a meeting here and a meeting there, by conversing with an individual here and there; but it seemed fruitless.

My friends about a year ago I was looking over the field, and I reflected how many regiments were without chaplains, and how much there was of drinking and cursing. I feared that we were going down, that there was a continual downward tendency; and that when the war would be over, we would send back a very different class of men from the innocent, manly spirits that had emanated from the Sabbath-schools and churches of our land. But then, about that time, sprang up the Christian Commission; and, as I have already stated, I was caught in Washington, and being brought before the Christian Commission, I spoke out the feelings of my heart. I have not since ceased to be grateful, at least, to have been afforded an opportunity to promote the cause of Christ, as it goes hand in hand with temporal comfort. I am very glad of it.

But we should never forget that the main object of the Christian Commission is to save souls, and to snatch as brands from the burning, those who have fallen into the vicious habits to which I have referred, from the evil of their ways. My friends, this is the proper and legitimate work of the Christian Commission. I am glad that when a member of the Christian Commission comes along he always comes to my tent. I am glad to take him by the hand. He comes and asks me what good things he can give the soldiers, also that he can give them vegetables and so on. But I think there is one thing omitted. I may be wrong. I will only venture the assertion. I think there has been a great deal more attention bestowed upon the sick in matters of salvation, than upon the physically well. I regard this as a radical mistake. I know that the sick man should be attended to; I know something about the success that has attended efforts to lead the soul of the suffering up to Christ. But the well men in the field are those to whom we need to preach the gospel. "Well," you ask, "don't the chaplains do it?" They do. A year ago I made the remark that the chaplaincy, as a system, was defective. Well, I want to be plain myself on that point. I know very many chaplains who are working constantly for the cause of Christ. I know that a chaplain in a regiment is a man to whom all the rest of the men look; and if he is a good man, they love him and trust him, they give him their money, they go to him in trouble, they go to him in confidence, and he is the man of the regiment. But all I have to say is, that I often notice that in my command there are so few of them. And where there are no chaplains, there the Christian Commission work effectively. Then here is another matter which has been satisfactorily shown. Instead of there being any rivalry between the Christian Commission and the chaplains, those who are really the servants of the Lord, they work together as all brethren should, arm in arm, and hand in hand and heart to heart. They preach together, and work together for the good of the soldier, and the good of the cause.

Now, a word or two upon another matter. A while ago one of our speakers in alluding to the rebellion and its prospects gave us to understand that the work was very nearly done; that we had got to the last window. My friends I am a little afraid that it will not do for us to look at it in that light. I like to look at the bright side of the picture but we must look our difficulties in the face, and, when we see them, we must be prepared to meet them. So it is with the Christian Commission. They have a gigantic work before them, but they must look their difficulties in the face. But, my friends, I will not delay you any longer. I thank you for your attention; I thank you for coming here. Yet I do not know that I have any reason to thank you my friends; for this one as much your cause as it is mine. [Applause.] It is as much your country as it is mine. [Applause.] They are as much your soldiers as they are mine; and, I doubt not, that the current of sympathy and love for the true soldier, runs as deep in your hearts as in mine. I am something like the physician whose business requires him to be with the sick. I am required to be amongst the dead and the dying; I have to preserve a calm spirit amid the most horrible scenes, and probably I have become, in a measure, callous. But, thank God, the home spirit, is never callous; and thank God there is a link between the home spirit and the heart of the soldier. [Applause.] My friends, I want to say to you here present, that every man, woman, and child of this large audience before me, has a specific duty to perform in a general manner. Are you not friends of Christ? Are you the open and devoted, straight out-and-out disciples of the Lord? Then you have a specific duty to perform. It is over, above, and beyond the mere giving of money or articles of comfort. It is that each of you shall do your best for the conversion and salvation of the souls of your brethren now in the field, that profanity and licentiousness may be removed, and the souls of these men pointed upward, and upward through the influence of home, of the table, and of the church to God and to the right.

The other day I was walking along the road leading from Chattanooga and saw two men coming down on the railroad; and as they passed me, I heard an oath from one of them, taking the name of God in vain and out of the mouth of the other came a terrible oath, taking the name of Christ in vain. And the whole subject of discussion between them was about which road they should take, whether to the right or to the left. I called out to them "Where did you come from, men?" They asked me what I meant; and finally one of them said that he was from Indiana and the other replied "from Illinois." "Well, I told them I did not think they could be from New England, because there the mothers did not teach their sons such language. One answered me, "My mother never taught me such language;" the other said "My father never taught me such language," and I think they both answered in the same breath "It is the war, sir." I answered them, that if they were really contending for the cause of right, I could not see the necessity of insulting God. Of what is the war? Must it not only take our flesh and blood but our souls also? Is the sacrifice to be an immortal one also? Cannot a man be a Christian and a soldier? Can he not take the weapons which his government gives him, and stand up boldly and faithfully for the defence of his beloved country and at the same time be a follower of Christ? But, however, this question may be settled, let the ministers throughout all the loyal States of the Union do their individual duty, let every man, woman, and child in this assemblage, do his and her duty, and it will have its effect. It cannot save a soul—none but God can save a soul—but your labor will not be wasted.

My friends I did not know that I was going to make my speech so long—[cries of "Go on."]—but I will tell you one thing, and that is this, that I feel in my heart a deep and abiding interest in the cause of my Redeemer. I know that in so far as that cause is the object of the Christian Commission, and therefore I love it, and have identified myself with it. I trust that as I return to those regiments you love, your earnest prayers may follow me, that evil in their ranks may be repressed, that the soldiers may sing hymns to God, that when they go into the battle they may go without a particle of fear because they know in whom they have faith. My friends, I heard a gentleman who was not a Christian, say, with reference to General Magruder on the other side, "He cannot be a very brave man; he cannot have true courage." "Why," was asked. "Because he is a bad man, one who delights in destroying young men and leading them into shame and degradation." My friends, the highest type of courage is the Christian spirit. By the blessing of God, I have been enabled to exercise a clear conviction on this subject, and I have faith that when he chooses to call me away I will be with him, not because I am good, holy, or righteous, but because I have a Saviour, an all sufficient Saviour, who is able to save me and the chief of sinners. Therefore, I say I can go into battle and fear no evil, and would to God that every officer in the army (Applause) and every soldier, (Increased applause,) should declare from the sincerity of his heart that God had done such great things for him. [Long continued applause.]

My friends, these to me are solemn convictions. I speak them freely and frankly. It may seem to you that it is exposing one's private feelings too publicly; but I declare to you my solemn convictions. I believe that the Christian people of the United States have been laggards. They have looked to physical wants; they have cried over wounds; they have mourned over the dead, and in this time of excitement, of jostling, and of terror, the still small voice has not been listened to, and the holy work of the sweet Christian spirit has not had its due weight.

The relation of the Christian Commission to the soldiers in the field is a very near and a very dear one. If you speak of bonds of connection, the bond of Christ is the only one, there is no other. If you speak of commerce, trade, cotton, or anything you please, you speak of that which is merely transitory and perishable; but the religion of Jesus Christ is a bond which unites not only Maine and Massachusetts, but Maine with Texas, and Florida with Michigan. It is the influence which will prepare us for our liberty, and nothing else will.

You will bear with me one moment. We boast of being the asylum of all nations. From England, Ireland, France, Germany, and Russia—from every country over the world, come men, women, and children, who settle down in our midst. How shall we assimilate them? Will it be sufficient to give them merely land on which to settle, to afford them homes, and let them grow in material prosperity? No. Nothing but true education, the religion of Jesus Christ, can assimilate all these heterogeneous elements, and enable us to be one people. The rebels down here in Virginia seemed at first to hate us, and they did hate us more before the war than they do now. For a time they showed some bitterness, but they have got over it; they respect us more now that they know we are not afraid, in a just cause, to oppose our bodies to be burned, if necessary when they know that we shrink from no sacrifice of money or of life, in order to perpetuate the beautiful government bequeathed to us by our fathers. When the rebels now come into our lines as prisoners, it is with drooping heads, protesting that they are Union men, and always have been Union men. Eight thousand men have delivered themselves up as prisoners since the general commanding assumed the command of the Army of the Cumberland, and every day they are coming in. Do they hate us? No! One or two of them at Chattanooga, said to me they were astonished to find such kindness and attention as had been extended to them within our lines. It demoralized them. That is just what we will do. We will demoralize them. We will cover them with kindness and love. (Applause.) My friends, I do not advocate any slackening. No; make this campaign more than ever a vigorous one; render it perfectly hopeless for them to keep the field; and they will come in not only by the eight thousand, but by the sixteen and sixty thousand. This is a terrible revolution that is going on amongst us; it is tearing up the roots of prejudice, the prejudices of race. It will require all our Christian charity, all our Christian love, and all our Christian preaching, to bring us together again. But together we will come, and be one people whose God is the Lord.

I believe I am done. I thank you for your attention, and I trust that it may not be a bad thing that we have met to-night, but that we will go away with an earnest resolution to do what we can for our country and for the cause of Christ.

At the close of General Howard's address the audience united in singing the following hymn:

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung,
Through every land, by every tongue.

Eternal are thy mercies, Lord;
Eternal truth attends thy word;
Thy praise shall sound from shore to shore
Till suns shall rise and set no more.

The benediction was pronounced by Rev. Thos. Brainerd, D. D., of this city, and the vast assembly dispersed.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its guidance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastor to read from, they would hear no more of such places as Phil-ip-pi, and Thes-sa-lon-i-ca, or such personages as Et-iam, Meph-ibosheth, and Troph-i-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions, it finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr Alger's industry, and his well-known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament.*" If the critical accentuation of school books generally should be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction in the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should read it daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—
We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD,
G. B. EMERSON,
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Boston.

Messrs. Lincoln & Edmands:—
Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker and the marks and characters used by Mr Perry, and other lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that its success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, *Chairman.*

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted. A true copy.
Attest, JAMES ROBINSON, *Secretary.*

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CREATION IN EARNEST

BY HORATIUS BONAR

O ever earnest sun!
Unwearied in thy work,
Unhalting in thy course,
Unlingering in thy path,
Teach me thy earnest ways,
That mine may be a life of steadfast work and praise.

O ever earnest stars!
Unchanging in your light,
Unfaltering in your race,
Unswerving in your round,
Teach me your earnest ways,
That mine may be a life of steadfast work and praise.

O ever earnest earth!
Doing thy Maker's work,
Fulfilling his great will,
With all thy morns and eves,
Teach me thy earnest ways,
That mine may be a life of steadfast work and praise.

O ever earnest streams!
Flowing still on and on,
Through vale or field or moor,
In darkness or in light,
Teach me your earnest ways,
That mine may be a life of steadfast work and praise.

O ever earnest flowers!
That with unerring growth
Shoot up, and spread abroad
Your fragrance and your joy,
Teach me your earnest ways,
That mine may be a life of steadfast work and praise.

O ever earnest sea!
Constant in flow and ebb,
Heaving to moon and sun,
Unchanging in thy change,
Teach me thy earnest ways,
That mine may be a life of steadfast work and praise.

THE LIKENESS!

Thou art too like thy mother, boy!
Thy soft blue eye—thy chestnut hair—
Thy dimpled cheek—and, lurking there,
That rosy laugh, so full of joy,
And love, and glee are hers alone—
And hers thy voice's lute-like tone!

Thou art too like thy mother, boy!
Whene'er I listen to thy sigh,
Thy mother, boy, seems hovering nigh;
And when I call thee all my joy,
I see her smile upon thy cheek,
And, breathless, wait to hear her speak!

Thou art too like thy mother, boy!
And they may tear thee from my heart.
Ah! shall I ever, ever part
From him, my heaven's only joy?
I could not bear his dying sigh;
Sooner than that—oh! let me die!

THE TWO FOUNTAINS.

I saw, from yonder silent cave,
Two fountains running side by side,
The one was Memory's limpid wave,
The other cold Oblivion's tide!
"Oh, Love!" said I, in thoughtless dream,
As o'er my lips the Lethe passed,
"Here, in this dark and chilly stream,
"Be all my pains forgot at last."

But who could bear that chilly blank,
Where joy was lost as well as pain?
Quickly of Memory's fount I drank,
And brought the past all back again.
And said, "Oh, Love! whate'er my lot,
Still let this soul to thee be true—
Rather than have one bliss forgot,
Be all my pains remembered too!"

The Family.

COMFORTABLE.

I married young. My husband was grave, sincere, and of few words. I ardent, excitable, and full of rapture. One day some young friends came in, to whom I eagerly showed the newly arrived parlour furniture, among which was a spring bottomed hair cloth mahogany rocking-chair, a rarer article than now a days. Every thing was "splendid," "elegant," "charming," "magnificent." Their enthusiastic ejaculations delighted me. At last they went away, and my husband came home. "O this chair," I exclaimed, throwing myself into it, "is it not splendid, magnificent, enchanting?"

"It is very comfortable," he answered, slowly and after a short pause. "Comfortable!" I inwardly said; "how cold! *Comfortable!* and is that all?" Tears rushed to my eyes. "We can never, *never*, sympathise. Comfortable," I repeated to myself, "Comfortable."

Dinner came, but I could not regain my spirits. The meal was unsocial, and soon over, when I escaped to my chamber to brood over the fancied differences of character. "Comfortable! what coldness!"

It was not long before footsteps were heard on the stairs, and my husband, whom I had supposed gone, opened the door. Hastily brushing away my tears, I looked intently out of the window. After opening and taking something from a drawer without speaking, his silence confirming my accusations, he approached me and looking as it were straight into my heart, said kindly, "I do not find in every-day life anything corresponding to what I suppose 'magnificent,' 'splendid,' 'enchanting,' to mean; in fact, I do not understand those words as you are in the habit of using them, for they do not express things as they really are. In this plain world, this world of perplexity, trouble, defeated hopes, we can expect little more than to be comfortable. And how much does that sum up of what is within our reach—freedom from ills, the absence of annoyances, ease, rest, tranquillity.—What, then, is like the sober certainty of being *comfortable!*" And then he left me to sober second thoughts, which, like good angels, rushed to the rescue. "How true, and wise, and sensible," they said. "With all your magnificent notions, you are very unhappy, and are likely to make your husband so." After a pretty uncomfortable afternoon, I began to think there might be something very good and substantial in being comfortable, after all, and I was determined to look into it.

Exaggerated language employed on trivial occasions spoils that simplicity and singleness of mind so necessary to a right judgment of ourselves, ours, and others.—*Christian Almanac.*

A BAD HABIT.

A great many husbands, especially in the country, spend their evenings away from home; formerly at the tavern, but now at the store, talking politics and general business. Is this right? Is it generous? Has not the wife as good a right to spend her evenings abroad? And what would the husband think to be left alone to take care of the house? Is it fair? Did you not promise to love your wife, and to cherish her? And is this the way you fulfil your vows? Home should be the pleasantest of all places, to both husband and wife.—There the evenings of both should be spent. And this is the way to keep alive the fires of love, and to warm the heart with a generous unselfishness. Wives may not complain, but they feel, and deeply, the absence of their husbands. They want their company; want their sympathy, and they ought to have it. Especially, if there are children in the house, should the husband be at home. The wife, in her sphere, labors as hard as the husband in his; and, when the evening comes, she and her little ones have a right to the company of the husband and father.

And what good comes of lounging at the store? It is a *habit* and a *bad* habit. We do not object to passing an evening occasionally in this way, when it is necessary in the way of business. But it is a bad sign to see a man hanging about a grocery in the evening. He does not care much for mental improvement, or for the society of women. The best husbands are those who love their wives best, love their company, and do the most to make them happy. The best fathers are lovers of home, lovers of their children. To a good husband and father, absence from home is always regretted. It is submitted to as a necessity, when it cannot be avoided, but the good husband and father loves his home, loves his family; delights in the circle of domestic affection, and is never so happy as under his own roof, and among those of his own blood. Husbands, think of this; and if you have acquired the habit of absence from home for mere trifles; if your evenings are lounged away at the store, break off at once and acquire the habit of staying at home, of helping your wife, and becoming her companion, and the companion of your children.

THE DECAY OF CONVERSATION

The ancient art of talking is falling into decay. It is an ascertainable fact that, in proportion to the increased population, the aggregate bulk of conversation is lessening. People nowadays have something else to do but talk. Not only do they live in such a hurry that there is only leisure for just comparing ideas as to the weather, but they have each and all a gross quantity of reading to do, which puts talking out of the question. If persons remain at home, they read; if they journey by the rail, they read; if they go to the seaside, they read; we have met misguided individuals out in the open fields with books in hand; young folks have been seen stretched underneath trees, and upon the banks of rivers, poring over the opened page, on the tops of mountains, in the desert for within forests—everywhere men now pull printed sheets from their pockets, and to the earliest, latest, highest occupations in this life, they read. The fact is incontestably true, that modern men and women are reading themselves into a comparatively silent race. Reading is the great delusion of the present time; it has become a sort of lay piety, according to which the perusal of volumes reckons as good works; it is, in a word, the superstition of the nineteenth century.—*Chambers' Journal.*

◆

THE LATE DUCHESS OF WELLINGTON was comparatively little known, for she sought retirement, and was in delicate health. Her friends entertained a high appreciation of her accomplishments and goodness of heart. In one of her letters to a lady friend we have the following passage:—

"I shall have great pleasure in being god mother to your little girl. I know you will make her good and happy, or rather, if you follow my way, make her happy first, and then she will like to do good. Will you teach her, when she is old enough to learn the first poetry my mother taught me—seventeen lines of the Golden Verses of Pythagoras, beginning:—

"Let not the stealing god of sleep surprise!"

The duchess refers to Rowe's paraphrase of the Golden Verses as follows; which are certainly very admirable as coming from the pen of a heathen.

"Let not the stealing god of sleep surprise,
Nor creep in slumbers on thy weary eyes,
Ere every action of the former day
Strictly thou dost, and righteously survey.
With reverence at thy own tribunal stand,
And answer justly to thy own demand;
Where have I been? In what have I transgressed?
What good or ill has this day's life expressed?
Where have I failed in what I ought to do?
In what to God, to man, or to myself I owe?
Inquire severe whate'er from first to last,
From morning's dawn till evening's gloom has passed:
If evil were thy deeds, repenting mourn,
And let thy soul with strong remorse be torn:
If good, the good with peace of mind repay,
And to thy secret self with pleasure say,
Rejoice, my heart, for all went well to-day!"

ANGER.—It is said of Julius Cæsar, that upon any provocation, he would repeat the Roman alphabet, before he suffered himself to speak, that he might be more just and calm in his resentments. The delay of a few minutes has set many seeming affronts in a juster, and kinder light; it has often lessened, if not annihilated, the supposed injury and prevented scenes of violence and revenge.—*Hatts.*

◆

THE RAVEN—A FABLE.—The raven saw that the eagle brooded thirty days over her eggs.—"This is what makes the young eaglets so strong and far-sighted," said she. "Good, I will try it myself." And ever since then the raven broods over her eggs thirty days, but they have never produced anything better than ravens.

ALL WELL AT LAST!

FROM THE GERMAN

It was time for the great fair that is always held in the smaller towns of Germany just before the holidays, and little Greta Fletchen had worked hard at painting the cheap crockery toys that were to adorn the stall of the kind Mr. Tuben.

She was very anxious to earn money enough to pay up the rent due since Michaelmas to their hard-hearted landlord, for he had declared that unless he had it all within a few weeks, he would seize their poor and scanty furniture and turn them into the street. If Greta could only manage to earn three thalers, a great load would be taken from her poor mother's mind, and she was too ill to do anything towards it herself.

But in her industry Greta had forgotten the school law, that no child was to absent him or her self from school without due notice to the teacher, the assurance that it was by the parents' permission, and especially that a good reason should be given for absence, otherwise the parent must be punished too.

Greta had been back and forth many times with heavy loads, when an apprentice lad, who from the first of her getting employment at Mr. Tuben's workshop had shown himself very jealous of her, informed her that a policeman had been looking for her.

Greta turned very pale, but she had not the least idea what it meant. However, she went back to the shop for another basketful, and was just coming out, when one of her little schoolmates ran up to speak to her.

"Oh Greta!" said the little girl—"is it true that you have wilfully neglected school for six days? An apprentice has told the teacher so, and he is very angry. I am very sorry for you!" and without stopping to say anything more she ran off again.

Greta was confounded, but when she reached Mr. Tuben's stall again, there was a stern-looking policeman waiting for her. "Put down the basket," said he sternly, "and come with me."

She trembled so much that the policeman and Tuben's market-woman had to help her along. "What has the poor child done to be thus treated!" asked the market-woman.

"She knows very well herself," said the stern man, and he led her way.

The poor child did not dare to raise her eyes as she went along, for fear she should see somebody she knew. At last she heard some one say: "Has the little one been stealing? So young and yet a thief!"

This was too much, and the little girl wept so bitterly that even the policeman pitied her. "Thy teacher," said he, more kindly, "has informed against thee that thou hast wilfully neglected school for six days. Does thy mother know all about it? for in that case thou wilt go free and I must arrest thy mother for not sending notice."

"My mother is quite innocent," replied Greta, and she began to feel much comforted, for now she thought she was suffering for her mother. And she spoke truly, but it had been all her own doings; her mother, indeed, had urged her to go first and excuse herself to the teacher, but she thought and said that she would be quite satisfied with her excuse when she made it afterwards, and there was her fault—the only act of disobedience to her parents perhaps of which she was ever in her life guilty, and bitterly was she punished for it.

The policeman led her to the police office, and from there she was shown into a large room. Here she found all kinds of people—beggars, dissolute, impudent young girls, tipsy women—all dirty and bold. These all looked at Greta with a sort of spiteful pleasure, and then went again to their amusements. Some were playing with an old and dirty pack of cards, some telling the others of their own shameless acts, some quarrelling, and all swearing fearfully.

Some of the little ones—for not a few were very small to be there—concluded to play blind-man's-buff, and invited Greta to join them; but she was too much distressed to do anything but sob in the corner: so the children left her, and one old woman jeered at her.

While poor Greta sat crying, she was thinking of her poor bed-ridden mother and a little blind brother, who were now, perhaps, awaiting her return. "Oh, how distressed mother will be about me!" she thought—"and poor, poor little Fritz! Who will make the porridge to-day! Mother can't even get the bread, or cut it if she got it. She can't make the fire, either, and they will both be pinched with the cold or have to stay in bed all day to keep warm. Perhaps the fright may kill them both! And, oh! if I only could give mother these three thalers that Mr Tuben paid me this morning! They are of no use here, and mother would feel so much happier to know that she could pay *all* the rent."

She hardly gave a thought to the Christmas-tree that good Mr Tuben, like most other employers, had made ready for his hands and where she was to have such nice gifts, (or, as they say in Germany, such a nice "Christmas-box,") for he had told her so. She hardly thought either, of the tree prepared for the school-children. She was to have nothing from that, for she had not been long enough in the school; but she was to be mentioned honorably before the company, and had been warmly praised by her teacher. She thought it very unkind in him to have her thus punished without even hearing a word of what she had to say for herself; and who had told so vile a falsehood upon her she puzzled herself in vain to guess. If she had not been herself so kind and gentle, she would have known at once, the moment she heard it was "an apprentice," which one had constantly shown her so much ill-feeling. Yes, it was Mr Tuben's jealous, spiteful apprentice, who hoped, if he got Greta out of the way, to get a double share of the Christmas box for himself.

At noon some food was brought in for all—nice warm vegetables and bread, and each had a pewter spoon to eat with. It was much nicer than the porridge or beef-bone soup that the little girl always had at home, but she was too miserable to eat or enjoy it, and sat still in the corner to cry and sob.

After awhile she went to the barred window and looked into the street. Here she saw quantities of things carried past, going to different houses for the Christmas feasts—baskets of rosy-cheeked apples, heaps of nuts, sheets of gilded gingerbread, pyramids of colored paper, little green fir-trees, boxes of toys, rocking-horses, and above all, from the bake-house across the street, rich Christmas cakes, hot and spicy, that spread their delicious smell all over. As it grew darker the others gathered about the warm stove, but she sat and watched the little lights shining through the windows of the different houses, and thought how happy all were but herself.

It was very unfortunate for little Greta that her imprisonment should happen just at this time, or she would have been immediately examined and dismissed; but just now no business was going on, and so she must stay where she was for some days: and wretched days they were.

At last Greta became so tired of being idle, that she took courage to ask the jailer's wife, when she came to bring the food, to give her something to do. The good woman was greatly surprised at such a request. She said she could indeed give her work, but was afraid she would run away.

Greta gave her the most hearty promises to do nothing of the kind, and the woman set her to scouring the pans; keeping her eye on her constantly, without seeming to do so. She was a second time astonished by the handiness with which the little girl did the work, and said to her: "It is plain thou art the child of good, sensible and industrious parents, and hast been well brought up. But tell me, how didst thou come to be here?"

Greta told her, and the good woman pitied her very much. She brought her a large piece of fine white bread, with butter on it, and two small cakes, and bade her eat them.

Greta, with many thanks, was about to do so, when she heard voices talking angrily, and saw a great crowd coming.

"They ought to be punished for it!" said one.

"Severely!" said several others.

"Another child run over, sir!" said another, as he met a policeman. "I don't know who could have been so brutal as to send a blind child alone into the street!"

At these words Greta shuddered. Putting down the bread and cake she sprang into the crowd, which opened and showed her little Fritz, led along by two men. His right arm hung uselessly down, and the crushed bone stuck through the sleeve of the little blue jacket.

"Fritz! my dear, dear Fritz!" cried Greta in agony. At the sound of her voice a smile came over the little pale face, and the boy wound his left arm about her and laid his head on her shoulder.

"Oh, dear Greta!" he sobbed, "I am so glad! We were almost dying for the want of you!" and he clung more closely to her.

"How did it happen, dear little one?" asked Greta gently.

"Mother has been crying for thee all the time," replied the boy, "but she could not rise to go and seek thee. The poor bird's food is all gone, and he droops and will not eat crumbs of bread; so I thought I would go myself and look for thee. I felt along by the houses, and at first got along very well; but at the corner a coach came round suddenly and threw me down and went over my arm. Dost thou think, Greta, that mother will scold me for getting hurt?"

"No, my poor child, no," said Greta compassionately. "But does it pain thee much?"

"Oh yes—very much! But now I have found thee I don't care so much."

"The child must have immediate help," said one. "He must be taken to the hospital."

"No, no, no!" screamed Fritz, in an agony of despair. "I will not leave my mother and my sister, nor my little bird."

"Don't fear, dear one!" replied Greta, gently. "I will stay constantly by thee."

"No thou wilt not!" exclaimed a policeman, sternly. "Thou hast not yet been questioned, so thou must stay here; and the boy can stay no longer, he must go to the hospital."

Poor Fritz uttered a piercing cry, and clung to his sister. The crowd began to mutter threats against the brutal policeman, and Greta was in great distress, when a gentleman came forward and said gently: "Don't be alarmed, my little man! Thou shalt not be kept in the hospital one moment longer than it takes to dress thy arm, unless thou choosest; and while thou art there I will see about thy sister's business, and have her dismissed from here, that she may go back home with thee. Meantime I will go and tell thy mother all about it, and quiet her anxiety. So tell me where she lives."

"But oh, kind sir," said the boy, gratefully, "won't you let Greta go with me and beg somewhere a few kreutzers, that we may buy a little seed for my dear little bird? It is starving."

The kind gentleman smiled. "I will take a large paperful to him. Be thou a brave boy!" and he set out, while they led the little fellow to the hospital.

Everybody murmured praises of the kind gentleman, whom they all called Mr. the Court Secretary; for in Germany a man is far more often called by the name of his business or his office than by his own. He did his errand very kindly to Mrs. Fletchen, though she was greatly distressed; fed the bird himself and then went to the hospital to seek Fritz.

Setting the bone and reducing the swelling was a very painful operation, and the poor little boy could not help groaning now and then. When this was over he was so weak that he was put into a nice bed, and a fever coming on he had to stay there several days. Mr Court Secretary, pitying the mother's anxiety, had her placed in his own carriage and carried in to see her son. She was allowed to remain there for two days; then she returned, and was surprised to find her house, furniture and all, in the possession of strangers.

She sent to the landlord to know how this was, and he pretended great surprise at finding her alive. He declared that when she did not return that first night, he thought that for grief over her troubles she had drowned or killed herself, and so had let his house to another. The furniture and the bird he had taken for the rent due, sold the furniture, and kept the bird himself.

But great was his *real* surprise to find how powerful a friend the poor widow now had. The Court Secretary obliged him to return every article he had taken, and threatened that unless he made a reasonable arrangement he would have him arrested for charging such an exorbitant rent for a room that was not tenantable. He was only too glad to come to terms with Mrs. Fletchen, and agree to wait some weeks longer for the back rent.

While all this was being done, the Court Secretary went to the police commissioners and besought them to spare time enough to examine into Greta's case, since the poverty and distress of the family made it an especial affair. A few questions convinced them that it was so, and Greta was called up. Very much to the surprise of the apprentice who had accused her, he was obliged to appear and swear to its truth. He had thought he would not be mentioned at all in the matter.

It took a very short time to prove his falsehood, and show his motives, while the character the teacher gave of Greta obtained for her the greatest praise. Mr. Tuben, too, indignant at the boy's duplicity, (for he had told him, when he missed Greta from the Christmas-boxing, that she had said she did not think there would be anything worth coming for, and so stayed away,) dismissed him from his service. To Greta he gave, however, what he had designed for her, and something more; and sent a gift, also, to Fritz and the mother.

The wicked apprentice was the son of Mrs. Fletchen's unkind landlord, and both were, in the end, obliged to leave the town.

The physician who had attended to the little blind boy's broken arm became so much interested in the family, that he attended them constantly afterwards, until, by God's blessing, he succeeded in quite restoring the strength of Mrs. Fletchen's limbs and enabling her to go about.

An examination of Fritz's eyes showed his blindness to be occasioned by the skin, called a "cataract," which sometimes covers the eyeball, and this he proposed to remove. The little boy was so patient and gentle that the operation proved quite successful, and Fritz is now studying hard to become a physician himself; while Greta is filling an honorable place as governess to the Court Secretary's grand daughters. Firmly has she ever since believed the truth that "all things work together for good, to those that serve the Lord."—*Methodist.*

EFFECTS OF CHANGE OF AIR ON HEALTH.

Dr. Robertson, makes the following useful observations regarding the effect of travelling on the health:—"The change of air, which, in cases of comparative health, I would especially advise is that embraced in constantly moving from place to place, taking as much personal exercise as possible. To taste all the pleasures which the best and most healthy of all kinds of travelling affords, you need not leave your native land. It is this sort of travelling, (walking on foot, as far as it is possible or convenient,) this total removal from ordinary and every-day habits, this constant exercise, this continual change of air, which does most good; that, if the man is in moderate health, gives vigor to his system, freedom to his limbs, and clearness to his mind, which will, like magic, uproot many a case of long-continued dyspepsia, and cause many a chronic disease, threatening to degenerate into something worse, to be no longer felt. Change of air may be too great, but it cannot be too frequent, if the powers of the system are not materially impaired. Travelling, and especially pedestrian travelling, presents, among its many other points of excellence, this in a remarkable degree. It acts directly on the mind as well as on the body. I am satisfied that if the measure were tried in cases of hypochondriacism, in cases of incipient insanity, many a one would be restored to his reason, his family, and his friends. The effect of such travelling cannot be sufficiently estimated. It would enable many an invalid, by a cheap rate, to show 'clean bills of health.' I think that few will say the prescription is not palatable."

Advertisements.

REV. LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger to its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES

PROVIDENCE, R. I., Nov. 27, 1861.
Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. SUE

NEWPORT, R. I., October 29, 1861.
Rev L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself two times its cost. ANTHONY RANDOLPH

NEWPORT, R. I., Nov. 12, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled. RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR

NEWPORT, R. I., Oct 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public. Mrs EVELINA OSMOND

PROVIDENCE, Dec 10, 1861.
Rev L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MORSE

NEWPORT, R. I., Oct. 10, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs ELIZABETH THOROUGHGOOD

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs ADELINE JONES.

SEEKONK FERRY, Sept 3, 1861.
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER

PROVIDENCE, Rhode Island, Aug 16, 1861.
Rev L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Mr L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it. Mrs LUCY WATERMAN.

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REV LEWIS S. LEWIS,
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TO WHOM ALL ORDERS SHOULD BE ADDRESSED
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WISHART'S TAR CORDIAL.

DR. WISHART'S
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PINE TREE TAR CORDIAL
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PINE TREE TAR CORDIAL
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
HAVE BEEN CURED
HAVE BEEN CURED
HAVE BEEN CURED
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
BY Dr WISHART'S PINE TREE TAR CORDIAL,
BY Dr WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would **heal the lungs**—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the **Pine Tree Tar** to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government. We say to the afflicted that Dr. Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency. Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST.
FOR SORE THROAT AND BREAST

Dr Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES.
BLIND AND BLEEDING PILES.

Thousands have been cured of the above disease when all hope of ever receiving relief was gone.

INFLAMMATION OF THE LUNGS.

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr. Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die.

LIVER COMPLAINT
CURED BY PINE TREE TAR CORDIAL.
COLDS AND COUGHS

are speedily cured by the use of Dr. Wishart's Pine Tree Tar Cordial. It does its work at once, and the patient is cured before other medicines would have had time to have any beneficial effect.

DR. WISHART'S PINE TREE TAR CORDIAL
IS A GREAT REMEDY FOR SCROFULA

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is constantly breeding sores, internal and external. Salt-rheum, sore legs and all skin diseases are especially cured by Dr. Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

PINE TREE TAR CORDIAL

is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be cured by Dr. Wishart's Pine Tree Tar Cordial.

Out of ten thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time. All families should have it on hand, as it gives instant relief in croup and diphtheria.

ASTHMA AND COUGH.

The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough. It often cures whooping-cough before it runs half its course, as it acts at once upon the phlegm and mucus, and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr. Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits. The genuine has the name of the proprietor and a pine tree blown in the bottle. All others are spurious imitations. Price, One Dollar per bottle, or Eight dollars per dozen. Sold by all respectable druggists and store keepers.

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GENUINE
PREPARATION.

"HIGHLY CONCENTRATED"
COMPOUND FLUID
EXTRACT BUCHU,
A POSITIVE AND SPECIFIC
REMEDY
AND
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S
EXTRACT BUCHU,
Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.
For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU
FOR
Enfeebled and Delicate Constitutions
OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing of the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life.
IMPURITIES OF THE BLOOD, &c.
And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE
OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
"PHYSICIANS," PLEASE "NOTICE,"
"We make no 'Secret' of Ingredients."

HELMBOLD'S EXTRACT BUCHU
Is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist.
Prepared in vacuo by H. T. HELMBOLD,
Practical and Analytical Chemist,
and Sole Manufacturer of
HELMBOLD'S
GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.
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TAKE NO OTHER!

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We keep on hand, in connexion with our other books Sabbath school books of various kinds. Question Books Catechisms, Nos 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelops and Blank Books.

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Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov 17.

DR. J. W. CREEK,
Thomsonian and Botanic
MEDICINE DEPOT,
N. E. CORNER OF NORTH AND PLEASANT STREETS,
BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,
ARE ALL FRESH AND PURE OF THE VERY BEST QUALITY, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-ache, Giddiness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the rich compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure, he has tried one thing after another which his fancy suggested to him might prove beneficial, all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so, what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been [illegible] years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place.

No 618 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

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JONES & CO.,
Dec23-1y 604 MARKET STREET.

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General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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NEW AND SECOND HAND
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CLOTHES MADE TO ORDER.
Also, Second hand Garments Cleaned, Repaired or dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
5—1y.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phenix Union, No. 8, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburg, Pa.; from Dr. Rise' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vashkaskie Union, No. 18, T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Berris; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dabbert; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts, G. P. P. Sister Anderson,
" " S. Bowen, " " J. F. Bracy,
" " M. H. Ussey, " " E. A. Clark,
" " E. Newman, " " Ward,
" " S. Davis, " " S. Haly.

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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, FEBRUARY 13, 1864. Vol. IV.—No. 7.—New Series, Whole No. 162.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 Pine Street, Philadelphia.

NOTICE.—All letters and matters pertaining to the Book Concern or subscribers, sale of papers, and all moneys belonging to Book Concern or the paper, must be directed to Rev. Elisha Weaver, Box No. 2075, Philadelphia; and all matters sent by express, and in our city, must be directed to E. Weaver, No. 619 Pine st.

All articles or matter for the *Christian Recorder*, must be directed E. Weaver, Box No. 2075, Philadelphia.

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Two Dollars and twenty-five cents a year, payable in advance. Or Two fifty if not paid in advance.
Single copies five cents.

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We solicit Advertisements of all descriptions, suitable for a religious newspaper, which will be published as follows:—

Cards or Advertisements, inserted for one year provided they do not exceed eight lines, ten dollars, paper included; or, eight dollars without the paper,—six months, for six dollars, paper included,—three months, four dollars,—one month, $1.50, paper in each case included.

All Advertisements must be accompanied with the cash.

CORRESPONDING EDITORS OF CHRISTIAN RECORDER
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" J. M. WILLIAMS, " B. T. WILLIAMS,
" G. H. GRAHAM, " C. BURCH,
Rev. L. ROSS.

Poetry.

For the Christian Recorder.

THE GOSPEL CALL.

A vision, Simon Peter saw,
At noon-tide hour of the day;
According to the Jewish law,
It was a time for men to pray.

Upon the housetop down he knelt,
His supplication to present;
While thus engaged he keenly felt
A strong desire for nutriment.

Intending soon some food to eat,
Into an ecstacy he went;
Heaven opened, forthwith a sheet
With corners knit was sent.

Enclosed were reptiles, fowls and beasts,
And quadrupeds of every kind;
Though these for Peter's usual feasts
Were not by Providence designed.

From heaven a voice melodious poured,
Arise, my servant, kill, partake;
This thing I cannot do, my Lord,
I loathe it for my nation's sake.

Again the great Jehovah cried,
This stubborn man to reprehend;
What mine own hands have purified,
Call not thou common or unclean.

To him once more his Maker spoke,
The wondrous vision disappeared;
While pondering what it could betoke,
His mind in new direction veered.

Three men from Caesarea went,
They lingered at a tanner's door,
And sought God's chosen instrument,
To preach the Gospel to the poor.

While meditating on the past,
A Spirit from the courts above
Said, "Lo; three men seek thee," make haste,
Delay not, but with them remove.

When Peter met Cornelius' men,
He cried, "I am he whom ye seek,"
Then asking them to enter in,
Attentively he heard them speak.

Next day he left his home as [illegible]
His quiet, pleasant sea-side home,
A minister of beauteous feet,
To preach to them who there had come.

While preaching to the multitude,
The Spirit fell on all that heard;
And every heart in joyous mood,
Praised Father, Spirit, and the Word.

WILLIAM H. MORRIS.

Norfolk, Va.

For the Christian Recorder.

SECOND LETTER FROM R. H. CAIN.

Washingtonians—Hospitality—Encouragement in the work of Education—The readiness of the masses to respond to the calls of the African Civilization Society—The common people more wise than the would be leaders—Opposition to the Society by George T. Downing and Charles Lenox Remond—Disgraceful conduct in Union Bethel Church, Jan. 25th—Meeting broken up by their Ruffianism—Formation of two Auxiliary Societies in the District, one in Washington, one in Georgetown—The first school increasing rapidly—The magnitude of the work to be accomplished.

MR. EDITOR:—I promised in my former letter to continue my correspondence, and inform your readers of the progress of our good work in this District. I now fulfil that promise.

After a sojourn of twelve or fifteen days, mingling with the *people, the real bone and sinew of the District*, I have learned much of vital interest to the *Historian*, and of great value to those who may be called to direct the affairs of our race in the future. I find in the Washingtonians, with whom I have mingled, that largeness of heart, cordiality and hospitality, which ever endears friend to friend, and leaves a trace on memory's canvass of those freshly impressed features which are erasable. Our advent here was announced. We came on an errand of mercy; it needed no heralding. The motives alone were sufficient to give us a hearty welcome at the dwelling of Bro. James Wright, corner of 20th and K st. Mrs. Sinclair Davis received Mrs. Groves and daughter without ceremony, and made them at home. The fact that they came under the auspices of the African Civilization Society, to teach a *Free* School for the poor, and to some degree, despised freemen's children, and all others who wished to send to the school, was evidence conclusive that such persons were worthy of a place in her house. A number of meetings have been held and the cause of education set forth; in all of these there has been manifested the greatest interest by the people. The middling classes are more alive to this work than they whose circumstances in life have given them some advantages. It is astonishing to see with what avidity these, our brethren, seize hold upon the great central truth, that the time has come for us to look after the education of the rising generation. The claims of the African Civilization Society, when understood as expounded by its members, its Constitution, analysed by *reason, without prejudice*, have met with the approval of the meetings generally.

The "common people" are more wise than the would-be leaders. They comprehend the fact that their elevation depends more upon their own efforts than anything else; they see that there must be a corresponding interest manifested by themselves, to receive and properly appreciate the boon of freedom, by employing the means within their reach to lift themselves up to a respectable position by a general diffusion of knowledge among them, whereby they may the better perform the duties of their station socially, religiously and politically. They believe in laying the foundation sure, in a proper cultivation of the minds of their children, believing that the unfoldings of Divine Providence will bring to them, ultimately, honor and nationality.

The people will think for themselves; they believe that their children are to take their places, and carry forward the great work of moral and intellectual development. Their leaders would have them stand still and let others think for them; let others direct their destiny. Yet they stand afar off from them. *Vox Dei, vox populi. "The voice of God is the voice of the people."*

We have encountered some opposition from two very distinguished personages; distinguished by not being what they should. God has endowed them with great and glowing genius, but they have dedicated them to the service of the Devil. While we were peaceably holding a meeting of the Society in Union Bethel Church, on Monday evening, Jan. 25th, we had closed our remarks, and were proceeding to receive a collection from the ready and willing people, Mr. George T. Downing and Charles Lenox Remond, uninvited, and without regard to due propriety and respect, arose and began a tirade of abuse of the Society and its members and friends; charging us as being the tool of Colonizationists, to dupe the colored people of the District, &c., calling in question the propriety of Colored Churches and Colored Schools; intimating that more harm had resulted to the colored people by their separate organization than good. That greenbacks was the moving power in this, our work, &c.; and when I offered to reply to him, he became so furious in his retorts that the pastor dismissed the meeting to maintain the dignity and character of his church. Thus our meeting was broken up by these men, whose only business in the District is to get recruits for greenbacks' sake.

I am pleased to state that we have not been treated unkindly by any gentleman or lady citizen in the District. Many of them may hold opinions differing from us, but with becoming dignity they have been courteous and respectful.

We have formed two Auxiliary Societies; one in Washington and one in Georgetown; and the prospects brightening. The people in Georgetown propose to raise ($1,000,) one thousand dollars, and build a school house for free school purposes.

We opened our first school on Monday, the 25th, with seven scholars; to-day (Friday) it numbers eighteen, and many more are coming. The magnitude of the work is wonderful; there are hundreds of children in this District who have no parents to look after their education; hundreds of women who have no husbands to care for them and their offspring. Will not the people in our large cities help us in this noble work? The fields are ripe for harvest and the laborers are few. Will not the friends of the Society see that we are sustained in our mission of mercy! Despite opposition, despite opprobrium, in the name of Christ we will persevere until victory crown our labors, and we shall leave to others a legacy, honorable among all men, and approved of God.

Yours for the Kingdom's peace,

R. H. CAIN.

The following graphic article will be found very interesting, and of much significance and importance. Most earnestly do we commend it to the careful perusal of our readers. From the beginning of the present unhappy struggle BUTLER has proved himself the stern and unbending patriot, the friend of the oppressed, and just the man for the times. Eulogium is needless; deeds speak louder than words. But enough. Let the subjoined article speak for itself:—

THE FREEDMEN IN GEN. BUTLER'S DEPARTMENT.

GOING THE RIGHT WAY TO WORK.

When General Butler ruled New Orleans, he did the right thing at the right time. It is his way. When the General assumed command of the Department of Virginia and North Carolina last fall, he again set to work in the right way. He always does it.

The order of December 5, in relation to the colored people, established on a solid foundation the theory which General Butler conceived at Fortress Monroe in 1861, partially developed at New Orleans in 1862, and is now carrying out to its legitimate and healthful result in the new department of which he is, in more senses than one, the master. Benjamin F. Butler is usually master of any situation in which he finds himself placed; and he has grappled with the problem of the negro race with masterly energy and ability—announcing the doctrine that the black man is entitled to all the rights that pertain to the possession of lighter skins than that which he wears, and that the result of the war must be to him "the great boon of freedom for himself and his race for ever."

Conversations with intelligent persons—state agents and others—who have recently returned from prolonged investigations of the negro quarters in and around Fortress Monroe and Norfolk, have convinced us beyond question or cavil of the excellence of the work which General Butler is now accomplishing. His order of December 5 encouraged his officers and soldiers to bring in all the blacks they could find; established regulations for the formation of negro regiments, and designated superintendents of the freedmen's camps—all which measures have since been put into practical operation.

As an instance of the energy thus infused into the management of military affairs, and the ardent patriotism of the black men themselves, it is related that a colored cavalry regiment was raised in General Butler's department last month within the short space of six days. It numbered twelve hundred men. Equipments were ready for them; horses had been sent from New York for them; and in less than a fortnight from the day the first recruit was sworn in, the whole regiment was ready for service. This is a single case, but by no means an exceptional one. While the General and his active assistants have thus expedited the military arrangements of the department—meanwhile conducting exchanges of prisoners, sending vaccine matter to our soldiers at Richmond, and in a thousand ways attending to the details of executive government—the civil condition of the freed blacks has not been neglected. The "freedmen's villages," so called, have been established, to the number of six or seven, under officers appointed for the purpose by General Butler; and General Wild with his colored soldiers has swept through North Carolina, slaying and capturing guerillas, destroying the property of rebels, and freeing *three thousand* more slaves, the organization of peaceful negro communities has quietly gone on, with results which should be generally known and warmly praised.

These villages are chiefly on the Wise and Baxter farms, in the immediate vicinity of Norfolk. The "Wise farm" is the estate lately owned by Henry A. Wise—the man who held the office of Governor of Virginia when John Brown was hung at Charlestown. John Brown's soul seems to have gone "marching on" in a sublime quest of vengeance, until finally it rests over the peaceful colony of emancipated slaves now settled on the land once the property of the traitor governor. There are several classes of these freedmen's villages. We shall briefly describe three of them.

1. The first is the "soldiers' village." This is populated by the families of the negro soldiers now in the Federal army. The minors, the decrepit men, the women and children, are gathered here to rest from their labors and rejoice in their freedom from the lash; and their Uncle Sam feeds them. The rations are the same as those furnished by the Government to the soldiers. "It did my heart good," said one of the Western state agents with whom we conversed, "to see the good order and complete cleanliness of this village as I rode through the streets, and to watch the happy faces of the people." It does everybody's heart good to hear of it.

2. The second class is the "agricultural village." Here the property of Wise, Baxter, or any other rebel whose land is confiscated, is cut up into small farms of eight acres each, upon which a negro family is placed, with intimation that the sable *pater familias* is expected to make the earth yield her product and go a considerable way toward supporting him and his. This experiment is so far successful, and promises still better results.

3. A third class is the "mechanics' village." Here the skilled workman has a house put up for him by the Government on a piece of ground 50 feet wide by 150 feet deep—a respectable building lot.

There are other subdivisions of these colonies, to which it is not necessary to allude here. It is sufficient to say, that the whole has been planned and executed under the eye of General Butler—and he is not a man to do things by halves.

The able-bodied blacks in some of these villages have recently been armed, by direction of the General, in order to be able to resist future attacks from rebel guerillas. Such an attack, made upon one of these villages some three or four weeks ago, was repulsed by the negroes with no other arms than the weapons of agricultural industry with which they had just been engaged in scratching the face of nature. They used their hoes and pitchforks to good purpose in scratching the faces of the rebels who had come upon them unawares. Since that event, muskets have been placed in their hands, and a sergeant's guard drills the men three times a week. Guerilla raids are probably stopped in that quarter.

These are but a few hints of the grand work which General Butler is doing for the elevation of the colored race. They will serve, however, to indicate the earnestness of his purpose and the positiveness of his will. The supplementary labor to which he is now bending his energies, is to compel the rebel authorities at Richmond to recognize the equality of all our soldiers, regardless of color, and to alleviate the condition of those who are still held in captivity.

All honor to General Butler for what he has already done, for what he is doing, and for what he evidently intends to do!

For the Christian Recorder.

ARMY CORRESPONDENCE.

Camp Bailey, Dutch Island, R. I.,
Jan. 29, 1864.

MR. EDITOR:—Since I have been here I have sent you a scroll, with the wish that you would place it before the numerous readers of your precious and invaluable paper. I then promised to write you more fully concerning the Fourteenth Regiment Rhode Island Heavy Artillery and things thereunto pertaining.

Since the formation of the Government of the United States of America, the colored people have been the subjects of all kinds of ill-treatment. Ill-designing persons have ever been on the alert for an opportunity to take the advantage of them. In all positions of life we find such persons; even our own people, in hundreds of instances, have been the bitter oppressors and most inveterate enemies to the best interests of themselves and their race. And, although the colored men of the United States have enlisted by thousands to help put down the rebellion, I find that all manner of devices are used to deceive them and cheat them out of their pay, bounties, &c.; and colored men, too, are the vile accessories to such acts of fraud and injustice. Numbers of pious men in the Fourteenth have thus been duped out of their just dues, and I make bold to say that the vile perpetrators of such injustice should be forever discarded—yea, shunned—by all honest men upon the face of the earth, and I have several gentlemen (if I should characterize them as such,) in my mind's eye, that must live quietly in future, or else my pen will tell facts upon them that must lower them in the estimation of all lovers of justice.

Some things have come to my knowledge that I cannot retain from the public. Martin R. Delaney, M. D., of Chicago, the great lover of his race and people, the great philanthropist, the great African explorer, has acted basely with his people. He it was that acted as General State Agent for raising recruits for the Fourteenth Regiment in the State of Illinois. He it was who has, by some means, made himself again independent by a transaction wholly unworthy the actions of a man more honest. He has persuaded young men who had been taught to hold his name sacred, to go into the army by promising them bounties which they were not to get. Yes, he has even managed to filch from them that which they should and would have received but for him. The reverend M. D. has called down upon his head the curses and ill-will of many a poor man who is a member of the Fourteenth, many of whom have sworn to hand his name down to the rising generation as the robber of "the widow and orphan, and the man that would fain fill his coffers with money due their fathers, while soldiers, fighting for the rights and freedom of the same egotistical M. D.

Of all the men that took any part or interest in the formation of the Fourteenth, Dr. Martin R. Delaney is the most heartily despised, and men who once almost worshipped his name, now almost curse the very utterance of it in camp. Another one of these monster money-sharks is a man who calls himself Joshua Highwarden. This man once had the title of Rev affixed to his cognomen, yet I am persuaded that he was a 'wolf in sheep's clothing,' if I am to "judge the tree by its fruit," for he, too, has been guilty of practising gross injustice, deception and fraud upon his people. He is a citizen of Michigan, yet it has been ascertained that he and the afore-mentioned M. D. were in a league together. The Doctor had lost money and credit in Canada by improper and dishonest transactions, and Mr. Highwarden, with himself, took a contract to replenish the Doctor's coffers and build up his fast waning credit. The conditions of that contract were to defraud poor men (who might be induced to enlist under them,) out of the greater portion of their bounty. This they did by having them sign it over to Delaney & Co., under a pretence that so much was to be deducted to "pay their transportation from the States of Illinois and Indiana." They succeeded well in deceiving the men, until they were sworn into the service of the United States, and Delaney & Co. had time to present their bills to the Paymaster, who paid them off, supposing that the whole thing was being done honestly and in good faith. But we have bearded the lion in his den. Murder will out, and a severe and certain retribution awaits these men. Others have been similarly engaged; but, as I intend noticing them at another time, they may rest for the present.

The health of the Fourteenth is quite good, not more than seventy five or eighty being on the sick-list at this time. The cause of religion is progressing slowly, but surely. We have for our Chaplain the popular Rev. Peter Ross, Sen., of Providence. He is a man of sterling worth to the regiment, being a man of piety, and every way exemplary. He is what we all characterize as a truly Christian soldier. He loves the men, and never passes one but with kind words. In return, the men all seem to love their Chaplain, but all do not seem to respect his profession and calling; yet, thank God, there are a few of us who have not forgotten His holy name, and who so revere the man of God as becometh children of the light. Pray for us, that a mighty revival of religion may take place in the Fourteenth, and that much good may be done in the name of the holy child Jesus.

There is another thing, that, to me, is a great source of regret; that is, the great amount of ignorance that prevails among our people (I mean those that have been raised at the North.) I have stood by the Paymaster's table while nine hundred men have signed the pay-roll. Out of that number, not more than two hundred and fifty were able to sign their names, except by their mark. My face burned with shame when likely, good-looking men would come forward, stating that they were born in Indiana, Ohio, New York, and even in the very cradle of literature and learning, Massachusetts and Rhode Island, yet they could not write their names. Now and then one would lessen my shame and deep regret by promptly answering, "Yes," to the question, "Can you write?"

In this matter some one is to blame. Is it the parents, or is it the children, or both? This question, Mr. Editor, I leave for you and your numerous readers to answer. Let the blame rest where it may and belongs, one thing is certain, that the prevailing ignorance among our people is a burning shame to us as a race, and it proves one of two things: either that none but the ignorant masses of the colored people of the Free States have enlisted, or that but comparatively few of our people are in possession of the mere rudiments of an English education. Which of the two positions is true? That there is a great need of education among the colored people, no one will doubt for a moment. Our young men must be educated, in order to be useful, in the same proportion to their race that those of other races and nations are to theirs. Our young women must be educated, in order to occupy the proper sphere for women in this age of light and knowledge, so that they may not only be an ornament of their race, but that they may also be useful members of society, casting the mind of the young in the proper mould. And I say, emphatically, that a young woman, born and raised in the North, who is destitute of an ordinary education, *at least*, is not the woman that I should for a moment regard as my lady-love, or one with whom I could for a moment think of linking my destiny. Young ladies, young men, educate yourselves. It is through the channels of education and industry alone that you may expect to prosper. The day was when your ignorance was winked at as a matter of course, but things are far different now. Parents, above all things, give your sons and daughters education. That will be a legacy far more enduring—yea, infinitely more precious to them in the future—than will be your houses, land, gold, silver, or even green-backs. These you ought to get for them if you are able; but, above all things, get for them wisdom and knowledge, for in these consist the power of all nations and races of people. Intelligence adorns and exalts a nation, but ignorance and superstition are a reproach to any people.

Mr. Editor, I have written hurriedly, and my letter will, no doubt, present a crude mass, yet I hope that you will place it before your readers. Some things herein mentioned are rather personal, yet they were not done in a corner. I write under my proper and lawful cognomen, therefore I am personally responsible for all that I may have written of a personal character. I am yet a young man, but I started out in life with the determination to battle against error wherever I found it. I must not neglect my mission. Our battalion will leave here soon for more active service in the front. I will try to keep you posted as to our movements and whereabouts. You will confer a favor if you will send me your paper while I am here, for which I will make the proper remittance.

With fond hopes for the elevation of my race, I am, &c.,

JAMES F. JONES.

For the Christian Recorder.

AN ELDER SUED FOR DOING HIS DUTY.

The discipline of the A. M. E. Church says, "The General Conference shall not do away the privileges of our ministers or preachers, of trial by a committee, and of an appeal. Neither shall they do away the privileges of our members of trial before the society, or by a committee, and of an appeal." That, "*The preacher in charge shall have power to decide whether the accused be tried before the society of which they are members, or a committee.*" "That the elders having charge shall receive, try, and expel members, according to the form of discipline." "That the trustees shall never meddle with the affairs of the stewards as marked out in the Discipline. That the elder or preacher in charge shall be the chairman ex-officio of the trustee board, and his signature shall be attached to all his acts, to make them legal in all the state where it is not otherwise provided. The trustees shall make their reports quarterly, in the quarterly meeting conference, of all their financial affairs, at which time they shall make such explanations as will be necessary to make their report plain." "That Trustees are always tried as other lay-members for any violation of our rules, and cleared, censured, suspended, or expelled from society, as any other member." In addition to all that is above said, quoted from the book of Discipline, the General Conference of 1860 made the following additional law, viz: "The preacher in charge shall nominate in the case of any vacancy in the Trustee Board."

There is another rule in the Book of Discipline which says: "The Elder in charge shall enforce vigorously, but calmly, all the rules of the society." Having, in our ordination vows in the presence of men and angels, and before the living and true God, taken upon ourselves obligations to faithfully observe, keep, and obey these laws, with all others contained in the word of God and the discipline of the church, it becomes with us a matter of conscientious and religious scruple to keep those obligations.

April 6th, 1863, an annual election was held in the A. M. E. Bethel Church to elect three trustees, to fill the vacancy occurring at that time by the expiration of the term of Mr. Henry Brooks and others. A chairman, secretary, and judges of the election were appointed. The preacher in charge nominated, the judges counted the votes of the members, and the secretary recorded the number of votes taken, and the number of persons voting; all of this course of procedure resulted in the confirmation of the nominations made by the preacher, Mr. Brooks, and the minority protesting against it, denying the right of the elder to nominate trustees. Mr. Brooks preferred charges against the elder for thus performing his duty, as will appear from the following report of the committee who tried the case in the annual conference, viz: May 18th, 1863.

We, your committee, to whom was referred the charges against Rev. J. P. Campbell by Brother Henry Brooks, having examined them, beg leave to present the following report:—

Charge 1st. For nominating trustees for Bethel Church, and declaring the same legally elected. Elder Campbell confesses that he nominated according to an enactment of the last General Conference, and that he declared the nominations duly elected, after being thus informed by the judges, which we, the committee, on testimony acknowledge to be the fact, and now refer it to the Bishop for his decision of law.

Charge 2d. For attempting to force said nominees, Peter D. Lewis and Abraham Fields, at an adjourned meeting of the trustees on May 7th. From the force of testimony, it was shown that the attempt to force only refers to Elder Campbell having the two recently elected brethren working in connexion with the former trustees—which second charge is involved in the decision of the law to be given in the above case. See Minutes of Conference, page 18.

Then follows "A decision delivered before the corporation of the A. M. E. Bethel Church, in the city of Philadelphia, May 26th, 1863, by Bishop Nazrey.

Charge 1. For nominating trustees for Bethel Church, and declaring the same duly elected.—(See Documents No. 1 and 16, from parties in Bethel.)

First, The right to nominate persons to fill the office of trustees, whose term of office had expired in the A. M. E. Church, has never been defined, previous to the General Conference in 1860, at which time an act was passed giving to the ministers in charge of the churches, the right to nominate persons to fill all vacancies occurring in the board or boards—and, previous to this time, outside of Philadelphia, it was almost a universal thing for the minister in charge to nominate persons for the office of trustees. But in this corporation it has been variously conducted; sometimes a committee was appointed to nominate, and hence, the difference between the Elder Corporation has grown out of different modes of conducting the election in the past, the remedy for which I now proceed to give.

First.—Elder Campbell had the undisputed right to nominate, and was acting under the authority of the General Conference to nominate persons to fill the vacancies in the Board of Trustees in Bethel Church. A double list should be presented.

Second.—It was the right of the male members of the Corporation to accept of such nomination, or reject it on lawful grounds.

Third.—It is also the right of the legal voters, after having received or confirmed the nomination by the minister, to proceed to appoint judges, who shall declare the result of the election." (See Minutes of the Conference, page 17.) The decision having been made, the bishop added this remark, with others of a kindred nature, which may be seen in the minutes, viz: "The above opinion is sustained from the 207th page of the Discipline. When the minister has nominated the persons to be elected, his work ceases."

"2. From the implied intention of the author of the amendment, it seems to have been his design to substitute the minister in charge in the place of a nominating committee, which he had recommended to be appointed in this corporation to stop confusion at future elections. Therefore the parties who were nominated by the Elder at the previous meeting for the purpose of election of trustees, need yet to be voted for to make them valid trustees, as they are now only nominees, which ought to put an end to all strife."

The appointment of Stewards should not be confounded with this clause, for it differs materially. There the minister can nominate at any time that necessity demands, and the Quarterly Conference can, at its meeting, confirm or reject said nomination. One is an election, and the other an appointment confirmed. (See page 211 of Discipline." W. Nazrey.)

May 26th, 1863, one of the bishops of the A. M. E. Church. Did this decision, and the peace measure—the proposed compromise, give satisfaction to the parties concerned? No, by no means at all. For that very night, and while the Bishop was present, a motion to receive his advice was voted down by those parties. Nevertheless, in accordance with the decision, an election was held June 1st, 1863, at which time and place the preacher in charge appeared, and after the meeting was duly organized, he presented to it a double list of nominees, but this list was ruled out, and the election proceeded contrary to both the law and the decision in the case, and also the compromise peace measure, at the time when the decision was given. Out of 199 corporate male members connected with the Bethel Church at that time, less than 70, as the secretary's minutes will show, took part in this proceeding; the writer counted fifty-seven, many of whom were known and tried friends to the government, and showed at that time, their love for the doctrines, discipline, and government of the A. M. E. Church, by their actions and votes.

June 2d. The affidavit of Mrs. Johnson against Henry Brooks was read in the official board meeting, and then placed in the hands of one of the stewards, who was then and there charged to proceed only in a disciplinary way with it, as Mr. Brooks has been a member of the Trustee Board with others, and the trustees being a body politic in law, by which the body becomes responsible for the official acts of the individual. The Steward preferred charges against several persons who had been Trustees with Mr. Brooks; several attempts were made to have the matter settled without bringing it to trial at all, but these attempts proved a failure.

June 11th. The case was tried, and the committee brought in no verdict, hoping that the matter might be settled, until June 22d. On that day they signed the verdict of guilty, but asked that the committee might be continued, and judgment stayed awhile. On the same day and at the same hour, some of the male members of the church held a meeting, in which 24 persons out of 120 members and 199 legal voters of the Corporation, took the sense of the house, to know whether the persons charged before the committee and tried June 11th, were guilty; 21 voted in the affirmative, and none opposed it, because all the friends of the administration believed, and they were unanimous that believed the meeting to be illegal, and therefore took no part in it. We have no doubt that the intention of the 24 members, by their vote, was to say that they did not believe that Mr. Brooks and others were guilty of the charge of fraud, and that by that act, they intended to release him and others charged with him, from the committee and its decision. But if their meeting had been a regularly called meeting of all the 199 male members of the corporation, and called by the preacher in charge himself, that act would not have been legal. The law says, that the Elders or preachers having the charge, shall receive, try, and expel members, according to the form of discipline. And that Trustees are always tried as other lay-members, for any violation of our rules, and cleared, censured, suspended, or expelled from society, as other lay-members.

On or about August 11th, 1863, the committee made its final report, in which those brethren, whose names had been connected with that of Henry Brooks, were exempted from the charge of fraud, and Mr. Brooks alone, was, in the opinion of the committee, guilty of the fraud charged. This decision of the committee was announced by the preacher in charge; first in an official board meeting, and then at a general class meeting, at which times and places, Brother Henry Brooks was pronounced to be no longer a member of the A. M. E. Bethel Church. A copy of our decision was given to him in writing; he received it and notified us of his intention to appeal to the Quarterly Conference; this was his disciplinary right, and his appeal was allowed. A new trial was granted, and the result is before the world. The corporation has no power to receive, try, clear, censure, suspend, or expel members for any violation of our rules, according to the form of Discipline; this is the work of the preacher in charge. Attempts were made to have the minister removed, for which the Bishop was called in; and he, the bishop, called to his aid a council of Elders, who examined all the complaints placed in their hands by the party complaining, and the result of the investigation was, that they found no cause of action whatever, as will appear from the following resolutions, published in the *Christian Recorder*, Sept. 19th, 1863.

Resolved, That Elder Campbell has acted honorably, as a Christian minister, in dealing with the church and his brethren.

Resolved, That in our opinion there was nothing presented, relative to the administration of Elder Campbell in the Bethel A. M. E. Church, to reflect dishonor upon his government.

Two unusual circumstances came in close proximity, namely:

First, The nomination of Trustees under the enactment of the rule passed by the General Conference.

Secondly, The trial of Henry Brooks and others, as per *Discipline*, on a charge of fraud, and the conviction of Mr. Brooks. These two events coming together, were the occasion by which Mr. Brooks and others created so unjustifiable excitement; and in order to allay the excitement, for the sake of peace, the Elder tendered his resignation to the Bishop.

This was done in hopes that peace and harmony might be restored, that men would study the law, and also the constitution of the church, and, that after their present excited state of feelings should have time to pass away, that they, themselves, would become reconciled to the doctrines, discipline, and government of the church; and that they, themselves, would learn, know, and frankly acknowledge that Elder Campbell had violated no law, no article section or paragraph, of either the Discipline of the A. M. E. Church, or the constitution of Bethel Church. And more than this, he hoped that they, in time, would become fully satisfied, in their own hearts and minds, that so far as he was called to act in the premises, that he acted not at all from promptings of revenge, hatred, malice, or envy, towards any one or more of the members of the A. M. E. Bethel Church of Philadelphia. He is one of their own sons of more than thirty year's standing. He was sent by them into the work of the ministry, twenty five years ago. By them he has been raised from the humble position of a lay-man in the church, to the most responsible position of an Elder in the Church of God. Can I hate you? Can I harm you? Can I do you a willful and intentional wrong? By no means under heaven; and I will not do so understandingly, the Lord being my helper.

Some of my brethren in the church have not understood me, or else they have not understood my motives and actions; but the Lord, who is their and my God, in time, will show them all things, and cause them to understand the whole matter.

I thought that when I resigned, Mr. Brooks as well as every body else, would let me alone of those who were in any way connected with the matters which occasioned my resignation, and I was determined, in both heart and mind, to let them alone, and on that account left the city of Brotherly love, to sojourn where we might not have an opportunity of being brought into contact by any means, direct or indirect. But it now appears that although I was at the pains of leaving my charge, home, and friends, for peace sake, Mr. Brooks could not or would not let me rest, but has sued me for doing what I believe in my heart was my duty to have done, namely, expelling him from the A. M. E. Bethel Church, according to the form of Discipline. I have no inclination to enter into a further explanation of this matter; indeed, I have trodden an unpleasant path all the way along which I have passed, and have not told one-tenth part of what I might have told in my own favor, but I am anxious to cease striving. Why should a poor, persecuted, down-trodden people, fall out by the way and persecute one another? O! that the Lord would cause this strife to cease, by his tender mercies. Amen.

J. P. CAMPBELL.

Baltimore, Md.

FROM WESTERN AFRICA.

GOOD HOPE, SHERBRO, W. A.,
November 4, 1863.

MR. EDITOR:—One can form but a poor conception of this part of the world who has never visited here. The idea of it gathered from books, and even from many persons who have been here, is incompatible with experience. Strange scenery, strange people, and strange commotions, and all strangely variegated, are the experiences of every day's life in Africa. There is much here to attract and admire, and much at which we are often shocked and do detest.

As you go into Freetown harbor, you are at once enraptured by the grandeur and singular beauty, as well as the figure of the mountain, on a part of which the above named town is situated. In shape it resembles a lion, which fact gives to the country the name it bears: Sierra Leone, or the Lion Mountains.

The most skilful painter can but fail to portray the magnificent scenery clustering upon the shapes of those mammoth hills, rising gradually until their heads mingle with the clouds of heaven, and from bottom to top covered with all manner of fruit-trees peculiar to the country and climate. Freetown encircles one of the minor hills upon which is situated the soldiers' barracks, and batteries with brazen instruments of death overlooking the town in every direction, Johnny Bull like, whose fire dogs are always ready to growl, bark or bite, if either native or foreign foe presume to interfere with his prerogative. This town is composed of between eleven and twelve thousand dwellings. Here a fine capacious building of some rich merchant or trader, and there another built after the country fashion, with thatched roof and sides daubed with mud, and occupied by some humble laborer, or a family just emerging from the pit of barbarism, many of whom were captured from slavers bound with them to ports where human slavery is the most favored institution.

Many of these captured Africans who have been brought here, are rapidly partaking of the benefits of education and Christian civilization, and fast learning the English language, which, I believe, is destined to be the chief medium through which redemption by Christ will be made known to the people of the continent. The bringing so many captured Africans to this port has, some think, retarded greatly the growth of civilization at this point, of which I have no doubt; and the matter has been remedied by landing no more here, but are carried instead to the West Indies.

Although carried on secretly at some points, the slave trade is fast declining along the whole west-coast of Africa, and other mediums of trade are rapidly gaining the ascendancy, as at Freetown, where hundreds of laborers are daily employed and paid for their labor, and hundreds daily bring their produce to the market where they find ready sale. Labor and trade are mostly sustained by the many trading vessels from various parts of the world, and principally from England, France and America. Some idea of the business importance of this place may be gathered from the following figures. Although not to be compared with other small places, yet it is good for this colony. The imports of Sierra Leone for 1862 can be set down at £14,466 4s. 8d. Exports, £28,814 11s. 1d. Revenue from various sources, £37,355 9s. 9d. Vessels entered with cargo, 378, with 43,657 tons, with crew in number, 3,901. Shipping cleared with cargo, 334, with 46,662 tons, and a crew between three and four thousand.

This amount of business carried on between the civilized world and native Africans at any given point daily develops their business capacity, and exerts a potent influence upon thousands up and down the coast and upon the people of the interior. Hundreds of Mandingo and other Mahommedan people are daily seen in the streets of Freetown, who are drawn there by the influence of trade. These people travel hundreds of miles on foot from the interior, bringing products of their own country to exchange for other goods or gold, and hundreds of these same people, who are now engaged in civilized trade, were dealers in human flesh. The influence of education is not less potent in this colony than that of trade. The school statistics for 1862 give sixty nine schools, 11,299 scholars, consisting of 6,162 males and 5,137 females, supported severally by the government, the Church Missionary Society, Wesleyan Methodist Society, the United Methodist Free Church, The Lady Huntingdon Society, and the remainder under the care of the native pastorate. There are thirty Episcopal churches and chapels, attended by about 7,512 persons. There are sixty-one churches and chapels belonging to other denominations, attended by 13,320 persons. Trade, Education and Christianity, are combined in bringing about one great and glorious result, the redemption of Africa.

Perhaps it may be somewhat interesting to you to know a little something of the rains of this part of the world. I must confess that I never saw it rain before I came here, comparatively speaking; you may form some notion of the matter by the following figures compared:

	1862.	1863.
June	15. 83.	18. 26.
July	38. 63.	[illegible] 76.
Aug.	28. 13.	36 36
	82 59.	90. 38.

As strange as it may seem, yet it is true, that there was quite a heavy fall of snow on the Gold coast about the 12th of May last. This is about the hottest part of the coast. The natives were quite alarmed, as they had abundant reason to be; such an atmospheric phenomenon having never occurred there before in their day and generation. There seems to be some changes in heaven as well as on earth.—E. J. ADAMS, in *Anglo-Af.*

UNCONSCIOUS INFLUENCE.—We recently read a memoir of a devoted servant of God, who sprang from an obscure family, but of whom it is said that he was early impressed with his father's strict observance of the Sabbath. He also had a distinct recollection when but a few years old, of the great care and unceasing kindness which he paid to his mother during her illness—his morning assiduity and his evening attentions, when returned from his labors in the field, and (though possessing but slender means) of his manly concern to provide her the very best medical advice within his reach; not, perhaps, thinking that the boy at his fireside was drinking in the lesson, which, when a man, a husband and a father, should be exemplified in a similar course of conduct in the several relations of life.

The Christian Recorder.

Philadelphia, Saturday, Feb. 13, 1864.

A HUMANE APPEAL

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies, and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they cannot be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousands in the Western departments. We want to send them our paper, that they may have more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 010 Pine St. Send any amount from $1 00 to 50 cts. by express, and it will be very gratefully received.

Dec5—3m ELISHA WEAVER, ED

TO OUR CORRESPONDENTS

In consequence of the pressure of our correspondence this week, and our unfortunate casuality *last*, we are unable to insert all of our correspondents favors. They will all be inserted in our next issue.

NOTICE

The Grand Tabernacle of the Independent Order of Brothers and Sisters of Love and Charity, will hold a Quarterly Session, on March the 4th, at the new Masonic Hall, South 11th St.

The Tabernacles are requested to make their quarterly terms, at 2 o'clock in the afternoon. By order of

JAMES H. SMITH, Grand Worthy Superior.
NATHANIEL WIGGINS, Grand Recording Scribe.
2w.

APPOINTMENTS

I will, by Divine permission, preach at Montrose, N. J., on the 17th of March, at Wilksburg, on the 18th, at Danville, on the 20th, at Reading, on the 21st, at Great Valley, on the 23d, and at Downingtown, on the 24th, and will be in Phila., on the 25th.

I would have been sooner at work, but on account of poor health through the winter, which has prevented me from starting at least one month sooner.

The Ministers in these Circuits will please meet me at the first named points. Other appointments will be made in time.

I remain yours,
W. NAZREY, Bishop.

ACKNOWLEDGEMENTS.

WASHINGTON, D. C.	
William Slade,	$2 50.
NEW PORT, R. I.	
Benjamin B. Gardiner,	1 00.
BROOKLYN, N. Y.	
Harriet C. Harris,	2 25.
LOUISVILLE, KY.	
Rev. L. F. Carter,	2 25.
WILMINGTON, DEL.	
Rev. H. J. Rhodes,	50.
ATTLEBOROUGH, PA.	
Charles Conover, per A. Price,	2 25.
GERMANTOWN, PA.	
Miss Ellen Biggs, per M. Still,	1 13.
Miss Mary Wright, per M. Still,	1 13.
WOODBURY, N. J.	
Mrs. Louisa Tudois,	1 15.
CAIRO, ILLS.	
J. W. Stewart,	1 26.
FRANKFORD, PA.	
William Walker,	1 60.
BRIDGETON, N. J.	
Rev. Joshua Woodlin,	2 00.
BALTIMORE, M. D.	
Joshua Cowlings,	2 25.
Jonah Riddicke,	2 25.
John H. Jordon,	2 25.
HUNTINGTON, N. Y.	
Rev. D. P. Seaton, on act.,	3 18.

A WORD.

We would mention to that most estimable lady, Mrs. Satie Douglass, that most cordially and firmly do we endorse all that you have said—and more. We are fully persuaded that Slavery is dead; or, at least, that its hydra-head is bruised and mangled nigh unto death, and it must die God has decreed it. Like some magic dream, the cry of the bondman, the groans and anguish of despair, and the low wail of misery, have been supplanted by the glad shout of "Freedom to all!" Administer another castigation, Mrs. D., and the monster's downfall will surely be materially hastened.

IRREGULARITY IN THE POST OFFICE

There must be some fault or irregularity in the Post Office Department; for every subscriber's paper is faithfully mailed here at the Philadelphia branch; and those of our brethren who complain of not getting their paper regularly should recollect that it is not our fault; for we particularly strive to do our duty properly in this respect.

MARRIAGE NOTICES, &c.

When we take the liberty of requesting those brethren forwarding marriage notices for insertion in our columns to be considerate enough to enclose 25 cents for every such notice, we do not wish to be considered as avaricious or grasping. The paper needs every aid possible, and such little revenues are a very material help. The brother officiating receives his customary fee; and we think he should not object to devoting so small a sum to the publishing of the notice. Let the brethren bear this in mind, and send the money in the letter. This arrangement extends to all notices, with the exception of announcements of deaths.

REVIVALS.

The Holy Spirit is still dwelling with the good people of Wesley church. Rev. Joseph H. Smith is the worthy pastor in charge. May God bless them in their good work.

The churches generally are getting along very well indeed.

ENCOURAGING.

We have information that the Schools in Raspberry Street, for colored men and women, under the care of the friends, are in a flourishing condition. Both Schools are unusually large, there being nearly two hundred present at a time. We do hope that our brethren and sisters will fully appreciate these valuable schools; they are doing a vast amount of good to our people.

Depend upon it brethren, there is great need for us to be up and doing, because the harvest is becoming great (in the opening up of the South and release of so many thousands of our fellow men from cruel bondage) and the qualified laborers among us are too few. ED.

TO CORRESPONDENTS.

We would again take occasion to notify our corresponding brethren that we are almost daily the recipients of letters innumerable. Three times a day do we go or send to the Post Office, and, we regret to say, in many instances we are compelled to pay from three to twelve cents on a single letter. Some put on a single penny stamp, where they should have six; some others venture as high as a three-cent stamp where they should have a six-cent one, and so on. In every such case we are the sufferers, being compelled to make good all deficiencies. There can be no just excuse for such a persistent and wilful disregard of the regulations of the postal department. We have spoken of this thing time and again. The better plan would be for each correspondent to have his matter weighed. It will then be seen how much should be paid on it at once. We trust THIS hint will be effectual; but if correspondents still persist in their neglect, they must blame themselves if their articles are not published.

Another item. Some of our correspondents ask us to return their articles. We will do this cheerfully, provided they forward us the stamps necessary to carry them through the mail. So you see we are disposed to be accommodating. We are very fond of a good joke, but some writers carry it on too far.

A TIMELY HINT.

We again call the attention of our agents and brethren generally to a few facts. If you wish the RECORDER to continue on in its important mission of imparting and diffusing religious knowledge and general intelligence among the colored people in all parts of this country, will you not make your desire manifest by showing us what influence you hold over your neighbors and friends in the way of persuading them to subscribe for the paper, even if only for six or twelve months?

We should much like to see every brother doing his part in the good work. Every preacher is an agent, and, as such, ought to show what he can do for the cause. Most of our brethren are no doubt aware that we have been kept at home very closely of late on account of sickness in the family, and cannot tell when it will be otherwise; but we firmly trust in the wisdom of the mighty King of the Universe. His will, not ours, be done.

Now there are many persons under the charge of our pastoral brethren who have indeed been *taking* the paper, but have forgotten to pay for it! Some owe us for one year. We wonder that the ministers do not find out such delinquents, and see that they forward us the arrearage due. Those brethren should remember that we cannot get along without the money. The brethren at large should not let an hour pass without striving to do something for the paper. We conclude with the hope that we may have the satisfaction of seeing the money come teeming in from all quarters next week. We trust we shall not be disappointed.

THE "22d."

The 22d (Colored) Regiment is now full, and is expecting every day to leave for the "Sunny South." The 3d, 4th and 6th Colored Regiments have been in several severe engagements, and they made the rebels fully aware of their presence on the field.

DEPARTURE OF THE TROOPS.

Since the above was penned, the above named regiment has broken camp, and are probably ere this safely arrived at their place of destination.

The regiment came into this city on last Wednesday morning, arriving at Berks Station at about 11 o'clock, and proceeded through the following streets:—Down Second to Arch; up Arch to Broad; down Broad to Chestnut; down Chestnut to Third, (where they were reviewed at some length by General MEADE;) down Third to Lombard; down Lombard to Second; down Second to Washington, and down Washington to the Union and Cooper Volunteer Refreshment Saloons.

Headed by the gentlemanly and accomplished Colonels WAGNER and KIDDOO, (the latter being the officer under whose command the regiment leaves,) the troops presented a truly beautiful and imposing appearance. As they moved along to the sweet strains of martial music with the tread and precision of veterans, they were the theme of general admiration and applause. Still there was some ignorant and dirty slang indulged in by sundry individuals whose general appearance and style of language would seem to indicate that their education was not much trouble to them and that they held Murray and Webster in absolute defiance—"gentlemen" whose characteristic and morbidly infested countenances, and nasal organs with a decided tendency to point skyward, appended like a patch just below a forehead villainously low and pugnacious, jutting from beneath a hat made after no particular model—would at once point out the measure of respect and consideration which either themselves or their opinions were entitled to—cobras, who, having not the moral courage to come forth and sting, must needs lay back and hiss. Too cowardly to fight themselves, they would prevent the colored men from upholding the nation's integrity. How many of them would be willing to shoulder the musket in the negro's stead?

The Committee of the Union Refreshment Saloon, in a most generous and patriotic spirit, had extended a cordial invitation, by a special note to Mr. Coston, to bring the regiment down to partake of their hospitality before they left the city. But, through some misunderstanding, the Committee at the Saloon did not receive timely notice of their coming, and consequently had not time to arrange things to their own satisfaction. However, it made but little difference to the boys. They arrived at the Saloon about 3 o'clock in the afternoon, 1,000 strong, with bayonets gleaming and glittering in the sun. Stacking arms, they prepared for the sumptuous dinner awaiting them. The entire right wing of the regiment then filed into the Union Saloon. Being intimately acquainted with one of the gentlemanly managers, we were kindly treated by him. A better repast no one need wish to have. We noticed one interesting colored young lady by the name of Miss Sarah Holland, who bustled about very actively. We learned that she has been connected with the Saloon since it first began. She deserves much credit for her kind attention to the soldiers. They will not forget her soon. We also could not but observe the efforts made by Messrs. Brown (Treasurer,) Wade, (Sec'y,) and Myers to make the soldiers comfortable. These gentlemen are never happy except when doing a good action. There were others present equally deserving of praise—Mrs. A. Elkinton, Mrs Wade, Miss Mary Grovar, and Mr. Chas. B. Greaves. There is not a single lady or gentleman connected with the establishment but what deserves our sincere thanks for their kindness to the soldiers. Long may they be spared in their good work.

After passing through the Union Saloon, we made our way to the Cooper Saloon, where we recognized Mr. Cooper standing just outside the door, who instantly shook hands with us and ordered the door-keeper to let us in. He then desired us to pass around and note whatever we saw proper. This saloon, we were informed, accommodated about one half of the regiment, and, like that of the Union, the dinner would have tempted an epicure.

We saw many of the officers—the President, Vice-President, Secretary and Treasurer—and, among the ladies, who were very busy, Mrs. E. M. Cooper, Mrs. E. Vansdale, Mrs. S. Ewing, Mrs Plant, Mrs. Haines, Mrs. Penny, Mrs. Cowan, Mrs. Turner, Mrs. Mellon, Miss K. Alexander, Miss M. C. Cooper, Miss E. Whetstone and Miss C. T. Cooper. These ladies and gentlemen spared no pains to make the soldiers comfortable. God will reward them. The managers of the Saloon are beyond all praise. Time will not allow us to say more.

After both officers and men had regaled themselves quite sumptuously, they prepared to embark in the vessel called "Governor Chase," for either Yorktown or Hilton Head. The Colonel of this regiment is very much liked by the soldiers and officers under him. May the God of battles give them success, and enable them to triumph over the enemy. The place was crowded with both friend and foe. We shall be glad to hear often from this regiment. Mr. Carson informed us that the 25th regiment lacks but forty men of its quota. We trust that Congress will see justice done to these men. The colored man has left his home and friends to rally in defence of the Union and our insulted flag—aye, he has freely given his life away! What more would you have him do!

ANOTHER GOOD MAN GONE.

One by one we are passing away. Once more we are called upon to chronicle the entrance of a good man into heaven—the Rev. LIBERTY ROSE, an itinerant preacher and member of the Missouri Conference.

Some eight years ago this brother left the Church South and joined the A. M. E. Church, as near as we can judge, and since that time he has ever proved himself a faithful worker for his Lord and Saviour Jesus Christ. We had the pleasure of meeting with Brother Ross in August and September of last year. We recollect well the long and earnest talk we had with him relative to the prospects and welfare of the A. M. E. Church—about the coming General Conference, the Bishopric, the creation of new ones, and the important and arduous duties of the Editor and General Book Steward. He had his plans all fixed for the General Conference. Brother Ross had just got over a very long spell of sickness resulting from a paralytic stroke, lingering symptoms of which were even then discernible upon him.

Brother Ross was of a mild and retiring disposition, and was always glad to meet with his brethren. In the Conference we ever noticed him as one of the most active of the brethren. He would frequently come from the opposite side of the house and ask our advice about different matters. He possessed a progressive spirit, and loved and earnestly sought after the truth. By no means was he an indolent man, but ever up and doing. We should judge him to have been a man of about forty or forty-three years of age.

Brethren of the Missouri Conference, you have lost an efficient and faithful co-laborer. His labors in assisting you to build up our Zion are at an end. No more shall his voice be heard calling sinners to repentance. He has thrown off the shackles of clay that bound him, and entered into rest. A light from the household is gone. See that YOUR own lamp, reader, is trimmed and burning.

This intelligence will strike the brethren with pain and regret. Brother Ross leaves behind him an affectionate wife and several children to mourn his loss. But we would say to that bereaved family, that if they wish to see their departed one again, you must so act now as to live hereafter—to prepare to meet him in heaven. He cannot come to you, but you can go to him. Give your hearts to Christ and put your trust in him, and parted ones will meet again, never to be separated.

We regret that we have not the exact date of Brother Ross' death. Brother Carter omitted to make mention of the fact in his letter. We should feel obliged to any one who would furnish the desired information. It will be remembered that Brother Ross' death creates a vacancy in the General Conference.

IN TROUBLE.

Some of our correspondents are continually writing letters to us to let them know if we received their letters. If we were to stop to answer every letter we receive, we would have no paper, nor no money to publish it with. Some persons, again, who may see something in the paper that don't exactly suit their fancy or taste, will go to work and scribble up something on paper, which is put together in a tolerable condition, and send it to us, with the expectation of our publishing it, and when we don't comply with their wishes, they write to us to know the cause. We hope our friends will not look for us to write to them. When you want to know, ask us and we will answer you through the paper. This rule in making such answers will be strictly adhered to.

DIED.

On the 6th of January, 1861, Sister ALICE MOORE, aged one hundred and three years, and was interred in the old Bethel burying ground, in this city, on the 8th of Jan.

Sister Moore was a member of Bethel church for many years, faithful and true. She died in the triumphs of faith. Another vacant chair—another mourning household—and another glad spirit joyfully entered to dwell with the Redeemer at home!

For the Christian Recorder.

BROOKLYN CORRESPONDENCE.

Rapid movements—National struggles—Liberty progressive—Slavery dead—Hopes of the future—Liberty the birth-right of all—Negro Republics.

MR. EDITOR:—The rapid movements over the political chess-board of nations are arresting the attention of the whole civilized world. The mighty struggles of the nations of the Old World are but the echoes from this continent of the great sounding bugle which has aroused the deep murmurs of universal liberty, and claimed for men what is his legitimate birthright—self government—the right of the people to act for themselves. The great edict of freedom is steadily doing its work—steadily as the lapse of time, or the travel of a star. The seeds of liberty, sown by the master-hand of our President, are bringing their legitimate fruit; that which was thought to be detrimental to the nation's interests has proved to be its salvation. The wisdom of his *slow but sure procedure* has given confidence to the people at home, and demanded respect from abroad. The hearts of the masses now entwine around the "*man in the right place*," and all agree that none but Abraham Lincoln could so surely have guided the ship of state so safely through so many shoals and breakers, to such prosperity and power. The nations of the Old World look across the Atlantic wistfully, and are cheered at the triumphs of Republicanism, and are in the solving of this political problem on this side, the future of the millions of Europe, foreshadowed in the rising grandeur of the American Republic, where no crowned heads shall dictate the terms of life bestowed upon the rightfully free citizen. Slavery—that monstrosity—the sum of all *villainies*—having received its mortal wound, will find no panacea to save it from eternal death. The seal of God's displeasure is fixed upon its carcass, and a few more breezes from Maryland's Legislature, Missouri and other States will consign it to its last resting place. The statesman-like course of our noble Congressmen, in laying a foundation of perpetual liberty for the coming generations, by finishing the work of rooting up every vestige of hope to the rebellion by distributing the lands to the laborers of the South and the soldiers in the field, will reflect upon their memories lasting honor, and open those fair savannas to the tread of freemen forever. The establishment of schools, under the direction of the various societies, the moral training which is to be given to the millions of liberated men, women and children, and the rejuvenescence of the children of African ancestors, placing them on an equality before the law with all men, will be the happy consummation long wished for by the humanitarians of this and all countries. This result is inevitable. The system of slavery in the midst of freedom was an anomaly in nature, incompatible with the genius of our institutions and antagonistic to the peaceable perpetuity of our republic. The dragon of Barbarism must be prostrated and trampled under foot, that it hinder not the onward march of human progress. Now that it has fallen, after a trial of its powers with the bright genius of Liberty, the echoes of its death-knell shall inspire the groaning millions beyond the sea to look up and behold the streaming light which shall direct them on their march to freedom from the old musty usages of by gone ages, casting aside the garments of priestcraft, with all its dark and mysterious windings, to emerge out into the fair fields of moral freedom, and from the limpid streams of Divine love drink, be invigorated, rise up, and stand before God redeemed, disenthralled, forever free.

The European horizon is overcast, clouds portentous gather apace, muttering thunders prognosticate a coming tempest. Deep down in the hearts of the German tribes bores a volcano. These tremblings of the political earth are but the preludes to the mighty upheaval which will take place and transform the whole map of Europe. Already the tramp of troops alarms the night slumbers of the people. Already potentates begin to look ghastly at the prospects (adverse) before them. England consents to a Congress. France is delighted that her propositions, before rejected, are now eagerly sought. Prussia, Austria, Russia and the Duchies are all mustering their armies and preparing their navies. Maximilian hesitates to ascend the throne of Mexico. England detains the Confederate war ships. Our armies are stretching all along the Rio Grande, and are victorious in Texas. The Southern States of the rebellion are returning with freedom. *Two hundred thousand sable warriors guard the Stars and Stripes. The Eagle, which once tore their wives from their embrace and ruthlessly robbed their cradles, has been tamed by their heroic daring at Fort Wagner, and become the most provident bird after the victory at Port Hudson.*

The next great move on the board is the treaties between the two representative Negro Republics, Liberia and Hayti, signed in London—treaties of amity, commerce and navigation. All hail! Africa and America brought together! Who shall dare question the assertion, that this step is but the entering wedge which is to open the way for the advance of the race to that renown which Carthage of old enjoyed when her ships whitened every sea? Her merchants traded in gold and precious stones, bringing silks from India, and giving the world the greatest genius, who, surmounting the difficulties of the snow-capped Alps, thundered at the gates of Rome.

When the plantations of the South shall be parcelled out to the hardy sons of toil who have made them, under the system of slavery, what they are; when it shall become their homesteads; when the plough shall take the place of the hoe; when the cotton shall be rolled out by free labor, the sugar planted and cultivated by freemen, all trades carried on by the industry of these men, ships shall load at the wharves, owned by colored gentlemen; merchants and mechanics of the same shall assume their legitimate spheres of action; war shall cease in our fair land; prejudice shall die by the force of a just moral sentiment; the descendants of Africa shall no longer be despised because God has been pleased to make them black, but, by reason of their high moral, social, political, religious and intellectual development, they will be received on the broad principles of their manhood; then these two Republics will be honorable among the nations. JUNIUS.

Good example is an unspeakable benefit to mankind, and hath a secret power and influence upon those with whom we converse to form those into the same disposition and manners. It is a living rule that teacheth men without trouble, and lets them see their faults without open reproof and upbraiding.

For the Christian Recorder.

SOUTH CAROLINA CORRESPONDENCE.

Camp near White House, Folly Island, S. C.,
January 27th, 1864.

MR EDITOR:—After an absence of some eight or nine months in the field, I feel it my duty to write you a few lines to inform you how the Fifty fifth Regiment is getting along. The men are generally well at this time, quite as much so as could be expected under the circumstances which surround us. We have been worked almost to death since we came here. When our regiment first landed here, we were used for fatigue duty on Morris and Folly islands; but since the fortifications have been completed on these islands, we get along much better. I suppose you would like to hear how we are getting along for money, as you well know that we have not been paid yet. We have very hard times to get such things as we need; but, by hard work and contrivance, we manage to get along about as well as our neighbors. I think we have great reason to be thankful for the many blessings we have received since we came here. Though we have suffered a great deal since we came here, yet we have seen such rapid changes in our favor, that I feel richly paid for all that I have or may suffer. When we first landed on this island, we were liable to be insulted by any of the white soldiers. But, thank God, that is about played out, and they have come to see that they are bound to treat us as men and soldiers, fighting for the same common cause, if not directly, indirectly. When I read the columns of your very excellent paper, it makes me rejoice to think we have such an able advocate for our rights. I wish you great success in all of your undertakings, and also pray God that the day will soon come when every chain shall be broken and every slave freed and allowed to worship God according to the dictates of his or their own conscience, where none dare molest or make them afraid.

Nothing more at this time. Please publish, and oblige yours, respectfully,

R. W. W.

For the Christian Recorder.

MR. EDITOR:—When I look around and mark the progress of our people and the many changes that have taken place within the last twelve months, it is no wonder that many are exclaiming, "Truly, God is a shroud of mysteries!" This is but the dawn of a brighter day. Wait until the sun gains his meridian height; then he will cast his rays down upon a people free and equal to any in the land. If the emancipation of the bondmen has caused so much rejoicing throughout the land, oh, what will we experience when the last shackle shall be broken asunder and all men declared free and equal! The seed has already been cast in the earth, and Heaven forbid that any one of us should faint before the reaping time. Although the cloud of adversity and oppression has long lowered his sable wings across our pathway, he is about to make his final retreat now, and with him he will carry the large catalogue of crimes and injustice to our people.

But his successor's name is Peace. What a glorious name! When Peace shall have folded her bright and happy wings, then freedom shall be proclaimed on every Northern hill-top and in every Southern vale; for there never was a people who have been more oppressed than ours. Hatred and oppression have met us on the right and on the left, in the North and in the South. Although our circumstances have been so encouraging, to-day we have men and women who have no superiors. Look at our land, so well dotted with churches and school-houses, and yet we are building more. Just think of it, where, a few years ago, slavery existed, churches and school-houses are now being built to educate the people.

Friendly soldiers, you are far, far from home and loved ones, encamped in different parts of the country. It was a motive higher than greenbacks that prompted you to go, and that caused the old man in Baltimore to throw down his hod and at once become a soldier and a man. It was the freedom and elevation of your race. There is a glorious future just before us. God speed the happy day!

Yours, for the cause." LIZZIE.

Morristown, Jan. 30, 1864.

For the Christian Recorder.

MR. EDITOR:—After a long and tedious travel of about six hundred miles, we arrived in the town of Williamsport, to which I purpose, with my family, to spend the rest of the winter. My object is, by the help of the Lord, to strive to strengthen this branch of our Zion. We spent the holidays very pleasantly, feasting and enjoying the rich luxuries of the earth, prepared at the homes and by the hands of our worthy sisters and brothers. I only find one copy of the *Recorder* here. I hope you will receive this from a friend, and send me one number of the *Recorder*. We also commenced a series of meetings on New Year's day, which continued four weeks. During that time a number of precious souls were reclaimed and converted to God. Yes, the God of Jacob was truly with us. At the close of the meeting, the ladies and friends gave a ministerial donation, for the benefit of your humble servant, from which we realized $51 38. At the hour of ten o'clock, P. M., myself and family retired from the donation to the residence of brother and sister Johnson, and there joined together in the bonds of holy matrimony their daughter, Miss Priscilla Smith, to Mr. Charles O'Brien, both of Williamsport, Pa. After spending a few hours, partaking of the wine and bride's cake, we retired to our dwelling to commit ourselves to the arms of Morpheus.

Yours, &c REV N. H. TURPIN.

Williamsport, Pa., Feb. 5, 1864.

For the Christian Recorder.

RHODE ISLAND CORRESPONDENCE.

MR EDITOR:—I write under different circumstances than heretofore. Since my last communication I have gone for a soldier. I enlisted some two months ago in the 14th Regt. Rhode Island Heavy Artillery. During most of that time I have been in the recruiting service with Indiana and Ohio for my field of labor. I was quite successful until the Lord or some other Great Spirit put it into the heart of Governor Morton, of Indiana, to raise a colored regiment in that State. Although Indiana is the State of my adoption, I am no ways proud of her. I think she is not disposed to give her colored citizens that position in the military world that they are entitled to.

The 14th is stationed at Dutch Island. This is the largest one of several islands; it is surrounded by the water of the Narragansett Bay, and is located thirty miles south of Providence, and three and a half miles across the Bay west of Newport, and only five miles from the main body of the sea.

The 14th was raised for Heavy Artillery; it is a splendid regiment, comprising 1800 men. The 1st Battalion, Major Comstock commanding, left Providence some six weeks ago, for some point in Texas. We have heard that the members of that battalion made themselves conspicuous in New Orleans a few days ago. On last Monday the whole Island was thrown into excitement by the announcement that the 2d battalion had received marching orders; what at first had the appearance of a mere rumor proved to be true; for the dawn of the next morning brought the steam transport Daniel Webster, and with her the paymaster, who was heartily welcomed by three times three from the members of the Second Battalion. By Thursday they were all paid off and had embarked on board the vessel that was to bear them into the "Land of Dixie;" their destination is unknown to any left here, but the general supposition is that they will go to General Banks.

A second surprise, and not so pleasant to many concerned, was in waiting for company M, of which your humble correspondent is a member. The supposition with all of us was, that no colored men that had left home and loved ones, was, or could be anything else than a Union and liberty-loving man, and would, after having gone so far as to enlist in a branch of the union army, be willing to fight for the freedom of his people in slavery. But the sequel proves that all are not actuated by that spirit; I give you an instance, which was quite a surprise to our company.

One day last week, during a very heated discussion upon the motives of the State of Rhode Island in raising a colored regiment, Orderly Sergeant Frederick Beattias, (from Harrisburg,) had occasion to make the following very selfish and unpatriotic remarks, viz:

If he (Beattias) thought that he would have to fight for the freedom of the slaves in the South, he would throw his musket into the depths of the sea, and desert from the army. The remarks, as I think justly ought to have done, brought down upon the devoted head of Sergeant Beatties, the frown and indignation of the whole company—which immediately assembled en masse in their barracks, J. F. Jones was called to preside. The chairman stated that the object of the meeting was to draw up a petition, requesting Sergeant Beatties to resign, and adopt resolutions expressive of the sense and feelings of the company in regard to the language of the said Sergeant. He was requested to resign, which he refused to do, and was placed under arrest by the Col. commanding.

James F. Jones offered the following preamble and resolutions:

WHEREAS, This regiment and company have been grossly insulted, and the good sense and humane feelings of all good and liberty-loving men have been shocked by the very unwise, wicked, and unjustifiable remarks of Sergeant Beattias,

Therefore, Be it resolved by Company M. 14th Regt. R. I. Heavy Artillery, that in the unholy, uncalled for, and very improper remarks of Sergeant Beatties we find a very selfish, wicked, and by no means philanthropic spirit.

And further, be it resolved that we cannot, as a company, willingly consent to have him act as our Sergeant.

Be it further resolved that we do not regard him as a union and liberty-loving man, and scarcely do we regard him as a member of this regiment and company.

Resolved, That a copy of these resolutions be furnished to all union papers throughout the country for publication.

Mr Beatties was, by order of Col. Viol reduced to a corporal, at the urgent request of the whole company to have all the stripes taken off him. Thus Mr. Editor, do we begin to fight "all enemies and opposers whatever." As I am so very rigid in my views upon such men perhaps I will do well to add nothing more.

I have no idea how long this the 3d battalion of our regiment will lay here. I think, not more than a month, although it is our post, by reason of it having been designed for a white regiment that the State failed in raising, which regiment was to have been called the 14th Rhode Island Regt. As I am preparing to write more fully, I will close, hoping, if this letter proves sufficiently interesting, to see it in print at no very remote date. I am very respectfully,

JAMES F. JONAS.

Co. M, 14th Regt. Rhode Island Heavy Artillery.

For the Christian Recorder.

LETTER FROM OHIO.

MR EDITOR:—On the 14th of November last I penned and mailed to the *Recorder* a few thoughts on the subject of dress, which appeared in part, November 28th. Now, sir, we do not propose to discuss the official usurpation of Bishops and Elders, which, in our humble judgment, cannot be corrected through your paper; but a subject, sir, with which both ministers and people have to do, and must deal with as alike: that of Slavery in THIS country. It will deal with us to the destruction of piety in the church, as slavery has dealt with wealth in the South. Now sir, seeing that the *Recorder* is devoted to the great subjects that should interest all men, allow me here to correct some mistakes and omissions in the literary character of the former article. 1st. Where has the light of the world been that they (meaning the ministers) vow the error in the former is that the sentence began with the noun singular, *light*, and ended with the pronoun plural, *they?* You omitted the floor of that house I once visited. I said it was that that Nature's God had laid. The next is the money winners. I said "Oh, my, I never saw the like." You have it, "I never saw them better." On the last point I *meant* to have said, "upon the moral men;" you have it, "upon the men." Next, the time and place, when and where written, is also left out. Now, if I make any blunders, please put them in as I give them to you; but please criticise upon them, and then you do me good; for we believe that judicious criticism is food to the mind.

Now, Mr. Editor, let us look at the term Christian. Does it not mean to be Christ-like? Was it not applied to them first at Antioch, as a term of reproach? Now, sir, what was the life of a Christian then? Was it not a meek, self-denying, obedient one? Were they not the types of Christ? Has Christ changed? Does it take less self-denying obedience now than when he was on earth? Now Christ says, Blessed are the poor in spirit, for theirs is the kingdom of heaven, Matt. v. 3. I would ask that self-willed brother or sister, how much of that spirit they possess, when they set up their consciences as a rule of right, against the experience of old men of God, who spent many a sleepless night in framing rules for their good, in the kingdom of God on earth? Again, I would ask, how they expect to be heirs of His eternal kingdom, when they are not willing to be subject to the laws of His kingdom of grace on earth? Now the ring, spoken of in Luke, xv. 22, which was placed on the hand of the returning prodigal. I would ask those theologians, whether of the laity, locality or itinerancy, who quote the above passage as a justification, if they think that the true import or intent of it was to allow them to indulge in superfluity of apparel? If so, then they must admit that the Saviour taught the principles of arrogance and pride; or, to say the least, he spent the time to no good purpose. But your humble writer has a better theology than this; a better opinion of the Saviour than this. Now the Jews, at that day, represented the elder son, who went not from home. The Gentiles representing the younger, the wandering, starving, and then, repenting and returning prodigal. The ring was to show the selfish Jew, that salvation is not by the deeds of the law, but by grace through faith in Christ. But, those theologians say, there is gold in heaven, and why not allow us to wear it here? John, the Revelator, i. 20, tells of seven golden candlesticks; and xxi. 18, that the city was pure gold. Now are we not herein presented with figures representing purity; first, purity of life, to be an acceptable member of the church of Christ here, and second: that we may enjoy the purity of heaven. But many say, there is nothing in the Bible against wearing gold. Dear reader, please read 1st Peter, iii. 3, 4. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel, &c. Again, see 1st Timothy, ii. 9, 10. In like manner, also, that women adorn themselves in modest apparel, with sobriety, not with broidered hair, or gold, or pearls, or costly array. But which becometh women, professing godliness, (good works.) I will give you more in my next.

Mr. Abrams, of Chillicothe, Ohio, who appears to have taken up my thoughts, I would have been very glad, had he said something in favor of unnecessary dress. Instead, thereof, he has assailed and said more of my public life than I know myself. D. COOPER.

Circleville, Ohio, Jan. 25th, 1864.

For the Christian Recorder.

ALIVE AND WORKING.

Believing that the friends of liberty and evangelical knowledge would peruse with holy avidity, my account of efforts to benefit the Freedmen of the South and their children, I submit the following extracts from letters very recently received from Rev. Richard H. Cain, one of the Commissioners appointed by the Trustees and Directors of the "African Civilization Society," to proceed to Washington, D. C., and parts of the South, for the purpose of promoting the moral and educational interests of the Freedmen, women and children, wherever accessible. Rev. Mr. Cain left New York for Washington, Jan. 14th, 1864; having under his protection Mrs. C. W. Groves, a highly respected member of St. Philip's Prot. E. Church in this city. Mrs. G. combines fourteen years' experience as a teacher, with great moral courage and force of character. The Directors, therefore, trust that they have placed the right woman in the right place. It is not unlikely that Miss Groves will be appointed soon as an assistant teacher.

Four days after leaving, Rev. Mr. Cain writes as follows:

Office of the African Civilization Society, Washington, D. C., Jan. 18th, 1864.

REV. H. M. WILSON—Dear Sir: This will inform you that I am well: also, that we arrived in this city at half-past 5 o'clock, P. M., Friday, the 15th instant, after a tedious ride of twelve hours. I shall hold a meeting this Monday evening, in Union Bethel church, Rev. J. A. Handy, pastor.

I have called a council of my ministerial brethren that have heartily entered into the work. I held three meetings this week, one in each of our churches. The people are ripe for our work of opening colored schools with colored teachers, and there can probably be three or four schools opened here.

The schools in Georgetown may be given under our charge if we can fill them. Had we been here a week sooner, we might have had a school on the Island.

Those who are acquainted with the live colored men in Washington will admit that the Civilization Society is favored in having the following specimens of the talented, great and learned colored gentlemen to aid us in organizing in the Jerusalem of America.

Commissioner Cain continues: "Thomas H. Hinton, Esq., is with us in our work. Rev. J. R. V. Thomas, Revs. Handy and Herbert, Benjamin F. Tanner and a host of others are also with us. I think I shall get the school-house connected with Bro. Handy's church.

Saturday evening I attended the Great Lecture of Miss Annie Dickinson in the Hall of Representatives. It was a great affair.

Mrs. Groves is full of hope. If you have any funds on hand, please send me some, as there will be considerable expense attending her school and meeting, board bill, &c. Please write soon.

I will call on Rev. Dr. Bellows this morning. I write in haste. Le Vere has not come. Accept my regards, and believe me,

Yours truly, R. H. CAIN.

For the Christian Recorder.

MR. EDITOR:—The New Year finds us watching the signs of the times, and noting a few items, that may interest your numerous readers. In my last, I stated that Indiana had at last consented with other States, to fall in the wake of "Old Massachusetts." The First Indiana Colored Battalion, now numbering over four hundred men, and encamped on Mr. Calvin Fletcher's farm—called "Camp Fremont,"—and it was really astonishing to see how rapidly and willingly the men responded to the call of the Governor.

A bounty was given by the principal counties and cities in the State, which was a great inducement in connection with the patriotism and loyalty of our people, but the bounty has been discontinued, and it has retarded somewhat the enlisting, and it could not be expected that our men would enlist without a bounty, as many of them have large families depending upon them for support.

Our venerable, and esteemed Elder, Dr. W. R. Revels, passed an examination before the Medical Board of examiners, Professors Dr. Mears and Newcomber, and he sustained his examination, and through their recommendation, and other friends, received the appointment of Assistant Surgeon, from his Honor, the Governor. He has entered upon his duties, having entire control of the battalion. The Dr. exerts a powerful influence here, among our people. His deeds will live after him. The hospital will be finished next Tuesday, and up to this time they have occupied the Court House for that purpose.

The Recorder is a welcome messenger to our houses and firesides. We regret that it has not more patrons in the community, but we hope that its numbers may be augmented during this year. We held a festival during the Christmas holidays, managed by a committee of ladies and gentlemen, for the benefit of Wilberforce University.

Miss Sarah McLeod was elected Pres., and Miss Nancy Riley as Vice, assisted by a number of other committees. Too much praise cannot be awarded to our excellent President and Vice President, for the industrious efforts that they made in behalf of Wilberforce, also to the soliciting committee, especially Mrs. Elizabeth J. Indicut, and Mrs. Eliza Hinton, and Miss Mattie Lucas. We realized one hundred and seventy-eight dollars twenty-five cents, which has been forwarded.

Ten dollars of the above amount was a donation from Mr. W. H. Gibson's Day school realized by an Exhibition, given for that purpose.

G.

The following were the Committee that were active. Mr. Thos. Thomas, Mrs. Nancy Irving, Mrs. R. A. Gregory, Miss M. Copland, Mr. R. H. Irving.

And as volunteers make good soldiers, I give these as such: Mrs. M. Irving, Mrs. Evelina Poindexter.

R. H. Irving, Secretary.
D. Cooper, Minister.
Circleville, Ohio, Jan. 26th, 1864.

For Christian Recorder.

WILBERFORCE UNIVERSITY.

AN APPEAL TO THE CONFERENCE.

The plan adopted by the Trustees to raise means to liquidate the debts of Wilberforce University was that there should be one hundred or more grand bazaars held in the different parts of the country, commencing on the evening of the 25th of December, and closing on the 1st of January. That time has passed. Returns have been made from some places only. The 10th of March draws near; but two months in which to act is left; yet within that time two thousand three hundred dollars must be raised to meet the second payment.

We hope the friends who have held bazaars will without delay make their reports. Let us hear from the different places immediately. We have been informed that the friends of education at several points yet intend to hold bazaars or Festivals for Wilberforce. We would say to them, act immediately. Make returns as soon as possible.

The several Conferences have each agreed to raise certain amounts for Wilberforce. The Baltimore Conference will pay the one thousand dollars borrowed for the first payment. We now call upon the other six Conferences to make good a part of their pledges before the 10th of March. If each Conference will raise four hundred dollars, we shall be able to meet with what money we have now on hand, the second payment now pending.

Brethren of the six conferences, we now appeal to you, in view of the pledges you have made, we appeal to you in the name of God, in whose presence you have sincerely made those pledges, to aid Wilberforce now. We solemnly entreat you, if you have any desire to spread the great and fundamental principles of religion, of light and knowledge—if you have any love for the rising millions of a dejected and down-trodden race, and if you have any interest in Wilberforce, the first born Institution of the colored race, to respond nobly, promptly and immediately to this call.

God loves the cheerful giver. He calls upon you to-day to make a sacrifice that shall prove a blessing to generations yet to be! Let the sacrifice be immediately made. We hope that each minister of the several Conferences will discharge his duty at once by calling on his congregation to raise their proportional amount and send it on forthwith.

We, the Executive Committee of the Board of Trustees, desire to know how much money each Conference will raise to meet the second payment, which is due on the 10th of March.

John G. Griffin, President.
Bishop D. A. Payne, D. D.
Rev. E. D. Davis
Andrew J. Holland
John G. Mitchell, Sec'y.

OBITUARY.

We once more mourn over the loss of a departed friend, Sister Rothey Ann James, who was born in Delaware, near Dover, on the 16th of April, 1817. When she arrived near womanhood, she removed to Philadelphia, and embraced religion in the early part of her life, and joined the A. M. E. Bethel Church, where she remained a worthy member while she lived. She was married to Mr. Eli Z. James, on the 31st of January, 1855, in Philadelphia, where they remained some three years, and then removed to Progress, N. J., purchased a lot and built a good brick house for themselves, where Mrs. James ended her days.

Sister James was a very hard-working, industrious woman; and she was an excellent house keeper. She was a very good and affectionate wife to her husband, and a very kind neighbor to all around her.

She was taken in her death sickness about eighteen months prior to her death, during which time she was up and down, in and out of her bed and house, until about eight weeks of the last of her life. She was confined to her room and bed. She bore her affliction with great Christian fortitude; and on the 26th of January, 1864, she departed this life, in full hope of a better resurrection beyond the grave. She was aged 47 years, 9 months and 10 days; and on the 30th of Jan., she was buried.

Henry Davis.

For the Christian Recorder.

LETTER FROM WASHINGTON

To the Rev. E. Weaver, Editor of the Christian Recorder.

Dear Sir:—Having been elected as *reporter* of the Washington Island Literary Association, I submit the following for publication in your much esteemed paper, a synopsis of the doings of said Association. But before doing so, I beg leave to state that the above-named Association was organized December 22d, 1860, and have had as its Presidents, our much esteemed and learned friends, John T. Costin, Charles R. L. J. Brooks, and the ready-witted Wm. H. Taliaferro, whose term of office has just expired.

The Association, upon the whole, has flourished considerably, and are still determined to continue the fight with renewed and unflinching vigor. The cabinet elect, is now headed by our worthy and faithful ex-secretary, John F. N. Wilkinson, as President; Adolphus Winkfield, Vice President; James L. N. Bowen, Recording Secretary; Chas. R. L. J. Brooks, Corresponding Sec'y.; John A. Gibson, Treasurer; Samuel H. Middleton, Librarian; George H. Newman, Sergeant at Arms; John L. Costin, Legal Adviser, Rev. Anthony Bowen, Chaplain.

On Wednesday evening, the 27th of January, the Association had a meeting, the object of which was to install the officers elect. The meeting was opened with singing, and an appropriate address was delivered to the throne of Grace, by the Rev. J. J. Hubbard, and when, after the Association had elected that distinguished divine as a honorary member, Ex President Taliaferro introduced the President elect, John F. N. Wilkinson, who made some very interesting remarks of encouragement to the Association, and pledged himself to do everything within his power to promote the interest of the Association, and the cause of literature and science, and assured them that no act of his would be perpetrated that would tend to mar the harmonious working of the same; and after thanking the Association for the high honor conferred upon him, took his seat and assumed the responsibility of his office.

Ex-President Wm. A. Taliaferro was next introduced, who delivered his farewell address, which was very affecting and interesting. He gave an elaborate account of the doings of the Association during his administration, and closed his remarks by saying, that it was with great pleasure that he yielded the chair to his successor; and that if he had said or done any deed that retarded the progress of the Association, it was an error of the head and not of the heart.

A. W. Winkfield was next introduced, whose remarks were very appropriate for the occasion. He at some length expressed his devotion for the Association and the purposes for which it was organized. He was one of the first to assist in its organization, and was still here to do all and everything he could for the good and well being of the same, and entreated the members to be faithful to the cabinet, the Association, and the cause in which we are struggling.

James L. N. Bowen was next introduced, who thanked the Association for the honor in selecting him as their Recording Secretary, and very beautifully addressed the Association upon the *good* of education, which was much admired by all present.

John W. Lee was next introduced, who also was much pleased with the selection of the present cabinet, and said, I herewith pledge my devotion and support of the same through thick and thin, hot or cold, up-hill or down-hill, wet or dry, in the mud or in the mire, he would always be found in supporting and sustaining the Association in all of its pursuits of the good work we are engaged in.

John T. Costin (the *Literary Adviser* of the Association) was next introduced, who congratulated the officers elect, and charged them to be faithful to their several duties, and then marched off in his usual and eloquent strain, upon the good that will be derived by the continuation of the Association. He spoke also upon the general topics of the day; after which quite an amusing question came up for discussion, of which I will give you a sketch in my next.

And, sir, if you can find space in your columns for this feeble effort of your humble servant, I shall endeavor to keep you posted in all literary matters in our section.

Your paper is very extensively circulated by your agent among our members.

I have the honor to be respectfully yours,
Adolphus W. Winkfield, Reporter of the W. I. L. Association.
Address, U. S. Senate Refectory, Capitol, Washington, D. C., Feb. 1st, 1864.

For the Christian Recorder.
Louisville, Ky., Jan. 18th, 1864.

Mr. Editor:—The Rev. L. Ross was paying a visit to his family, and on his return back from Xenia, Ohio, he reached Jeffersonville, Indiana, where he received a paralytic stroke, and for sixteen days and nights never spoke a word.

The members of Quinn Chapel (the church of which he was in charge) bought a coffin at a cost of $60, and then the two churches came together and took up a collection of $108. The remains were conveyed to his home, in Xenia, O., by his wife. We lament his loss, but our loss is his infinite gain.

L. F. Carter, Pastor of Asbury Chapel.

"Could Christians watch ten thousand years
Before their Lord himself appears,
Yet, as he then shall come at last,
'Twere wise, through all such ages past,
T' have watched and waited, and have borne
The scoffer's jeer, the worldling's scorn.
But those who watch not in the day,
Will surely sleep the night away.

"Lord, make me at all hours as she,
And self denied, thy cross to take,
Robed for Thy nuptial feast in white,
With lamp in hand, and burning bright;
Nor lack of precious oil be mine
When the loud cry 'Arise and shine!'
Proclaims Thee come in bridal state,
And when *preparing is too late!*"—German Poet.

Sing, ye saints, a day of gladness
Dawns already from on high,
Put ye now far sable sadness,
Wipe the tear,—repress the sigh.

Soon will Zion's King descending,
Clothed in regal robes appear;
Earth shall, to his sceptre bending,
Hail the great long promised year.

Our Country.

LETTER FROM WASHINGTON

ANNIVERSARY OF THE U. S. CHRISTIAN COMMISSION.

The second Anniversary of the U. S. C. Commission was held in the Hall of the House of Representatives, on Tuesday evening, February 2d, and was truly a meeting worthy of the great cause for which it was convened. Would that we could put *the spirit* of that meeting on paper! Would that every Christian in the land had been with us to enjoy it, and take from it inspiration and determination to *labor* more *earnestly* and *pray* more *fervently* that the blessings and comforts of our holy religion may be more fully be extended to those who have left *home* and church and Sabbath School for our protection and defence.

THE HON. VICE PRESIDENT OF THE U. S.

presided, and, after music, by the band, and prayer, said he was glad to meet the members and friends of the commission on an occasion so interesting; and proud to be permitted to preside at their second anniversary. He congratulated *all* who had part in the noble work, on their great success during the past year, and bid them God speed for the future. He then introduced

GEO. H. STUART, ESQ. OF PHILADELPHIA,

the President of the Commission, who gave a brief summary of the work performed during Eighteen Hundred and sixty three. As this noble man of God read the statistics of the operations of the Commission, the entire audience seemed engaged in deep thankfulness to the Lord that so much had been done for His glory, and for the good of sons and brothers and fathers in the camp and on the ship. The figures seem enormous, nearly half a million of copies of the word of God have been distributed, together with over eleven million pages of tracts. The gospel of Christ has been preached by near *twelve hundred* of the Master's servants, who have gone forth by day and by night in all kinds of weather, bearing in one hand food and comfort for the body and in the other the bread of life for the soul. As we listened to *these facts* from the lips of him who has been mainly instrumental, in the hands of God, in bringing them to pass, and noticed the Christian and becoming humility with which he announced them, we could not but exclaim, "From the Lord for such men!" It seemed to us we could almost hear Bro. S. whispering to himself, "*By the grace of God* I am what I am." Nobly named! may his life long be spared to the nation. How bright will be his crown; for scarcely does he enter any city or town without having some young men testify that through his instrumentality the word and sacraments were made effectual in bringing salvation to his soul, or that through his counsel, he was stimulated to noble deeds for Christ and humanity. "They that turn many to righteousness shall shine as the sun and as the stars forever and ever." While Bro. Stuart was speaking,

THE REGIMENT OF THE U. S. [illegible]

entered the Hall, amidst the most intense enthusiasm, cheers, applause and waving of handkerchiefs. Mr. Stuart said he was "glad to be thus interrupted," and would make way for

REVS. A. J. PARVIN AND GEO. J. MINGINS,

who have been engaged in the hospitals and on the field. Whilst these men were repeating and narrating with touching pathos, incidents from their own experience among the wounded and dying, there was scarcely a dry eye in the large assembly. From our noble President down to the humblest citizen, *all wept*. From the general highest in rank down to the lowest private, *all wept*. "God! there is a sacred luxury in tears," when the firesides of the lamented dead are brought before you, or the last words of dying heroes ring in your ears. Rev. Mingins' powers of description and delineation are almost equal to those of Gough. He carries his audience with him, he *holds them* and sways them at his will—now they unite with him in laughter, at his genuine Christian humor, now they weep with him at his touching pathos. Oh! that every Christian in the land could have listened to his testimony for Jesus and His word! Oh, that *sleepy* Christians had been there, that they might have been aroused to the rescue of souls for which Christ died!

At times we felt that we had been suddenly transported to 'the third heavens,' for we experienced *joys* and *pleasures* at that meeting which we cannot express. Think of *the place—the capital, the occasion, the persons present*, members of the cabinet, major-generals, and great men from every part of our land, and all lands! Think of all these bearing testimony to the blessings of the religion of Jesus Christ, and the power of the word of God to alleviate sufferings in the Christian, which would drive the world mad! Think of these men, listening with almost breathless silence to the earnest words of an humble minister of the Gospel, as he says, "It matters not what may be your spirit of patriotism, it matters not how moral you are, it matters not how high or how low your position—*all alike* you must stand before God, and not one of you can be admitted to heaven, unless clothed in garments washed white in *the blood of Jesus Christ*." Bro. Mingins went on:—"As I stood in the Senate chamber to-day, and looked upon mighty men there, and heard their earnest words for the country, for a moment I wished for a position there, so high, so honorable; but the wish was only for a moment, for a still, small voice seemed to say, *position!* POSITION! Why you hold a position higher than they all—a commission from the King of kings and Lord of lords—a position higher than the kings of earth—a joint inheritance with the Son of God!" the entire audience seemed to unite with the old Irish defender of whom Brother M. spoke, in saying God bless you! *God bless you!* GOD BLESS YOU!

At the conclusion of this address

HON. SCHUYLER COLFAX,

of the House, and Hon. John Sherman, of the Senate, bore testimony to the efficiency of the commission, and the great good it was accomplishing for the church and the country; after which

GEN. DAN'L [illegible]

made an earnest appeal to all those present, and all whom his words might reach, to continue active and liberal to the support of the organization "which is doing so much by its acts of Christian benevolence and mercy, to stimulate enlistments, and add column after column to our noble army." We have neither time nor ability to do justice to these addresses.—They will become a part of history, and will ever be cherished as an evidence of what the Christian people of the nation have done in the battles for liberty and humanity. At the close of the meeting, CHAPLAIN M'Cann, just from *Libby Prison*, was called upon to sing

"Our army is marching on,"

and sing it *he did* until every heart was *thrilled*, and every voice united in the chorus,

"Glory, Glory, Hallelujah,
Glory, Glory, Hallelujah,
Our army's marching on."

The chaplain told us, we "could not conceive of the sufferings of our brave men in Richmond, but with all their sufferings they send word to the President not to yield *one inch of principle* on account of their "hardships." The brave Col. Powell, of one of the West Virginia regiments, had also reached Washington from Richmond, but his mouth was sealed by a parole of honor, and therefore he must remain silent. After the singing of

"All hail the power of Jesus' name,"

the vast assemblage was dismissed with the benediction by Rev. Dr. Phelps. Thus closed one of the grandest meetings ever held at the capital of the nation. May its influence ever be felt throughout the entire land, until every Christian heart unites in prayer for the richest blessing of God upon the great work of the "United States Christian Commission," and every Christian hand is made to work in acts of benevolence and love for the defenders of civil and religious liberty.

For much of the enjoyment in our short but pleasant visit to Washington, we are indebted to Mr. I. Newton Baker, junior editor of the "S. S. Times." Brother B. will ever be held in grateful remembrance.

Hebron.

North Carolina.—It appears that the Rebels advanced on the 1st inst., upon our outposts at Bachelor's creek, eight miles from Newbern, and captured them after a severe fight. A force of our cavalry was also repulsed in sight of Fort Totten. The enemy pressed closely upon our lines and actually came within hailing distance of the city. The enemy was driven back to Kingston by Gen. Palmer, on the 2d inst., and Newbern was relieved. On that evening the Rebels had possession of Newport, and cut off the connection between Newbern and Beaufort.

Capture of a British Ship.—A letter from Doboy Sound, Georgia, dated Jan. 31, announces the capture by the gunboat Huron, of the British ship Sylvanus. After being repeatedly shelled and well riddled, the Sylvanus was run ashore and sunk in one fathom of water, and low tide leaves her nearly dry, and she may be repaired. She is about 400 tons burden, and is loaded with salt, spirits of all kinds, cordage, &c. She was trying to run in, and suddenly changed her mind upon seeing the Huron, and tried to run out. Her papers made her out to be from Nassau, N. P., and bound ostensibly to Bermuda. Her captain acknowledged that she was a blockade runner.

Chattanooga.—By last accounts from Chattanooga we learn that Gen. Johnston, with nearly his whole force, had fallen back as far as Rome, Ga., leaving only a portion of his troops at Dalton. It was thought that Johnston either retired to that point to obtain supplies, or to prevent desertions, as between eight and nine thousand Rebels had come into the Union lines since the battle of Missionary Ridge. No anxiety for the safety of our troops at Knoxville is entertained at Chattanooga. The line of couriers between the two points is uninterrupted.

Monument at West Point.—A project has originated at West Point to erect there a "Battle Monument," upon which shall be inscribed the names of all officers of the Regular Army who shall have been killed, or died of wounds received in the field during the present war.

Married.

On Wednesday, Jan. 13th, in this city, by the Rev. Mr. White of [illegible], Mr. Wm. A. Jackson, of Boston, formerly of Richmond, Va., to Miss Susan S. Casey, daughter of Augustus and Hannah Casey, all of South Carver, Massachusetts.

On the 3d of December, 1861, by the Rev. I. J. Conover, Mr. Aaron Fells, to Miss Catherine Winser, both of Manalapan, N. J.

On the 28th ultimo, we joined together in holy wedlock, Mr. Johnson Bensel, to Miss Harriet Bensel, both of this city. Ed.

Died.

Died.—On the 24th of January, at Manalapan, N. J., in the 65th year of her age, Catherine Conover, wife of Rev. I. J. Conover, departed this life Sabbath evening, at 11 o'clock.

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CONTENTS FOR FEBRUARY.

Notes for February: The House—The Field—The Garden—The Orchard—Live Stock—Poultry Yard—The Apiary.

The Field: What Cotton is and where it grows—Artificial Manures—Manufacture of Maple Sugar—The Roller.

The Orchard: Farmers' Orchard—Root Pruning—Machine for Root Grafting—Scrubbing and Washing Trees—Nails in Fruit Trees.

The Garden: Vegetable Culture—Flower Garden—Protection from the Cut Worm.

Live Stock: Leicester Sheep—Hints on Feeding Stock.

Poultry Yard: Remarks on Fowls, &c.

The Apiary: Singular Deposit on a Hive Floor—Mellilotus Leucantha and Bee Flowers—Aspect of Bee Hives.

Editorial: Manuring land—Its Uses—Guano and Super-phosphates—On Guano—An Omission—Changes in Business.

New Books: Annual Register of Rural Affairs—Catalogue of the Officers and Students of the Agricultural College of Pennsylvania, for the Year 1863—Eclectic Medical Journal of Philadelphia—The Herald of Health for January—Catalogues—H. A. Dreer, Phila., and J. M. Thorburn & Co., New York.

Inquiries and Recipes: Lime—Sheep—Green Sales—Premiums.

Domestic Miscellany: The Farmer's Wife—Recipes for the House—Medicine Chest.

General Intelligence:

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ADDRESS.

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

Brethren and Sisters:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, to which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the maddening scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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[illegible]

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Young Ladies' Seminary, in Boston, to the publishers.

[illegible]

Very respectfully yours, J. L. BLAKE.

From Mr. Lowell, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:— [illegible]

Yours, &c. D. G. WELLS. G. B. EMERSON. S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Boston.

Messrs. Lincoln & Edmands:— [illegible]

Respectfully yours, &c. EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," [illegible]

Respectfully submitted by your Committee, THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding report was read, and accepted.

Attest, JAMES ROBINSON, Secretary.

For sale by REV. ELISHA WEAVER, No. 619 Pine St., Phila.

GROCERY STORE.
P. GUINN & SON

Would respectfully announce to their friends, and the public generally, that they have constantly on hand a fine assortment of choice groceries, which they will sell as cheap as can be bought anywhere in the city. We most respectfully invite our colored friends to give us a call, and examine the stock at our store,

No. 1105 South Street,
(Four doors above Eleventh, south side,)
PHILADELPHIA.
Peter Guinn. Franklin A. Guinn.
sep22 6m

NEW FALL AND WINTER GOODS,
AT THE LOWEST CASH PRICES,

Comprising Alpacas, Poplins, Delaines, Flannels, &c., &c.; Blankets, Shawls, Balmoral and Hoop Skirts, Hosiery, Gloves, Gents' Knit Shirts and Drawers, Velvets, Ribbons, and a general assortment of millinery, dress, and regalia trimmings, always on hand, at the old establishment.

S. SHORTER HAWKINS,
615 Lombard Street, Philadelphia.
N. B.—Muslins from 14 to 40 cts per yard. oct 6m.

THE
T. S. WRIGHT HOUSE.
MRS. S. PLANT,
(formerly Richardson,)
NOS. 161 & 163 CONCORD STREET,
One door from
GOLD STREET, BROOKLYN.

Mrs. P. announces to her friends and the travelling public that she has enlarged her House, especially for the accommodation of those who may be so pleased as to patronize her. The house being well situated and only within two minutes walk of Fulton or Catharine Ferries, and quite accessible by the "Navy Yard Cars," they stopping at the corner of Gold and Concord sts., therefore she would most respectfully inform the patrons of those whom she feels confident would be pleased with her accommodations. The table is always of the best the market affords; hence there will be no pains spared to render every thing agreeable to those ladies and gentlemen who may favor her. 1mo.

DR. WM. ARMSTRONG,
No. 240 North Ninth Street, Phila.,

Respectfully informs his friends and the public that he has resumed the practice of his profession at his own rooms, where he can be consulted in all cases of chronic diseases, such as

DYSPEPSIA, LIVER COMPLAINT, KIDNEYS,
DIARRHŒA, COSTIVENESS,
PILES, HEADACHE,
BRONCHITIS,
&c., &c.

And medicines furnished to suit their respective cases.
3mo

CARELESS CONTENT.

We have no means of determining the authorship or precise date of this very curious old poem: but John Wesley thought enough of it to print it in the Arminian Magazine for 1790. If the effusion itself be not quite Christian, it is well able to instruct Christian people, for it is brimful of philosophy and wisdom. The "Alliteration artfully applied," with which it abounds, was accounted a great merit three hundred years ago.

I am content, I do not care,
Wag as it will the world for me;
When fuss and fret was all my fare,
I got no ground, as I could see:
So when away my caring went,
I counted cost, and was content.

With more of thanks, and less of thought,
I strive to make my matters meet;
To seek what ancient sages sought,
Physic and food in sour and sweet;
To take what passes in good part,
And keep the hiccups from the heart.

With good and gentle-humored hearts,
I choose to chat where'er I come,
Whate'er the subject be that starts;
But if I get among the glum,
I hold my tongue to tell the truth,
And hold my breath to cool my broth.

For chance or change, of peace or pain;
For fortune's favor or her frown;
For lack or glut, for loss or gain,
I never dodge, nor up nor down:
But swing what way the ship shall swim,
Or tack about with equal trim.

I suit not where I shall not speed,
Nor trace the turn of every tide;
If simple sense will not succeed,
I make no bustling, but abide.
For shining wealth, or scaring woe,
I force no friend, I fear no foe.

Of *ups* and *downs*, of *ins* and *outs*,
Or *they are wrong*, and *we are right*,
I shun the rancors and the routs;
And, wishing well to every wight,
Whatever turn the matter takes,
I deem it all but ducks and drakes.

With whom I feast I do not fawn,
Nor, if the folk should flout me, faint;
If wonted welcome be withdrawn,
I cook no kind of a complaint:
With none disposed to disagree,
But like them best, who best like me.

Not that I rate myself the rule,
How all my betters should behave;
But fame shall find me no man's fool,
Nor to a set of men a slave:
I love a friendship free and frank,
And hate to hang upon a hank.

Fond of a true and trusty tie,
I never loose where'er I link;
Tho,' if a business budges by,
I talk thereon just as I think.
My word, my work, my heart, my hand,
Still on a side, together stand.

If names or notions make a noise,
Whatever hap the question hath,
The point impartially I poise,
And read or write, but without wrath:
For should I burn, or break my brains,
Pray who will pay me for my pains?

I love my neighbor as myself,
Myself like him too, by his leave,
Nor to his pleasure, power, or pelf,
Came I to crouch, as I conceive:
Dame Nature doubtless has designed
A man, the monarch of his mind.

Now taste and try, this temper, Sire,
Mood it, and brood it in your breast;
Or if you ween, for worldly stirs,
That man does right to mar his rest,—
Let me be deft and debonair,—
I am content, I do not care.

"COME, YE BLESSED OF MY FATHER, INHERIT THE KINGDOM"

Matt. xx 3.

Come, blessed of my heavenly Father, come!
In the high heavens your kingdom is prepared;
Yours is the sceptre and the rich reward;
Haste, for your Saviour calls you to your home;
For I was hungry, and ye brought me bread;
I thirsted, and your cooling draughts were mine;
O'er my cold limbs the needed vest ye spread,
A stranger was I, and ye took me in;
I pined in sickness, and ye brought relief;
In the deep dungeon, and ye soothed my grief;
For these, my brethren, these, the lowly poor,
Ye sent not cold and empty from your door;
But ye relieved their wants, and heard their plea,
'Twas done for my sake, and 'twas done to me!

The Family.

THE PEN AND THE INKSTAND.

A FABLE

In the room of a poet, where his inkstand stood upon the table, some one said, "It is remarkable how much can come out of an inkstand. Who knows, indeed, what will be the next thing? Yes, it is remarkable!"

"Yes, indeed," said the inkstand; "it is incomprehensible. That is what I always said." It spoke to the pen and to the other things upon the table which could hear it.

"It is remarkable all that can come out of me. Indeed, it is almost incredible. And I really don't know myself what the next thing will be when the man first begins to draw from me. One drop from me is enough for a half-page of paper, and how much can stand upon it.

"I am something really remarkable. From me go out all the works of the poet, all those living men whom people fancy they know; those noble sentiments, that humor; those delightful delineations of nature. I myself do not comprehend it, for I am not acquainted with nature—but somehow it is in me! From me come all the crowds of lovely maidens, brave knights on snorting steeds, the blind, the lame; indeed, I myself know not all. I assure you I think nothing at all about it."

"You are quite right in that," said the pen, "in thinking you do nothing at all, for if you did it you would also understand that you only furnish the fluid. You give the fluid with which I write—with which I bring to view and put upon paper that which is within me. It is the pen which writes!—nobody doubts that—and most men have, indeed, quite as much insight into poetry as an old inkstand!"

"You have but little experience," answered the inkstand; "you have been scarcely a week in service, and are already half worn out. You imagine you are the poet! You are only a servant, and before you came I had many of the kind, as well out of the goose family as of English manufacture. I am as well acquainted with the quill as with the steel pen. I have had many in the service, and shall have many more when the man comes who makes the motions for me, and writes down what he receives from me."

"Inkhead," said the pen.

Late in the evening the poet came home. He had been to a concert, had heard a distinguished musician, and was quite filled and transported by his wonderful performance. The artist had elicited a surprising variety of tones from the instrument: now it had sounded like twinkling water-drops, now like twittering birds in chorus, then it roared like the wind through forests of pines. It was really wonderful. But difficult as it was—to have looked on at the playing—to have seen how the bow moved over the strings, hither and thither, one might easily have believed that any one could do that. The violin sounded of itself; the bow played of itself; the two were what did it all. The master was forgotten. He who directed them—who breathed into them his soul—the master was forgotten. The poet alone remembered him; he recognized him, and wrote down his thoughts thus:

"How foolish would be the violin and the bow to behave haughtily on account of their performance! Yet we men do it very often—the poet, the artist, the inventor, the general—we all do it; yet we are all only the instruments upon which God, the Master, plays. His alone is the glory. We have nothing at all of which we can be proud."

This the poet wrote down—wrote it as a parable—and called it "The Master and the Instruments."

"There you have it, madam," said the pen to the inkstand when they two were alone again. "You heard him read aloud what I had written down."

"Yes, what I gave you to write," said the inkstand. "That was a cut for you, on account of your pride. To think you never understood that you were being ridiculed! I aimed a blow directly at you—I ought, indeed, to know my own malice."

"Inkpot," said the pen.

"Writing stick," said the inkstand.

And each of them had the consciousness that it had answered well; and that is a pleasant consciousness to know that one has answered well. One can sleep on that, and they slept upon it.

The poet alone slept not. His thoughts flowed forth like the tones from the violin—rolling like pearls—rushing like the storm wind through the forests. He recognized his own heart in these thoughts—perceived the inspiration of the Eternal Master.

To him alone be the glory!—*Independent.*

A FEW OF THE "FALSE STEPS."

After writing very eloquently about "wrong love," an English magazine writer goes on to say:

"And many a false step has been made in marriage as well as in love. It was a false step when Sophia, proud, ambitious and worldly, let herself be stayed at the artist's cottage door, persuaded that she could play Ruth among the corn, with a penniless painter for her Boaz. It was a false step when Eugenia, brought up in France—whose notions of country simplicity were taken from the Bois de Boulogne, and whose deepest religious exercise was to listen to a florid sermon at the Madeleine—it was a false step in her when she bound herself for life to a handsome, enthusiastic, north country missionary, who would have accounted it a sacrifice of principle if he had labored in any field more cultivated or accessible than the wilds of Central Africa or the Polynesian Islands. And it was a false step in the missionary himself when he allowed his zeal to blind his judgment, and chose Eugenia and her private fortune—which would come in so well as working capital for his dusky converts—to that poor, little, patient, energetic school-governess of his, who had no more substantial dower than her faith and love, and who would have gone to the ends of the earth with him, if she might have aided in his work, and have ministered to his life. For the love of him, and the spread of Calvinism, she would have braved even a scalping knife above her head, or have contemplated her future end as a meal for hungry men with fortitude and courage. He saw it all when it was too late; when he was standing alone on the deck of the emigrant ship, poorer than when he married, while his wife drove down the Boulevards to her old home in the Champs Elysees, and the poor little governess was wringing her hands on the shore, praying wildly for his safety, and for her own forgiveness for loving him too well. Once he had stood on a pinnacle, whence he might have stepped down to either side. He made a false step, came down on the wrong side, and set his foot on the happiness of three lives forever.

It was a false step when my young friend, the author of a work on human nature in six volumes—to be had half price uncut—married a woman he did not love, and a fortnight older than his mother, because she liked the same books that he did, and held the same doctrinal views concerning original sin; and he thought a marriage of brains a higher kind of thing than one of only heart and feeling, and what a soul striving to grow greater than the body should prefer. He found out his mistake, like the missionary and so many more, when too late, and when it was of no use for truth and feeling to lift up their heads and cry aloud in the wilderness of his life. He had accepted as his portion a field of straw, neither rich with corn nor beautiful with flowers; and of what good to make now his moan that the tender grass-lands were green and luscious, and the leafy woods full of song and scent, while his withered balm had no flowers and no shade, and was fit for neither food nor beauty! He should not have held false principles, and then he would not have believed that bog moss was solid ground, or that youth and age could ever go well in hand together."

THE DUTCH OF TO DAY

They are great people for blood and kindred, and family gatherings; and from all I could hear, their domestic life is pure and respectable. The elopement of a Dutch married lady with a dragoon would shock the country very much like a breach made in the dykes. After twelve and a half years of matrimony a married pair hold its "copper wedding," when a family gathering and a distribution of copper ornaments takes place; at the twenty-fifth anniversary the "silver wedding," with the presents of silver, follows; and when the fiftieth year is attained, a similar ceremony, with gold for its symbols, marks the event. There is, indeed, an antique quaintness in some of the Dutch customs of social life, which is irresistibly comic. You meet a functionary in the street in knee-breeches, cocked hat, long piece of crape behind, all black and funereal. That is the bidder who takes the news of a death to every house in the street, and every acquaintance of the defunct. When a person of condition dies there will be four or five bidders making the round, and accompanied by an official in an extraordinary black hat, a preternatural wide-awake, and a long black gown. He is the huilebalk or howler, and while the bidders are communicating the mournful news at the door, it is his business to stand a little way off and shed tears, which are charged for in the undertaker's bill. I am sorry to add that the huilebalk is becoming obsolete, and his employment falling into disuse.—*Cornhill Magazine.*

OBTAINING HELP.

The following scene actually took place, as described, only a short time since, at a Congregational parsonage in Essex county.

SCENE.—*A parlor, five miles from Newburyport. Bridget seated in the easy chair.*

(*Enter the lady of the house.*)

Bridget—(Briskly, without rising.)—"Good morning, ma'am."

Lady—(standing.)—"Good morning. Will you tell me your name and errand?"

B.—"Sure, Bridget O'Calligan's my name, ma'am; the same that's walked all the way from the city to see ye."

L.—(Kindly.)—"Tell me how I can serve you, Bridget."

B.—"Indade, ma'am, if you plase, and it's me that's come to say I'm willing to serve yourself."

L.—"O, yes, I understand; my husband was inquiring in the city for a servant, and you would like the place?"

B.—"I'm not so sure but I might, if ye'd take it for me interest to go so far out. It's Margaret Flegnan (she that lives with his riverence, Doctor Burleigh) told me you's desirin' for help, so I called to see his lady about ye, and she gave ye such a good character, and recommended ye so high, that I thought ye'd just suit me; so I've brought me things," (showing a bundle from under her cloak,) "and if ye can accommodate me in respect to the work and the wages, I'll be after stopping with ye."

L.—(Smiling.)—"How could I accommodate you as to the work?"

B.—"Well, it isn't Bridget O'Calligan would be hard upon so winsome a lady—ye looks youngish too and delicate-like; but I suppose ye'd be after wanting to do the nicest of yer own cooking?"

L.—"I have done so, for the last four years."

B.—(Brightening up.)—"Sure, and I was right. Yer house (glancing around the parlor) looks nice. I suppose ye'd be after taking charge to keep it clean and in order, yerself—except the kitchen?"

L.—"I have been accustomed to do so."

B.—"Yer husband's the minister, they said. I suppose it's only yerself, ma'am, would be able to suit him to his linen."

L.—"You are right again Bridget; my husband's linen I never trust to any hands but my own."

B.—(Delighted.)—"Sure, ma'am, I'm thinking Mrs Dr. Burleigh didn't recommend ye without rason. Have ye any childer?"

L.—"Yes, two boys, six and eight years old."

B.—"And ye wouldn't be after asing me to mind *them*? Ye'd be expectin' to mind your own boys of course!"

L.—"Certainly, that is altogether customary."

B.—"Faith, ma'am I'd like to be livin' with so aisy and helpful a lady. What's been yer wages ma'am?"

L.—"Nothing. I have been accustomed to work without wages."

B.—Bewildered.)—"Ma'am!"

L.—"I have done the work of my family unaided for the last four years, and have, therefore, neither paid nor received wages."

B.—Astonished.)—"Sure ma'am, are ye after bein' one of *that sort*? Ye don't look like it; I'd niver a thought it."

L.—I am precisely that sort, I assure you, Bridget. I choose to have either the comfort of *doing my work myself* or the comfort of *having it done for me*. You see I should have neither if I employed *you*. Good morning."

B.—"Faith, it's the truth ye spake, ma'am. Good day to ye."

B.—(Soliloquizing as she goes.)—"Sure, and what should a decent girl be after leavin' the world to live in the country for, if not for large wages and small work. The saints send her help, but it's not for the like 'o sich the O'Calligans works."—H., *in the Congregationalist.*

Of sixty-seven royal and imperial queens of France, only thirteen have died without leaving their histories a record of misery or sin. Eleven were divorced, two executed, nine died young, seven were soon widowed, three cruelly treated, three exiled, the poisoned and broken-hearted make up the rest. The pillow of royalty is, indeed, filled with thorns. And though crowns may look very bright, they feel very cold, heavy, and hard.

PLENTY OF TIME

"Come Helen, let us sit down and finish off these lawn dresses this afternoon. Then they will be out of the way and surely ready for Sunday. You know how warm these spring dresses were last Sabbath."

"Ah, this is Wednesday Jennie; you need not be in such a hurry, we shall have plenty of time this week. I am going out this afternoon. It is too pleasant to sit in the house and sew."

But Jennie thought differently, and seated herself in the low rocker, and worked away with nimble fingers and before nightfall the last hook was sat on, the dress shaken out and hung up in its place, with great satisfaction. The remainder of the week was a busy one, friends calling frequently, and Saturday night found the other lawn but half completed.

"O dear, what shall I do!" said Helen, in a great flutter, as she came down stairs after bidding good night to a few young friends. "I haven't a dress fit to wear this weather. I should think you might help me, Jennie, if you have nothing to do but to pore over those old books. Is your dress done?"

"Yes, I finished it last Wednesday afternoon."

"And I suppose you mean to say I might have finished mine. Well, that don't signify now. I am just going to baste on the skirt, and baste in the sleeves, and I can turn it down around the neck, my collar will hide that, you know, and so will my belt the basting around the bottom of my waist."

"O, sister, please wear your spring dress," said the orderly Jennie. "That will not be deceit."

"It will do well enough and nobody will ever know the difference."

So the dress was tacked together before midnight a little, and Nellie managed to slip along through the day with it on, though she could not keep her mind off the matter, and had little heart in the precious exercise of God's house. She was too anxious lest some unfortunate stitch should give way. But the next day brought its duties, and with the week before her, she certainly would have "plenty of time" to finish her dress before another Sabbath. Wednesday afternoon there was to be a gipsy party down on the shady lake shore. Every one was in high spirits, and there was short time for preparation. So the egg-beaters and rolling-pins were famously busy making up cakes and preparing sandwiches, and no time to take a stitch. The basted dress was slipped on with less reluctance than the first time. When once such a disorderly practice is indulged it is "like the letting in of waters." If it will 'do to wear once,' it will a half-dozen times. Jennie remonstrated, but Helen would "risk it," and so she did, to her sorrow.

Mary Andrews who was walking by her side, tripped on a dry branch, causing both herself and friend to fall on mossy turf. Mary laughed gayly over the little mishap, but Helen's mind was full of apprehension as she heard the treacherous stitches give way. The skirt was ripped half off, and in her desperate efforts to catch at a bough overhead and save herself, one sleeve gave way. What a predicament for a young lady miles from home! Directly half a dozen kind hearted girls gathered about her, anxious to repair the mischief as far as pins might. The belt was unclasped, and then the disgraceful fact became apparent that the skirt and waist were only basted together. The sleeve could not be helped much, so Helen was compelled to keep on a duster all that warm afternoon. The mortification had effectually spoiled her day, even if it had been no drawback to move about as carefully as if she were treading on eggs, for fear of further disaster or lest the pins should take it upon them to punish her for tardiness.

She learned a lesson, I am sure, that it is not wise or nice to wear a dress before it is made, and that it is better to 'do your work and then play,' than to trust too much to 'plenty of time.'

Dear girls, shun the first approaches of disorderly habit. It will bind itself to you with links of iron and rivets of steel. No matter what your employment, remember it is a scriptural injunction to 'let everything be done decently and in order.'"

ICED FISH

A correspondent of the Buffalo Courier writes from Franklin, Pa., as follows:

There is a small lake near Edinboro, a few miles from here, covering about two hundred acres, which froze over so suddenly, that the fishes had not time to dive below, but were frozen in the ice, and the good people of the Borough are feasting on fresh fish, bushels of them having been cut from the ice to-day. This story may sound a little *fishy*, but nevertheless, it is literally true.

It is evident from the last sentence that the writer did not expect to be believed, yet his statement is not so far removed from the truth as may be generally supposed. It is not possible that fish, in their full vitality, can be frozen in the ice no matter how rapid the freeze, but in shallow water they may become stiffened and helpless by sudden and extreme cold, or in the absence of air holes they may be smothered under the ice. In either event they will float up against the crust and as the frost penetrates and congeals the water they will be imbedded in the ice. And this was probably the case at Franklin. A few years ago—in 1852, we believe—the water in the Laramie Reservoir was so suddenly, deeply and completely frozen, that the fish were suffocated by thousands. When the ice thawed in the spring, and the warm weather began in earnest, the atmosphere was so offensive with the odor of fish, that the people in the vicinity were compelled to haul them away by wagon loads.

Boston W Journal.

PRIDE IN FOWLS

Fowls have plenty of vanity and pride. They are very sensible to admiration from man, and miss accustomed notice. A prize bird knows itself. The queen of the poultry yard must eat first, and stand by the king at feeding time. She resists any invasion upon her rights, and will have a precedence in all things. Indeed, precedence in the court yard seems as valued as at earthly courts. Age and priority of residence in the yard, not less than size and strength, constitute right to precedence. No dowager ever treated young chits of girls more contemptuously than the senior hen treats her juniors. One has heard of a Swiss cow which died of vexation when her bell was taken from her. So did a hen of mine, long mistress of the poultry-yard, die of smothered pride, when a new queen—her partner to a new king, (a pair I bought at a poultry show,) came into my enclosure. The rival queens eyed each other for a moment steadfastly, then rushed to the combat. The new-comer, though the old hen fought bravely, was the stronger. Mrs Mercury, as we called the old hen, from the winglike featherings on her legs, never attempted to try her chance again, succumbed in a melancholy manner, and after a few days' moping, gave up the ghost.—"*Cocks and Hens*," in *All the Year Round.*

THE GORILLAS ONCE MORE.

Mr W Windwood Reade, an Englishman, has just published in London a work recording his travels in what he calls 'Savage Africa,' partly in the region traversed by M. Du Chaillu. Mr Reade heard of gorillas, but as he travelled in haste, and does not appear to have stopped long in the country where these beasts are found, he saw none, and, of course, shot none. He accordingly believes that M. Du Chaillu, who passed several years in the gorilla country, is no impostor, and never either saw or shot a gorilla. After confessing his own ill-luck, and that he did not himself even get sight of a gorilla, he denies the truth of M. Du Chaillu's statement, and concludes with the following curious paragraph:

"I am compelled to put aside as worthless the evidence of M. Du Chaillu, who has had better opportunities than any of us of learning the real nature of the animal, but who has unhappily, been induced to sacrifice truth to effect, and the esteem of scientific men for a short lived popularity. In a paper which I read before the Zoological Society, and which has been published in their 'proceedings,' I stated the evidence upon which I have been led to assert that M. Du Chaillu never killed a gorilla. In other respects his book is a medley of truth and fiction, and of which I can give a minute analysis if required."

M. Du Chaillu is now in Africa.

A CURIOUS FACT.—The statement of Mr Wise, the aeronaut, if it be a *fact*, is a curious one. It is well known that almost every one on looking down from a great height feels affected by vertigo, giddiness of the head, and a sensation of sickening insecurity. But he avers, from repeated experience, that this only occurs when the individual is sitting or standing upon something *connected with the ground*, even if it be only by a rope, or any other slight communication with the earth. But that, *entirely isolated* from the earth, no such feeling or sensation can be experienced.

DON'T TRY TO CROSS THE TRACK.—A railroad car moves about 74 feet, or nearly twice its own length, in a second. If a horse and carriage should approach and cross a track at the rate of six miles an hour, an express train approaching would move towards it 257 feet while it was in the act of crossing. If the horse moved no faster than a walk, the train would move towards it more than 500 feet, which accounts for the many accidents at such points.

—THE third class railway carriages in England are little better, the London papers state, than cattle trucks. Recently a commercial traveller got into one of these carriages to proceed to [illegible], and had not travelled more than half-way when he discovered that his clothing was literally swarming with a class of insects the exploits of which have been sung by Pope and Burns. The consequence was that he had been compelled to burn his under-clothing, and brought an action to recover £1 16s 6d, the amount at which it was valued. The court gave a verdict for the plaintiff for the amount claimed, with costs.

Advertisements.

REV LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.

Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my fingers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev GEORGE A. RUE.

NEWPORT, R. I., October 17, 1861.

Rev L. S Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 10, 1861.

Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled. RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.

Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct 7, 1861.

Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment and applied it twice, which effected a cure. I recommend it to the public. Mrs EVELINA DESMOND.

PROVIDENCE, Dec 10, 1861.

Rev L. S. Lewis: Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A. MORSE.

NEWPORT, R. I., Oct. 16, 1861.

Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.

Rev. Mr Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

[illegible], Sept 6, 1861.

Rev Mr Lewis—I have used your Liniment for rheumatic pains of long standing, also, lameness in the feet &c. It is a perfect remedy where other things have failed. Mrs SUSAN GARDINER.

PROVIDENCE, Rhode Island, Aug 17, 1861.

Rev L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment which removed it successfully. Mrs MARY A. JEWITT.

PROVIDENCE, Nov., 1861.

Mr L. S Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it. Mrs LUCY WATERMAN.

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PINE TREE TAR CORDIAL
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PINE TREE TAR CORDIAL
WILL CURE CONSUMPTION
WILL CURE CONSUMPTION
WILL CURE CONSUMPTION
WILL CURE CONSUMPTION
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
HAVE BEEN CURED
HAVE BEEN CURED
HAVE BEEN CURED
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
BY DR. WISHART'S PINE TREE TAR CORDIAL,
BY DR. WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would **heal the lungs**—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the **Pine Tree Tar** to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government. We say to the afflicted that Dr Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency. Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST
FOR SORE THROAT AND BREAST.

Dr. Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES.
BLIND AND BLEEDING PILES

Thousands have been cured of the above disease when all hope of ever receiving relief was gone.

INFLAMMATION OF THE LUNGS.

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die.

LIVER COMPLAINT
CURED BY PINE TREE TAR CORDIAL
COLDS AND COUGHS

are speedily cured by the use of Dr Wishart's Pine Tree Tar Cordial. It does its work at once, and the patient is cured before other medicines would have had time to have any beneficial effect.

DR WISHART'S PINE TREE TAR CORDIAL
IS A GREAT REMEDY FOR SCROFULA

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is constantly breeding sores, internal and external. Salt-rheum, sore legs and all skin diseases are especially cured by Dr Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

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is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be cured by Dr Wishart's Pine Tree Tar Cordial.

Out of ten thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time. All families should have it on hand, as it gives instant relief in croup and diphtheria.

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The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough. It often cures whooping-cough before it runs half its course, as it acts at once upon the phlegm and mucus and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits. The genuine has the name of the proprietor and a pine tree blown in the bottle. All others are spurious imitations. Price, One Dollar per bottle, or Eight dollars per dozen. Sold by all respectable druggists and storekeepers.

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A POSITIVE AND SPECIFIC
REMEDY
FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

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Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

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FOR
Enfeebled and Delicate Constitutions
OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing in the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES—
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life.
IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

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OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
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Sworn and subscribed before me this 23d day of November, 1854.
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Respectfully informs his friends and the public generally, that I have on hand a good supply of

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CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever getting better. Others find their constitutions so impaired, and their health so much worse by using medicines, that they are really in dread to [illegible] doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why may not they be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine would do, he has tried one thing after another to find the fancy suggested as him might prove beneficial, all without having failed, so then as an excuse for abandoning the case, pronounce it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worse and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. ly

SHROUDING.

Mrs JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in time past—and also to say that they still continue to carry on business at the same place,

No. 618 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

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CLOTHES MADE TO ORDER.

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From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburg, Pa.; from Dr. Rice's Union, of Carlisle, Pa.; from Mount Olive Union, No. 20 D. of T.; from Vanrensle Union, No. 16, D. of T., of Norristown, Pa.

Officers installed in their several positions are as follows:

Grand P., Sister Bennett; Grand Associate, Sister Burris; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukbert; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Bowers, D. P. P. Sister Anderson,
" " E. Bowen, " J F Rivers,
" " M. H. Darby, " E. A. Cleon,
" " M. Rowland, " " Waters,
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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, FEBRUARY 20, 1864. Vol. IV.—No. 8.—New Series. Whole No. 163.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the

AFRICAN METHODIST EPISCOPAL CHURCH,

BY

REV. ELISHA WEAVER,

General Book Steward,

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Poetry.

For the Christian Recorder.

42d PSALM.—1st Part.

As th' hart for water pants
When all the brooks are dry,
My soul doth thirst for Thee, my God;
With grief my heart doth cry.

O why withdraw thyself
And leave me to my fears?
While for my meat and drink I have
But bitterness and tears.

My foes insultant, proud,
Continue, Lord, to say,
O where, O where, is now thy God?
Ah hear me, then, I pray.

And now my soul would think
Of seasons that are gone,
Of moments in the temple spent,
Then, why cast down so soon?

Hope thou, my soul, in God!
Thy fainting spirit raise;
His countenance shall cheer me yet,
And I shall sing his praise.

Wm. D. Johnson,

Ashmun Institute, Feb. 5th, 1864.

For the Christian Recorder.

WASHINGTON CORRESPONDENCE.

Colored idols—Can't see it—Going in for building up his people—Cod-fish aristocracy don't like some talk—Hinton a bitter pill, so said—Messrs. Cain, Hood, Hamilton, Handy and others—Good work going on—Free-school reception—Progress—Rev. J. R. V. Thomas—Rev. J. A. Handy—A correction—African Civilization Society doing good work, &c.

Mr. Editor:—It is natural to suppose that, amid all this martial commotion, one would not have more to invite his or her attention than the reports of this battle and that battle, this victory and that victory, this defeat and that defeat, the onward move of this grand division or brigade or regiment to this point or that point, the capture of this fortification, town or encampment; yet the whole of the above is no more fraught with interest than is the great impending crisis of strange developments among the Anglo-African horizon, on the level of the great division that marks out the hemisphere of the circle of colored society. We may do as we please, we may act as we please, but this hum-drum humiliation of our idolatry to gods of the popular order will get its doom sealed yet. As for me, I shall try to become an *Iconoclast.* Yes, I say, down with these figures of mockery. Let us move with dignity and with intelligence. What is there to stop the colored man or woman in arriving at that climax of mental felicity, if they will? Nothing. That loquacious spirit that stalks abroad among some of our people, that would not themselves, and are determined others shan't, must be put down. Who will be the one to take initiatory steps to expedite its overthrow? It is a species of unpleasantness to me to approach this subject, but I am for the constitution of our race. Man-like and woman-like, I am for the union of our purposes in the general improvement. I am for its laws, with honest, patriotic and humane dispensation; or, in plain words, I will tell my people, wherever they are afflicted or affected, of the nature of their complaint. If I think I am in the right, I will go along; if in the wrong, I will ask pardon, and will not do so, the Lord being my helper, any more. Now, in plain words, I will say, that among the *Jack-o-lanterns* around my people, in the shape of money mongers and *codfish aristocracy*, not forgetting our popular speech making anti-slavery pets, there is a need of some one, sharp or dull, to nip in the bud the appearance of evil, to say nothing about its consummation, that the ignorant portion of my people are exposed to. The colored people are a people whose bump of confidence is very large, and most often does it show itself when it is begotten through the agency of our white brethren. Straight hair and blue veins have a terrible influence on some of us; but fleecy locks and black complexion ain't nowhere. Hold on, Hinton! Don't talk that way, Mr. ——e, who gives parties, and at whose house Mr. D——, great Mr. D——, stops when he comes to town, will take you to task. Mr B—— also has got his feathers ruffled. Mr. B—— is a great man. He is a smart man, knows a great deal. Big man that Mr B——. Also Lady Iopoptedoodledom, with her train of gossips, and character impeachers and bloaters and reputation-destroyers, will get mad. So don't talk so, Hinton. Popularity don't like it. Go on, Hinton, and puff us a little, soft-soap us a little, blarney us up some, say we are good fellows, when you know we ain't. Then all will be well, and you shall be President at all our big meetings—be the lion, in fact, of the District of Columbia. Big thing, that, ain't it? But enough of this. A hint to the wise is sufficient.

Mr Editor, all is quiet in this city at this time among the colored people. The Rev. R. H. Cain, of Brooklyn, N. Y., has succeeded in forming two auxiliary African Civilization Societies here. Also one to be formed in Georgetown, D. C., through which it is proposed to raise one thousand dollars to help defray the expenses of the establishment of free schools at said place. At the First Free School, started at the rear of Union Bethel Church, in this city, commencing with seven children, and which has only been in operation ten days, there are now seventy-five scholars. On Friday, the 5th inst., I paid a visit to a meeting, or reception, held at the above-mentioned place, at which time addresses were delivered by the Rev. Messrs. Cain, Hood, Handy and Herbert, and Mr. Robert Hamilton, editor of the *Anglo-African*, who, by the way, has returned to this city, after a long visit down South, and who is to be here two or three weeks, and then will be off for home, New York, and with whom is the great vocalist, Madam Mannon, and your humble correspondent. All were there; and I must say, that between the literary treat under the direction of Madam C. W. Groves, who is the Principal of the school, and an estimable lady and scholar, and the fat things in the shape of a good dinner the Rev J. Handy invited the Rev. Mr Cain, Mr Hamilton and myself to partake of at his house, I came near being used up with enjoyment. I never ate so much since I was born, as I remember. Lord bless brother Handy! He feeds a man as he preaches, from his great goodness of soul. The children sang and recited lessons in arithmetic, geography and other branches of education, which, for correctness, could not be surpassed, taking age and experience into consideration. So much for the noble lady that teaches them, Madam C. W. Groves. Now come, let all join this noble enterprise. Come, let all increase the phalanx that, ere long, will meet ignorance face to face.

The Rev. Mr. Cain has returned to Brooklyn. He is coming back, with the intention of going South and establishing schools under the auspices of the African Civilization Society.

On Sunday evening, the 7th inst., at the Israel Church, I learned, as notified from the pulpit by the Rev. J. R. V. Thomas, pastor, that the last debt on the church is paid, namely, one hundred dollars. This sum was raised in one night, with the exception of ten or twelve dollars. Good for brother Thomas. He leaves for home on the 8th instant, to return in two weeks. May he have a prosperous journey! The sermon he preached Sunday night will long be remembered, on which occasion the Sacrament of the Lord's Supper was administered.

In conclusion, let me beg of you to correct so much of my correspondence which reads: "Some twenty-five persons subscribed one hundred dollars each," and have it read: "Some twenty-five persons subscribed one dollar each." I would also mention that the Rev. J. R. V. Thomas, Pastor of Israel Church, South Capitol, is the President of the Auxiliary Society of the African Civilization movement in the Fifth Ward and southern end of the city, which meets at his church monthly; and that the Rev. James A. Handy, Pastor of Union Bethel Church, Second Ward, eastern part of the city, is the President of the other.

Thomas H. C. Hinton.

Washington, Feb. 6, 1864.

For the Christian Recorder.

Mr. Editor:—I see a letter by Bro. James Lynch, in the fifth No. of the new series of the *Recorder*, referring to the election of bishops at our next General Conference. I think Bro. L. as a young inexperienced man, has taken more upon himself than, looks to me, to be prudent for him to do well, considering his youthfulness, as I think he ought to consider, and as I am satisfied other people will do.

I cannot, Mr. Editor, keep myself from coming to the conclusion, that his assumptions are too extensive, and to convince you of which, I think I would have only to reproduce his communication. "The names of several prominent ministers of the connexion have so often been spoken of in connexion with the Episcopal office, that they are generally set down, and rated as aspirants, and even made the subject of biting sarcasm on this account, as if they were responsible for it." Did these prominent ministers employ Bro L. to defend them? If they did not, then I call this the largest assumption. But, Mr Editor, Bro. L. may possibly be one of those much abused prominent ministers; did I know this to be the case, I would readily excuse him at this point, as youthful and inexperienced as he seems to be. But I confess frankly, that I have never heard his name mentioned, nor even hinted, in connexion with the Episcopal office.

But, Mr. Editor, hear Bro. L. but a few sentences farther, express himself in relation to the Rev. M. M. C's. mould; hear him come down on one Didymus like a settling hen on a June bug in the first of summer, when they are scarce, for merely expressing himself simply about M. M. C's. Mould, in which Didymus, I suppose, only gave his opinion, as he, no doubt, thought it was his privilege to do. My good Bro. L. could express his opinion about the Mould, and about anything else; but poor Didymus is not allowed even to whisper the first syllable of his opinion above his breath, without being uncouthly assailed. And while I am speaking of the Mould, let me tell you, Mr. Editor, who Bro. L. reminds me of. A certain gentleman, who had heard of a great preacher, all who had heard him said he was great, so this stranger knowing that this great preacher was to preach on a certain day, at a certain place, wended his way to the spot to have his curiosity satisfied; after the preacher had preached, and the congregation had dispersed, the stranger was asked how he liked the preacher, and thinking that it was the great preacher that he was so extremely anxious to hear, H, said he, that is the greatest preacher sure enough, that I ever heard; surely there is none like him. Ah! but, said the other, this man was one of our common local preachers; the preacher you wished to hear was away to-day, and could not be here, so this local preacher had to fill his place. So the stranger very soon afterwards changed his notion about the sermon, and said it was naturally not much of a sermon, after all; so, Mr. Editor, if my good young Bro. L. could now be convinced that it was a very common local preacher that had written the Mould, (which piece of work I think a very common local preacher could have done,) he would likely conclude that it was not a very great thing after all. For there is certainly, Mr. Editor, a certain class of people, who seem always to judge of any piece of work which is performed by the fame of the individual by whom the work is performed, like the one that went to hear the great preacher; nothing hindered the sermon that he heard from being a great one, but its being preached by that great preacher which he had heard of.

My good young Bro. L. next refers to what Hominum says on the subject of the Mould. At least he says that a writer in the *Recorder* has said something about putting learning before piety. Well, I am the Hominum, and I think I can at least try to answer for myself, and I conclude that this young man only wants something to show himself on, so that somebody, somewhere in the world, may say what a smart youth. I made it as plain as the English language could make it, that we wanted for our next Bishops men of the largest piety, as well as the largest learning. No man, living or dead, ever heard me, or heard of me in truth pleading for ignorance, and I think that nobody but an ignorant man, would say that I did, after reading my letter on the election of Bishops, as referred to by good Brother L. But farther, he says he believes the canvass to be objectionable, because unnecessary. But what is his argument, by which he tries to sustain his position? He says the "M. E. Church has something less than one million of members, and has only six Bishops, while we have a little less than twenty thousand members, and have three Bishops." Now, I suppose, he sets this down as a wonderful argument. Well, I cannot think that this argument amounts to much under existing circumstances, for I do contend that the circumstances out of which the necessities for the creation of new Bishops grow, are not numbers of members at present, but rather the extent of territory to be traversed, and the number of Bishops which we now have, their physical, and other conditions. Now, I do think, Mr. Editor, that these are the greater necessities which give us real grounds for new Bishops, rather than mere numbers of members at present. Then, if this be true, which I conclude that no intelligent man will dispute, then how many Bishops less than the M. E. Church uses, will it take for the A. M. E. connexion. This we may connect, by ascertaining what the difference is between the amount of territory which is spread out already before us, and for us, with the vast amount which, through the marvellous providence of God, is opening up every day for us, and that claimed by the M. E. Church. Let my good Brother L., if he pleases, show us what the difference is, and then we will be able to see how many Bishops less it will take to answer our purposes than the M. E. Church has. Talk of the M. E. connexion spanning oceans; I would like to know how many more oceans the M. E. Church has to span, than the A. M. E. Church has. I was speaking of the physical, and other conditions of our present Bishops, not that I would be understood as speaking disparagingly of them, for I do think that they have accomplished wonders, considering the disabilities under which they have had to labor for those accomplishments. I feel perfectly disposed to invoke the blessing of high Heaven upon them, through all time to come to them on earth, and also through all the revolutions of eternity; but what I meant was, that Bishop Quinn is aged and decrepid; Bishop Nazrey, I am told, anticipates resigning; and Bishop Payne, physically speaking, is feebleness itself, but a giant in intellect, thank God. But this you see Mr. Editor, forms another strong consideration why we should have more Bishops at least by the 8th of next May.

Yet with all these things staring us in the face, my good brother L. thinks it would be unnecessary to elect new Bishops. Mr. Editor, I wonder if Brother L. would not sing another song if he really thought he filled M. M. C's Mould. Well sir, I may be wrong, but it is verily my secret opinion, though publicly expressed, that he would; he would think, no doubt, that the A. M. E. connexion needed one more Bishop by all means. I speak with large liberty on this subject, from the fact, that I do not as much as expect to be at the General Conference, and even if I should accidentally happen to be there, I am very certain that I should never offer to be made a Bishop for the very best of reasons, that is, lack of qualification. I know that this is a desideratum in my case, but my prayer is that the good Lord may interfere in the matter, so that we may have the best men in the connexion for our new Bishops, and I am in hopes too, that the good Lord may enable Brother L. to put away his vanity, for I have seen so many young men brought to ruin by it. Now, the idea of him undertaking to defend such a man as the Rev. M. M. Clark, and unsolicited, for I am sure that Clark never employed him to do any such piece of work, and I would here give the good Brother a piece of good advice, that is, always to wait until he is called before he runs, lest he run in vain.

Hominum.

For the Christian Recorder.

Mr. Editor:—Pardon my unceremonious intrusion into your sanctum, as I shall detain you but a short time. I came merely to hold a little conversation with you about the President's amnesty Proclamation and upon one or two other subjects. By the way, what do you think of said Proclamation? My opinion is that it will greatly disaffect the entire rebel army. During the past week, over five hundred Confederate prisoners have passed through our city en route for New York to enlist in the U. S. Army.

Already, the seceded States are, one by one, bowing the penitential knee and returning to their allegiance. The Richmond papers have recently abandoned that swaggering supercilious style that formerly characterized their writings, and in view of the conscription act, now under discussion in the Confederate Congress, grow exceedingly dolorous. The alarm they manifest at conscripting in certain States, all the able bodied men from eighteen to sixty five, leaving the slaves at home subject to no restraint more rigid than what could be imposed by the women and men incapable of bearing arms is really ludicrous. Their chief fear is that insurrections may ensue without a sufficient number of whites at home to suppress them. They have learned all too late, that the very institution which was formerly considered by them an element of strength to the Confederacy, could, by the inevitable evolutions of war, be converted into an element of weakness. The other States are gradually imitating the noble example of grand old Massachusetts, in providing for the destitute families of soldiers, regardless of color. Wisconsin is the first to follow; and I have been informed by prominent persons who are engaged in the work here, that, if on application, a colored woman having a husband in an Illinois regiment, can present the proper papers from the Col. commanding said regiment, there is nothing to prevent her obtaining relief in this State.

The States all seem agreed in awarding to Massachusetts the right of leading off in all good and generous enterprises. There is in progress here, a series of meetings in the Baptist church which are largely attended. The pastor, Rev Richard Dehaptist, of Detroit, seems, though young, to be eminently fitted for the ministry. He has resided here but a few months, yet he has gathered around him a host of friends. Our representative man, Frederick Douglass, is expected here on the 25th of next month, to deliver a lecture before the Ladies' Loyal League. We are always glad to welcome Mr. Douglass. Out West his talent seems to be highly appreciated among us, and has gained for him many friends. The Wilberforce Bazaar has not, as yet, been held in Chicago; I learn that it is to come off some time during next month. I hope it may be a success.

I will now close my chit-chat, as I think I have said sufficient for once and dislike to monopolize.

Sattie A. Douglass.

Chicago, Jan. 30th, 1864.

For the Christian Recorder.

PRINCIPLE.

The man or woman graced with genuine principle has a jewel. It may be truly called a virtue, for it is efficacious; it has an electric power. With all such persons God is well pleased. Moreover, they are as a beacon light in society. A man of principle has the confidence of every one. He observes the golden rule; to do to all men as he would have them do to him, in minor things as well as in greater. He will not take pride in sophism, for selfish motives. He will always have regard for the feelings of every one. A man of true principle, has that which will take him farther than his money. The man of base principles perhaps has money, therefore he has friends. But so soon as that is gone, his friends are gone. Such persons seek his company only for what he is in possession of; it matters not how base he is in principle, that baseness is, in obscurity, overshadowed with money. But when adversity comes and sweeps that which he was in possession of, then his baseness is viewed to that magnitude that was before winked at. But see, in yonder humble cottage lives an old pauper; every part of his old domicile is marked with poverty; he is independent of all that may favor him with their alms; he has never had the advantage of an education, therefore he is quite ignorant, as the gay may have it, but wise in the knowledge of Christ his Redeemer. Such an individual is little noticed by the gay and fashionable because he cannot make a great display of talent. But he has genuine principles, and this is only known by those that visit him often to administer to his wants. There are others again that are noted for their talent and magnanimity; this has got them a great name in the community, especially among the gentry. They are oftimes lauded by them, to a very great extent, that it has made them pompous; at the same time they are base in principle. But they conceal it from this class of persons, and impose it on those that they have a closer intercourse with. There are persons in the world that think they have principles, and it would be an insult to tell them they have not; but when they are tried, then it is found that their principles are spurious; like the coin that passes through the hands of the community; it is made perfect, it has all that is required to make it like the other, it has the same stamp and the same lustre, and is a facsimile of the genuine; but when the liquid is applied to test its purity, it is found to be fictitious. A man of no principle and yet pretends to be, so as to be esteemed by many, is like a watch handsomely embellished, that pleases the eye of every one that beholds it; but when examined internally the principle is not there, which is the mainspring. And again, a man of no principle, and yet pretends to be, is like a fine-looking mansion standing in an eminent position, admired by all that gaze upon it. It is so handsomely decked with all the skill and taste of the builder that the admirers of this beautiful structure become anxious to view the interior; but in becoming acquainted with the inmates they learn of all its imperfections. The hands, the domestics, are the ones to give the truest statement of all its inconveniences, for they encounter it daily. So it is with those pretenders to true principles; they may deceive man, but they cannot deceive God; and in time they will disclose themselves to their own shame.

Emily M. Fassens.

January 6th, 1864.

For the Christian Recorder.

THE PARTING OF FRIENDS AND RELATIONS.

Various are the scenes through which we pass in this life; many of these scenes are very pleasant, the recollection of them fills our hearts with joy.

There are many bright pages in the history of our lives that we delight to read and to meditate over.

There are scenes also in which we have been most prominent actors; the thoughts which bring sorrow to our minds. We would be very willing to cast away such thoughts if it were possible; but they appear to be engraven in our memory, and we cannot forget them.

Among some of the last mentioned thoughts, (not the least by far,) are the almost heart-rending scenes; the parting of friends.

The thought is not so piercing when we know the time is to be but short. But when we believe the time is to be lengthened for a long period, the thought is more painful. Still greater when we think it is, or may be for life, that it is probable, and very probable, that we may never see each other again in this life.

We may have thought, spoken and even written upon this subject; but who of us have realized more sensibly than now, or since this war has been going on?

How woful have been the effects of parting with friends! It has destroyed the usefulness of many for life; they have become so overwhelmed with sorrow and sadness that they have almost sunken down in despair; it seems as though all their happiness was blighted in this life.

How dreadful has been the effect of being obliged to part with our friend or friends!

How sad the thought that we are compelled to pass through this scene!

Nature has so ordained it, or circumstances over which we have no control, constrain us to be lively actors in this drama.

There is no thought that seems so to chill the idea of our future happiness in this life, as the thought of parting with a friend.

Never does it appear that we feel more like being absent from the body, than we do a few moments or hours after we have shook the hand of a parting friend. Then it is that our summer of joy is ended and our winter of sadness has commenced.

For an evidence of this fact, ask the fairer sex what have been their feelings after bidding the last farewell to their parting friend or friends; and they will tell you, perhaps, that it was the saddest hour of all their lives.

See that mother as she bids her son farewell as he leaves his home for the battle-field.

When she thinks of the horrors of war and the suffering of the soldiers, think you not that it is a sorrowful hour! Yes, one as great as she ever has experienced.

Ask that loving wife, as she gives the last kiss to her beloved husband as he goes to face the storm of war, what were her feelings at that moment? She, perhaps, will say her feelings were inexpressible.

Let us pause a moment and ask ourselves, have we ever experienced the pain of parting with a friend!

H. J. R.

Wilmington, Del., Feb. 6th, 1864.

(To be continued.)

For the Christian Recorder.

Mr. Editor:—I see in the Recorder of the 30th of Jan. 1864, an article headed "An Elder sued for doing his duty." My desire is to give to the public a true and unvarnished statement of the case. This suit was brought for slander, and not for the illegality of charges against me by Jabez P. Campbell at a meeting on the 11th of June, 1863.

It is the practice of the Trustees to make their annual report before the Election for Trustees takes place. The report of the Trustees was received by the Corporation but rejected by Jabez P. Campbell. There was then a committee of three appointed, consisting of Robert Wilson, Abraham Fields, and the Rev. Stephen Smith, to audit the accounts from 1862 until 1863, and when called upon on the 22d of June they refused to make any report. (I should here state that the Rev. Stephen Smith never met the committee.) I received a note from Robert Wilson, one of the aforesaid committee, to appear at the study of Bethel Church on the 11th of June, 1863, for trial, which note was signed by Jabez P. Campbell. I with six other Trustees appeared according to notice—and there I entered my protest against the trial, as I was denied my rights as a member of the Church by Jabez P. Campbell, as a member of the Trustees and agent of the Trustee Board.

According to the Book of Discipline the Trustees are amenable to the Quarterly Conference to whom I appealed for my acts as Trustee which right was refused to me by Jabez P. Campbell, and I wish it to be understood that I have never been called upon to settle up my accounts by the auditing Committee or any one appointed by the Church to this day. One of the auditing committee, Robert Wilson, made up his account without seeing my Books or calling on me.

I wish it known what steps Jabez P. Campbell has taken. He went to the tenants and inquired if Brooks had been there, or any of his friends, and particularly requested one of them that she would tell me that he had been there; and of others he inquired who put them in possession of the premises, or how they came there; and requested one of the men to meet him on the next Sabbath, at 10 o'clock, at Bethel Church, who refused to comply with such a request on the Sabbath, on such temporal affairs.

On the 22d of June, 1863, I met the Corporation Meeting, and made my annual report of moneys received and paid over to the trustees, (the sum of $106 50,) the receipt of which I now hold, signed by Jabez P. Campbell.

All the reports made annually were received and adopted.

The Corporation knowing that there were charges of embezzlement against myself and others, exonerated us from all charges then pending against us.

The public will bear in mind that Jabez P. Campbell was President (ex-officio) of the Trustee Board, from May, 1862, until April, 1863, at which time I was a member of the Trustee Board; and the whole affair grew out of the disappointment he met with, in his appointment of Trustees against Rule and Discipline.

Henry Brooks.

Phila., Feb., 1864.

For the Christian Recorder.

New Haven, Ct., Feb. 10th, 1864.

Mr. Editor:—The Christian Recorder has made its appearance once more, after an absence of two weeks. I really could not have believed that the Christian Recorder was so much appreciated as it really is, by those that take it every week. The cry has been, Brother Grimes, where is my newspaper? what has become of the Christian Recorder? On the reception of them this week, I hastened to distribute them; every one met me with a modest smile, hardly saying, "How do you do!" but proceeding to unfold its leaves of folds.

I have held my third Quarterly Meeting; commencing on the first of last week with a general class Quarterly Conference; the rest of the week was occupied by preaching at night, prayer meeting in the afternoon. The appointments on Sabbath were as follows: Grimes, at half past ten o'clock, Rev. Wm H. Ross, at half past two o'clock; Rev. L. J. Hall, formerly of the Philadelphia Conference, but now is Capt. Norton's Orderly Sergeant of the 29th Reg. Conn. (Col Vol.,) at 7 P. M. The blessed Lord was with us all day. At night we gave an invitation, and two came forward for prayers. The Love-feast was all or as much of heaven as we could expect in this world at one time. Our meeting still goes on. The Rev Wm H Ross preached three of the ablest, most powerful sermons that I ever heard him preach. The church is getting along very well at present. If they keep on leaving as fast as they have for the last quarter, we shall have a very small report to make at Conference. But with all we have the pleasure of stating that two hundred dollars of the debt on our church has been cancelled since the 1st of Jan 1864. Those who are best acquainted with this church are better prepared to form some idea of the state of things here. Pray for us that the good work of the Lord may continue to revive. It is very sickly and deathly here, the old and young are passing away very fast, many with no hope of heaven. Yet it does not appear to make any change in the life of sinners. The men connected with the U. S. Army are dying very fast. Particularly those of the 29th Reg Conn. Col. Vol. If they are not moved from Grapevine Point, they will have to recruit again to fill up the regiment. One of the greatest blunders of the age has taken place here; the recruiting officer here published hand-bills and cards, and sent them to all the colored churches, pasted them on the streets, in shops, on store windows, that the splendid banner purchased by the colored citizens of New Haven would be presented to the 29th Reg Col. Vol., on the 5th of Jan., at night, at Music Hall. The citizens were appealed to in the daily papers, to prepare refreshments for the regiment. Many of the colored and white friends prepared largely to give them a collation at the Hall. And at that time there were no officers appointed to the regiment above that of 2d Lieut. Who ever heard of such a thing? No flag is presented until a Colonel takes command of the regiment; and there were only three or four 2d Lieuts. in the regiment. If colored men had made such a blunder, they would have said that it was only negroes, and we cannot expect any more of them. But Grimes says he expects more of those who graduated at Old Yale College. Farther, the banner was to be presented at night; what is that for? Is it because the men are black? Did not these men come up like men in open daylight and enlist? I answer they did! Showing more of the patriotic spirit than the whites. Thirdly, the colored ladies collected the money to pay for the flag, and after they were intelligent enough to collect the money to pay for the flag, there was not a colored man in Connecticut qualified to present it to the regiment. But a white man, Rev. Dr. Bacon, was selected. In a word, the colored people of Connecticut ought not to complain, for a great many of the disadvantages under which they labor, are brought about by their own backwardness, submitting to everything the white men say, without thinking for themselves. More next time.

Wm. W. Grimes.

For the Christian Recorder.

OUR WESTERN CORRESPONDENCE

Mr. Editor:—Many and varied have been the changes since I last wrote you. Thousands by war and by disease brought on by continual exposure common to camp life, have been brought to eternity.

Thousands at home have been made to weep on account of the loved ones lost in battle.

The year 1863 which through Abraham Lincoln brought liberty to the bondman and which has brought to the Federal Republic victory upon victory has passed away, but its memory will never be forgotten.

A new year has dawned upon us, but the nation is still at war. Carnage still is the order of the day. When shall this cease to be? The mass of the American people say not till slavery is abolished. The spirits of millions who have died in slavery say, "Let blood run like rivers until every slave shall be free."

The seventy-five thousand black men who are now in the field say, "We will never ground our arms until the last fetter shall be knocked from the last slave."

Now a word for Wilberforce.

During the holidays a festival bazaar was held in Xenia. The net proceeds for the benefit of this institution were about one hundred and sixty dollars. Our school is rapidly increasing. We have now about fifty scholars.

The cold weather during the first part of the month was very severe. Frost-bitten hands, ears, and feet are very common here.

For the last week past one has been reminded more of spring than of midwinter. But for the leafless trees and rusty appearance of the natives' faces one would think it was the month of May.

Rev. Brother Thornton is having a revival in Cincinnati. Many are being converted unto God.

Rev Brother Ross who was this year stationed at Louisville is dead. His remains have been brought to Xenia, and will be interred to-morrow.

As I am a lover of liberty I will close, hoping that, in the future, I may give you something more interesting. I remain yours as an amanuensis for Wilberforce.

Fred. B. Waugh.

Wilberforce University, Xenia, Ohio,
January 27th, 1864.

Folly Island, S. C., Jan. 22d, 1864.
Camp of the 55th Reg't Mass. Inf'y.

At a meeting of the Masons of the 55th Reg't Mass., Infantry and 1st N. C. C. Vol., to deplore the loss and adopt measures to carry out the last request of Bro. John Bird, a sergeant in this Regiment. About an hour previous to his death he requested of Bro. David M. Johnson, that his remains be forwarded to his home, and be there interred by the fraternity. The following resolutions were adopted:

Whereas, It has pleased the Supreme Architect of the universe to remove from our midst, our worthy and well beloved Brother, Sergeant John Bird, and that in his death we have lost a kind friend and a true Brother; our sacred and ancient Institution, a noble and worthy member, whose charity knew no bounds to a friend and Brother in distress, and whose love to his fellow men were among his many virtues.

In his death the nation has been deprived of a brave and noble soldier, a true patriot, and one who would freely have sacrificed his life for freedom and the Union.

Resolved, That, in accordance with his dying request we forward his remains to his Lodge, in Ypsilanti, Michigan, that they may be interred with Masonic honors.

Resolved, That while we mourn his loss as a friend, a Mason and a fellow soldier, we sympathize deeply with his bereaved family and friends, assuring them that he died at his post of duty serving his God, his race and his country.

Resolved, That a copy of these resolutions be sent to his friends, to the Lodge of which he was a member, and that they be also published in the Christian Recorder.

D. W. Johnson, Chairman.
Rev. Wm. Johnson, Secretary.

For the Christian Recorder.

A SOLDIER'S LETTER.

Camp of the 3d U. S. C. T.
January 16th, 1864.

Mr. Robert T. Jones—Sir:—I received a communication from you dated Dec. 22d, in which you stated that the members of the Central Presbyterian Church had made up a box of articles for our hospital use. Believe me, sir, that we feel very grateful to those who thought enough of the poor soldier who is languishing on a bed of affliction, to take such prompt and active measures to alleviate his pain and sufferings; and, sir, you can give my thanks to those philanthropic ladies of your church, and tell them the soldiers of the third U. S. C. T. will cherish the memory of that act of kindness in the hour of danger, and prove themselves worthy of the friendship of all true and patriotic Societies; and, although the articles have not come to hand, yet I am nevertheless confident we will yet receive the benefit of your kindness. Articles sent through the commission, are as you say, for general use; but in this case they may be sent to us. Our chaplain and Surgeon have assured me it will come to hand; then, sir, I will see that the proper disposition of the articles are made. And I am happy to state that a great improvement has been made in our condition; both for the sick and well.

With many wishes for the welfare of your church, believe me to be

Your Serv't,
Henry S. Harmond,
Serg't of Co. B. 3d U. S. C. T.

Morris Island, S. C.

For the Christian Recorder.

ON REVIVALS.

Dear Brother Weaver:—For a few months, I have been a providential sojourner in the monumental City. At the earnest solicitation of the official Board of Waters Chapel, through Rev. Bishop D. A. Payne, D. D., I came here to take charge of Waters Chapel Station, and Tessier st. Mission, until the ensuing Baltimore Annual Conference. This occurred through their being left without a preacher, by the appointment of Rev. W. H. Hunter to the Chaplaincy of the 4th U. S. C. T. After mature deliberation and unceasing prayer to God over the subject, I accepted the appointment for the time specified. Oct. 29th, 1863, I entered upon the duties of this charge, at which time, I was most kindly received by the officers and members of both, Waters Chapel, and Tessier street Mission. And as our acquaintance increases, we become more and more endeared to each other, as Pastor and people—The Shepherd and his flock. We have just concluded a short series of efforts in both of these Churches, through which about thirty souls have been added to the visible Church of Christ. And we have just grounds of hope, that many of these are members of the invisible Church. The hearts of many believers have been revived and cheered by this effort to be, and to do good.

Bishop Payne having visited Norfolk, Va., received two churches into the connexion with more than one thousand members, and formed two circuits in the "Old Dominion," deemed it necessary to appoint our fellow laborer, Rev. J. M. Brown to the new charge of Norfolk, Va. By this appointment a vacancy occurred at Ebenezer Church, a most lovely charge in the city of Baltimore. The officiary of this church agreed to give up their much loved Pastor to the Bishop for his new work with the Proviso, that he would appoint the Pastor of Waters Chapel and Tessier street Mission, to serve them until the ensuing Annual Conference. The Bishop agreed to the proposition, and the appointment was made on Thanksgiving day, November 26th, 1863, just one month after the date of our certificate for the other appointments, viz., October 26th 1863. We speak with the fear of the Lord before our eyes, when we say, that thus far, we have never served apparently, a more kind hearted and Christian people than what these people appear to be. The Spirit and power of Christ seem to dwell amongst them. Every additional interview becomes more interesting and lovely. But the days of our most pleasant sojourn will perhaps soon be ended, when we shall have to return to our old field of labor, the Philadelphia Conference, because in coming here we did not obtain a transfer from the Philadelphia to the Baltimore Conference. As to our feelings upon the subject, we are ready and willing to live and die with either, working in the cause of Jesus. In both Conferences we meet with good and true men, as we have done in every Conference in the connexion. God has not left us without witness to his truth in the A. M. E. Church. We have some faithful ministers of the word of life and salvation in this Church. Many precious and immortal souls have been added to the church within the past Conference year. Let the good work go on. Let the ministers of Christ be faithful in their labors. Let the people who do know their God, come up to the help of the Lord against the mighty. Amen.

J. P. Campbell.

Baltimore, February 13th, 1864.

Christ, my Saviour and my King!
Once little in my eyes,
Late to thee my vows I bring,
To thee my songs arise.

Long engulfed in deep distress,
In sin's dark maze I lay,
None but thou my soul could bless,
And chase my fears away.

Other Saviour I'll not have,
But to thy arms I'll flee;
Perish if thou canst not save,
And cleave to none but thee.

Thus resolved, I face my foe,
But thou the strength must give;
Thine the arm that strikes the blow,
And by thy grace I live.

Send, dear Lord, thy Spirit down,
All-powerful from above,
Make my infant faith full grown,
And warm my kindled love.

Show thy boundless glory, Lord!
Support me all my days;
Fix me firmly on thy word,
And fill me with thy praise.

* * *

Our passions are like convulsive fits, which though they make us stronger for a moment, yet leave us much weaker afterwards.

The Christian Recorder.

Philadelphia, Saturday, Feb. 20, 1864.

TO OUR MANY INQUIRING FRIENDS

Many of our dear friends here written to us to know how Mrs Weaver is. As we have not the time to write each one a single letter, we will answer each one to all. Mrs. Weaver is at death's door, and, from appearances, ere this shall have reached all of our patrons, it is thought that she will be with the angels in heaven.

OUR UP-TOWN CARRIER

Our good brother, Hollowell, who carries the *Recorder* up-town, is doing a good work. He is increasing his list every week. That's right, brother Hollowell. When you take hold of a thing, take hold with all your soul.

AUSTRALIA.

Our young and worthy friend, Mr. Daniel P. Adger, has sent us several copies of the papers printed in that portion of the world, viz: Sydney, N. S. W. One is called the *Herald*. Many thanks. We have also the *Argus*, published at Melbourne. The papers bring considerable news, and we are sorry that we have no space for the insertion of anything this week.

THE COLORED CITIZEN.

We have received a paper called the *Colored Citizen*, of Cincinnati, Ohio, Vol. I., No. 15. It is of a small size, printed on good paper with clear type, and seems to be gotten up in good style. It is published every week, at two dollars per annum, by the Cincinnati Young Men's Literary and Publishing Company. We wish the young men great success in the noble enterprise they are engaged in, and hope that their paper may continue to stem the current of the stormy waves, preaching the truth to this wicked nation. We shall be happy always to have it on our file.

RECORDERS SOLD BY AGENTS

We wish to inform those of our agents who take so many papers per week, that they must try to arrange it so as to make their returns to me every two weeks. They do not know how much help it will be to us here in our business. We hope that this will be strictly attended to. Brethren and friends must also remember that we are confined here at home on account of sickness in the family, expecting every day and every hour to lose our companion. A hint to the wise is sufficient.

OUR PAPER LAST WEEK.

Last week we had such a rush of matter, that there were some three columns and a half set up that we could not get in, and, besides that, we had to leave out a considerable portion of our advertisements. We are also sorry that our Washington Correspondence was left out. It would have appeared had we been able to have attended to it properly.

THE PAY OF COLORED SOLDIERS.

We are sorry to see that the Senate of the United States Congress has refused to pay our colored soldiers the same as the white soldiers from the time they were mustered into the service of the United States; but it seems that their pay is only to commence from the first of January, 1864. We do sincerely hope that the House will do better than that—that they will see to it that these poor, brave men shall be paid in full for their services to the Government. We are glad to see that the New York *Tribune* shows clearly that there is no law prohibiting them from their full pay. Soldiers, cheer up, for we hope that there is a better day coming.

ACKNOWLEDGMENTS.

PROVIDENCE, R. I.	
Rev. J. P. Shreeves,	$2 00
NEW YORK.	
Elizabeth Bouzer,	2 25
PORT CLINTON, PA	
Elizabeth Mulson,	1 75
NEW HAVEN, CONN	
Rev Wm Grimes,	3 05
MIDDLETOWN, CONN.	
Mrs. R. D. Forest,	25
NORWICH, L. I	
Charles Bristoe,	5 25
NEWARK, OHIO	
Jane Shackleford, per Rev. J. T.,	1 12
PUTNAM, OHIO.	
Henrietta Norman, per Rev J. T.,	1 12
WILMINGTON, DEL.	
Rev. H. J Rhodes,	1 00
BROOKLYN, N. Y.	
Rev R H Cain,	5 00
BOSTON, MASS.	
Rev. George A Ree,	3 00
NEW BEDFORD, MASS.	
Rev. H. J. Johnson,	1 00
SALEM, N. J.	
Daniel Russell,	1 15
BALTIMORE, MD.	
Rev. J. P. Campbell,	3 00
HADDONFIELD, N. J.	
Mary J. Smiley,	1 15

For the Christian Recorder.

TAX PAYERS.

The annual tax paid in 1863 by the colored people in the Twenty-third Ward, Frankford, Pa., was $108.00 State Tax, and $22 Poor Tax. We thought it would be well to know how much the colored people paid.

INVESTIGATOR.

SCRIPTURE.

"Holy scripture has been graciously provided, not merely to communicate information, but to awaken within us a train of salutary thoughts and feelings; and, if I may so speak, to put us in a proper posture for thinking and feeling to the best advantage. When, therefore, we read or hear any Scripture narrative, we should habituate ourselves to observe, and to improve the thoughts which it suggests, and the feelings which it inspire; for thus, and thus only, we shall convert it into the food of our souls. And, in the matchless narratives of the Gospel, we should make it our peculiar study, that we, like Zaccheus, may see Jesus who He was; that we may enter into the very life and spirit of his adorable character; and thence imbibe, at once, the disposition, and the power to become children of God."

(Sermons, By Jebb Bp. of Limerick.)

BOOKS FOR CAMP AND HOME.

James Redpath, Boston, announces a series of ten cent Books for the Camp-fires, of a much higher class than the dime publications now in the market. They will contain from 96 to 124 pages; new type, good paper, "neatly bound in greenbacks." No. 1 is "On Picket Duty, and other Tales," by Miss L. M. Alcott, whose "Hospital Sketches" has been one of the most popular books of the season. No. 2 is "Clotelle, a Tale of the South," with five fine illustrations. No. 3 is "The Vendetta," one of Balzac's best tales, translated for the publisher. No. 4 is "Gulliver's Travels in Lilliput." No. 5 is Victor Hugo's eloquent description of the Battle of Waterloo. Each number is complete in itself and unabridged. Ten cents sent to the publisher will secure a specimen copy, postage paid, to any home or camp address; or fifty cents for the five above announced. No 1 is out, and the five will be published before the close of February. Address, James Redpath, Publisher, Boston.

THE DEATH OF MRS. E. HOPKINS.

Elizabeth Hopkins, the wife of William H. Hopkins, Pastor of Havre de Grace Circuit, departed this life on Monday morning, February 8th, 1864, at fifteen minutes past six o'clock, A. M., and Tuesday, after eleven o'clock, she was rested in Mount Zion Church, Havre de Grace, where the Rev. A. W. Wayman spoke over her remains, and then she was taken to her last resting-place. She sleeps in Jesus; and while her husband and four children are left to deplore their loss, she reaps her reward in a spirit-land. She was a good wife and affectionate mother.

For the Christian Recorder.

A VOICE FROM THE SOUTH-WEST.

"A righteous war, but not a Christian war!"

We live in strange times, and it is no less so, that we hear strange things!

Among them I was attracted to a fierce controversy between a lady of Rhode Island and a gentleman of Massachusetts, in the cars, upon the subject of the war and freedom. I soon perceived the lady to be gaining ground, as she scouted all conservatism that would militate to the least degree against the immediate emancipation of every human being, be it of whatever clime or color he might be.

The gentleman referred to a visit he had made in Kentucky during the last winter, and tried to parley in relation to the great national movements; but yet declared himself as good a friend of the slave as any one that could be scared up. But this received as poor a favor at her hands as any other assertion; for it seemed hard for the lady to show any forbearance to a man raised North, and then plead for the prolongation, on any account, of a system so antagonistic to right. I could but concur with her.

In the course of the debate this champion for freedom remarked that "This was a righteous war, but not a Christian war."

"The definition of such technicalities may not be out of place at this point; for it might be received by some persons as endorsing erroneous sentiments to say a thing or course of conduct might be righteous, but yet not Christlike.

I claim that Christ was a perfect embodiment of righteousness, and, as such, all right principles are in keeping with His most perfect acts and nature; and the whole tenor of His life, teachings and examples all went to show how greatly He sympathized with the miseries of mankind!

It is said of Him, He went about doing good, and this was to the bodies, as well as the souls, of men; and He declared: "Think not that I am come to send peace on earth; I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And this was to be effected by part embracing the doctrine of truth, and others rejecting it, which would lead to war. The teaching of Christ was: "To break the yoke of oppressors." And, so far from Him condemning soldiers, there are two of the most prominent features of endorsement of them that we have of any other class of men in Scripture. In the case referred to by St Luke, 7th chapter, of a centurion's (or captain's) confession and faith: "For I also am a man set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." But, after all that, he said: "I am not worthy that thou shouldst enter under my roof; neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. When Jesus heard these things, he marvelled at him, and turned about and said, * * I have not found so great faith, no, not in Israel."

No less significant is the fact, that the first person that the Holy Ghost attested as heir of the gospel kingdom by the preaching of the Apostle Peter was also a centurion, or captain, of the Italian band. Here we have the Lord sending his angels to this soldier, and then to Peter, and giving the most indubitable evidence of the acceptance of this devout servant of the Most High.

The faith of the first surpassing all Israel, and the devotion and veneration of the second and approval by the gift of the Holy Spirit (as on the disciples) to the Gentile soldier, places it beyond all scruple of the acceptance of war men. And yet more, the Apostle says: "Of a truth, I perceive that God is no respecter of persons; but, in all nations, he that feareth God and worketh righteousness is accepted with Him."

A righteous war, then, would be one the object of which would be to bless mankind, and a Christian war would be one the most designed. Christ is represented in the Revelation: "*As in righteousness judging and making war.*" And that "I have the keys of hell and death." War is one of the executives of death, and if Christ holds the keys of death, how can death take any one by that means, unless by Divine permission?

The evangelical prophet Isaiah calls the armies sanctified ones: "I have commanded my *sanctified ones*; the Lord of hosts *mustereth* the host of the battle."

This grand array was to overthrow oppression, and if He is an unchangeable God, then the means which He used in olden times, and sanctified them for that purpose, He will use now, and with the same success. The objects of Divine arrangements exemplify themselves in every step of progress the war takes. Millions were shut out from the truths of a preached gospel. Marriage, with all its solemn requirements, abrogated; parental training of children entirely discountenanced; the Scriptures of divine inspiration a sealed book. And this war, whatever its first intentions might have been, when inaugurated by men, yet, in the hands of Him that now is carrying it on, it is a Christian war, as well as righteous; in evidence of which, I need only adduce the concluding testimony of Jesus: "The poor have the gospel preached to them."

A. R. G.

For the Christian Recorder.

LETTER FROM ALLEGHENY CITY, PA.

The Brown Chapel of the A. M. E. Church in Allegheny City, Pa., at this time is in a prosperous condition. When I took the charge, I found it in a state to be conducted successfully, by observing care and industry. I accordingly adopted those means, and labored to prosecute the same faithfully; also to enjoin the same duties on others; all of which has had its good effects.

The members of the above charge have been without a permanent place to worship in for the last several years, their former house of worship having been destroyed by fire, since which time they have been renting a place for that purpose wherever they could get one to suit them.

We are now worshipping in Davis' Hall, for which we pay thirteen dollars per month rent. Their object is to build a house of worship on a lot, which they purchased about thirteen years ago for that purpose, on which the foundation is already laid. We have succeeded within the last few months, in procuring a deed, after making the last payment on the lot. The whole amount paid for the lot during the thirteen years, principal and interest, is about fifteen hundred and seventy dollars. The original amount for the lot was twelve hundred dollars. The church is also incorporated, and the deed made out to the A. M. E. Church, as prescribed in our Book of Discipline, as far as is compatible with the laws of the State.

We have raised, since our last Annual Conference, between three and four hundred dollars towards building the church contemplated, besides keeping up or liquidating necessary expenses incurred. The real membership of the church is about one hundred persons, but the congregation or attendance is quite large, so much so, that the place we worship in, at times, will hardly accommodate them. We have had going on for the last two weeks a protracted effort, in which the membership seem to take a deep interest, and appear very much revived and strengthened in grace. Up to the present time, eight persons have professed to have obtained the religion of our blessed Lord and Saviour Jesus Christ, which is the love of God, shed abroad in the heart. There are others who appear to be serious, who have not sought and obtained the pardon of their sins. Truly, the blessed Lord is in our midst, and that to bless. My prayer is, that the glorious work may become universal, and that the cause of moral reformation, so much needed, may bring about the effects so essential to the well-being of all, both in time and eternity.

SAMUEL WATTS

Allegheny City, Pa., Feb. 18, 1864.

For the Christian Recorder.

LETTER FROM WILLIAM JOHNSON.

MR EDITOR:—I discovered in your last number an article referring to me, stating that which was not true, saying that I promised to give the property up, and then would not do it. I am thankful for one thing; if I never do any more good, I was the means of making them pay up the interest for one year. I am at a loss for some plan to fall upon whereby they may keep up the interest another year. I told them, a year ago, that I would give up the property and get my money some other way, if they would give me the liberty of collecting the money for which I was held responsible for them, and not for myself. If I had made a bad promise, injurious to myself and family, as a free man I had a right to change my opinion. Because I would not give them $263 27, I was impeached, but not legally nor lawfully. There you will see their ingratitude. The Trustees were called on, in the Quarterly Conference, for the first time since Bethel was launched from her stocks, to vote against a Travelling license, either Local or Itinerary. They should have known that no lawful contract can be broken where the parties are held responsible, except the party or parties sign off. If I give away a horse or a piece of land, the man to whom I give it must have documents to show that he is the lawful owner. The chairman of the meeting says that I wanted to make a new contract. I asked the opinion of wise men. How could I give a farm or a ship without a contract? The lawful owner could come and claim it any time. I am ready any time to give them the property if they will give me a chance to pay the debts for them, for which I am held responsible; but I cannot see it in any other light. I saw an article in the paper respecting the church. In the course of twenty years, I have seen three churches of color raised and paid for. My time, talent and means are for our people. The church will not hold half the people who desire to come there. The white people crowd in the evening, so that a great many of our people cannot obtain seats. I have no more desire for the colored blood to run out than I have for the white. It would afford me as much pleasure to see a white man become black as it would for a black man to become white. While the civilized world are recognizing Africa, let not us, her descendants, raise a standard against her support, and spread her fame abroad. While Europe, Asia and Africa remain in the Bible, we should contend lawfully for her race. God have mercy on the man who denies his race or color!

I had fifteen dollars sent me from the Newport Sabbath school, for the Wilberforce University. I shall myself try, by the help of the Lord, in March to get up an enterprise for that object. I expect to realize some fifty dollars.

Yours in the fraternal bonds of brotherly love.

WM JOHNSON.

NOTICE

The Grand Tabernacle of the Independent Order of Brothers and Sisters of Love and Charity will hold a Quarterly Session, on March the 4th, at the new Masonic Hall, South 11th St.

The Tabernacles are requested to make their quarterly terms, at 2 o'clock in the afternoon. By order of

JAMES H. SMITH, Grand Worthy Superior
JATHANIEL WIGGINS, Grand Recording Scribe

2a

For the Christian Recorder.
Yorktown, Va., Feb. 8th, 1864.

MR. EDITOR,—I am a soldier, or at least, that is what I was drafted for, in the 6th U. S. C. T.; have been in the service since Aug., last. I could not afford to get a substitute, or I would not be here now; and my poor wife at home almost starving. While I was at home I could make a living for her and my two little ones, but now that I am a soldier they must do the best they can or starve. It almost tempts me to desert, and run a chance of getting shot, when I read her letters, hoping that I would come to her relief. But what am I to do? Is it a shame the way they treat us; our officers tell us now, that we are not soldiers; that if we were, we would get the same pay as the white men; that the government just called us out to dig and drudge; that we are to get but $7 00 per month. Really I thought I was a soldier, and it made me feel somewhat proud to think that I had a right to fight for Uncle Sam. When I was at Chelten Hill I felt very patriotic; but my wife's letters have brought my patriotism down to the freezing point, and I don't think it will ever rise again; and it is the case all through the regiment. Men having families at home, and they looking to them for support, and they not able to send them one penny. When they get up in the morning they see their pitiful forms in their mind and in their dreams they see them—hear them calling on them for help; how can they half perform their duty? What is there to cheer their lonesome hearts? They think of the happy days that are past and gone, and, perhaps, never to return; theirs is a dangerous profession. They don't know at what moment they may be called to face the enemy. Suppose they get killed, who will take care of their wives and little ones? I am very sure that the Government will not, for it will not take care of them while they are in the service, let alone when they are dead and of no more use.

Seven dollars will not pay the rent, let alone keeping a family of three and in most cases six and nine.

Mr. Editor, since I have been in the service I have not received enough money to buy a stamp, or I would have put one on this letter. But if you will publish this I will pay you some day.

BOUGHT AND SOLD.

BROOKLYN CORRESPONDENCE

Local Matters—Colored Temp. of N. Y.—Great Fair in the Academy of Music—Freedmen's Fund Society—How it works—African Civilization Society—Its Movements.

MR EDITOR:—The bright star of hope which led me through the intricate windings of European complications, and pointed to the happy future of my long oppressed race, left me standing on that lofty eminence, recalling amid the happy greetings of a redeemed and enfranchised people, whose agricultural genius was laying the foundation for great commercial enterprise, in the Southern portion of this republic. America and Africa had stridden the ocean, and met in commercial fraternity. The wild and confused commotions among the denizens of these "twin sister cities," arrested my attention, and demanded a passing notice. Our community has been enjoying comparative peace for several weeks. The people generally are at work making comfortable livings. Churches have been holding series of meetings, but there does not seem to be much of a spirit of revival. A few *dry-eyed mourners* are found at the meetings. Some few the sixth time have come to be reclaimed. There seems to be so little interest in the religious efforts, as at any period for years.

The two regiments of colored troops from this State are full, and expect to move soon. Bro. Geo. W. Levere is chaplain in the 20th, and is on duty there. Rev. H. H. Garnett is also attending to the spiritual wants of the soldiers on Riker's Island. The committee have memorialized Congress in behalf of these men, requesting that they be put on the same grade, as to pay, as white soldiers of the U. S., with a full acknowledgment of their status as men.

The all-absorbing topic has been the "Union fair," under the F. F. Society, in the Academy of Music, of Brooklyn. It opened on Monday, the 8th, holding until the 10th inst. The ladies deserve great credit for their energy and taste displayed in decorating the room. Hundreds of dollars have been given to carry forward the enterprise, by the kind-hearted friends of our race, under the impression that the poor colored soldiers in the South, their wives and children at home, and the contrabands were to be cared for, and helped out of their distress by the Society. Hence, they lavished their gifts upon that association. Everything was in the best style as far as the appearance was concerned. What the practical results to the poor soldiers and contrabands will be better known when the bills for expenses are settled. $1400 and more have been taken in during the three days. The Society has it in power to do much good by judicious appropriations. While thousands of poor women and children are longing for clothing and education, they might step forward and clothe, and educate, and bless many sufferers.

JUNIUS

Madison, Ind., Feb 11th, 1864.

REV E WEAVER:—*Dear Sir:*—I am quite astonished to find no mention in the *Recorder* of the death of our esteemed Bro L. Ross, of Louisville, Ky. Can it be that the officials of that church have neglected to give it a public notice? Bro. L. Ross (you may remember,) was afflicted with a stroke of the Palsy some time. During the last Christmas holidays, he visited his family near Xenia Ohio. On his way returning to Louisville he had a second attack which wholly prostrated him for five or six days. I called to see him a few hours after the attack; he was both speechless and insensible, jaws clenched, muscles contracted, and in a fearful state.

A telegraphic despatch was sent from Jeffersonville to Louisville; no immediate passage could be had, for the ice in the river. Our members did all in their power for him, until his people sent and removed him to Louisville, he lingered but a few days and passed "from labor to reward." Oh! how affecting to see a mortal in such a state. Weeping friends around him but no possibility of administering anything to sustain nature. Jaws clenched throat contracted, no way to administer food or drink, the least quantity of food nearly produced strangulation. All was done that could be done for him. He could not utter a word, but his countenance indicated a calm reliance upon God his Father—Christ his Redeemer and Saviour.

Servant of God, "Well done,"
Rest from thy blest employ,
The battle's fought, the victory won,
Enter thy Master's joy.

Yours, in the bonds of Christ

A. T. WOOD

For the Christian Recorder.

AN ACROSTIC.

BY WM. JESSUP

T he various avenues through which we get our information
H ave all been nearly understood by men in every station;
E ach one has its respective claim, but space will not allow,
C ould time be spared conveniently, to dwell upon them now.
H owever, you may judge of which should be my first selection;
R eading, alone, shall constitute the theme of this production
I n reading we acquire much of useful mental food;
S ome things, of course, we should not read, because they are not good
T he books to read, I recommend the Bible, first in order;
I f newspapers you prefer then send for the *Recorder*
A house without a newspaper is not well regulated;
N o one will doubt the truth of this, 'tis generally admitted.
R ead it, critic; why complain of trashy contributions?
E ncourage it; perhaps it may improve to suit your notions.
C omplaining is a waste of time—increase its circulation;
O n you, to some extent, depends the needed reformation
R esolve no longer to neglect this noble enterprise—
D iscourage trade among ourselves, and we can never rise
E xperience proves another fact, which cannot be rejected,
R espect ourselves we must, or we will never be respected

Camden, Jan. 28, 1864

THE HOUR OF PRAYER.

"Sweet hour of prayer! Sweet hour of prayer!
That calls me from a world of care,
And bids me at my Father's throne
Make all my wants and wishes known:
In seasons of distress and grief,
My soul has often found relief;
And oft escaped the tempter's snare,
By thy return, sweet hour of prayer!"

The Christian has many seasons of pure and lofty enjoyment. He is happy when the Sabbath bell calls him to the sanctuary of the Lord, there to join in fellowship with the saints for the worship of Jehovah, and to hear the sound of the everlasting Gospel. He is happy when reading the blessed Book, and meditating on the words of eternal life. He is happy when he beholds the wonders and beauties of creation, and sees in them the wisdom and goodness of his Maker.—He is happy when it is his privilege to minister to the wants of the needy, to feed the starving poor, to bathe the wounds of the fallen soldier, or give shelter to the homeless orphan. Yet none of these joys are superior, perhaps none equal to the rapturous feelings which overflow his heart when he passes an hour in secret devotion with his God and Saviour. Whatever fears may have hung on his mind, whatever cares burdened his heart, whatever grief may have clouded his soul, all these disappear when he enters his closet and closes the door behind him. The world with its vanities, its follies, and its sins recedes from his thoughts and he seeks for "Jesus only." He kneels at his altar, and though he has no incense, whose smoke shall perfume his prayers, and bear them to the skies, though no sacrifice nor offering to sprinkle with blood the soul's supplication, yet he knows that God will hear him for he brings "a broken spirit" and "a contrite heart," sacrifices more pleasing to God than the smoke and blood of a thousand altars. He knows too, that the mercy-seat was purchased by his Redeemer in the agonies of Calvary, and by Him bequeathed to all the fallen, suffering, sorrowing children of men. All that is comforting, all that is cheering, all that is elevating, crowds in upon him, and fills his breast with hope and peace, and rapture. He hears the throbbings of the angels' wings, coming to waft his petitions to Heaven. Ah! he hears even the Father's voice whispering in accents of redeeming love, "Fear thou not, for I am with thee; be not dismayed for I am thy God!" His soul, raised above the stagnant marshes of sin, and beyond the filthy communications of men, to the serene atmosphere of a better world, enters into communion with its God and enjoys a sweet foretaste of that celestial bliss which he will realize in perfection "when this mortal shall have put on immortality." Like Moses on Pisgah, he sees from afar the promised Canaan and longs to enter its "sweet field," and unfading glories. Like Peter on Tabor, he fain would rear a tabernacle and dwell there forever.

FENELON.

JOURNEYING THROUGH CLASSIC AND BIBLE LANDS.

THE ISLAND OF PATMOS

As we steamed forth from between Samos and Icaria, the sun, in full glory and majesty, ascended from behind the blue hills of Asia. At the same time, to our right, many miles ahead, rose to view an object for which I had been eagerly watching. It was the Isle of Patmos, the inhospitable Botany Bay to which the Apostle John was exiled. It is the Lord's Day; the heavens are unclouded, the air balmy, and the sea calm as a sleeping babe. It is a fitting day on which to view the island—the desolate, dreary rocky island—to which "the beloved disciple," in his old age, was banished "for the word of God, and for the testimony of Jesus Christ," (Rev. i. 9,) and where, on the Lord's Day (perhaps a bright and beautiful day like this,) being "in the Spirit" he heard behind him a great voice, as of a trumpet, saying, "I am Alpha and Omega, the first and the last: and what thou seest, write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and Laodicea." Having just come from the site of one or two churches (Smyrna) that was favored thus with a special message from heaven, it could readily be conceived that I could not, without intense mental excitement, look out on those hills on which the grey haired apostle of Jesus was sitting in profound meditation, with eyes fixed on the coast of Asia, and thought of the churches and the worshipping congregations to whom he had often proclaimed the word of life, when, suddenly, he saw in the midst of the Seven golden candlesticks, (Rev. i. 13,) "one like unto the Son of man," whose "head and hairs were white as snow and his eyes were as a flame of fire, and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars, and his countenance was as the sun shining in his strength." This majestic Personage was recognised by the patient and friendless apostle as the veritable Jesus of Nazareth, whose disciple and companion he had been in his youth! This was He to whose life-giving doctrines John had often listened. This was He whom John had seen mocked, and scourged, and crucified. This was He whom the Jews vainly supposed to be "put out of the way." This was He who, before leaving his disciples, said to them, "Lo! I am with you always, even unto the end of the world." Homeless, forsaken, an exile, John is assured that ONE FRIEND remains; and as he had fallen at His feet as dead, he hears with infinite delight that familiar voice saying to him, "Fear not, I am the first and the last: I am He that liveth and was dead, and behold, I am alive forevermore Amen; and have the keys of hell and of death." Then was given to him the thrilling narrative of momentous events in the history, and development, and sanctification, and exaltation of the family of Jesus which John has *written* for our learning and improvement.

While this island, so highly favored of God in making it the abode of the once passionate, but now mild, amiable, eagle-eyed John, and the stage on which were pre-enacted the grandest scenes in universal history—while this island of Patmos was in full view, I opened my Greek Testament and read the first chapter of Revelation, which I seemed to be reading for the first time in my life. The day, the scenery, and the rocky hills of the island, so wrought upon me, that it appeared as if I must see on yonder height the venerable suffering apostle of the Lamb falling in dumb amazement before the resplendently glorious Person who presented Himself to him. My spirit seemed at least in sympathy, if not in harmony, with that of John. When the heart is full, the eyes naturally overflow. When Patmos began to vanish from our view, how could I withhold my benediction?—Farewell, thou blessed, favored, isle—more lovely than all thy sisters; for thou hast befriended a man who was friendless, and wast thyself visited by "the Prince of the Kings of the earth," and didst receive to thy bosom, not a fictitious deity of Grecian story, but the Great, the Mighty, the Only "Lord of Hosts"—"THE KING OF GLORY."

Patmos, or, as it is now called, Palmo, or Patmosa, an island of the Grecian Archipelago, and one of the Sporades, is about twenty miles distant from the coast of Asia Minor. It has every appearance of being of volcanic origin, and consists of an irregular mass of barren rock twenty-eight miles in circumference, and well adapted to the use of banishment for which it was employed by the Roman Government. Its aspect is forbidding and cheerless. Its rocky surface is here and there covered with a sprinkling of soil and a slight covering of verdure. But the four thousand Greek Christians who inhabit it subsist chiefly by agricultural labor on the mainland or the more fertile islands, migrating for the purpose every summer.

It was to this bleak and barren island John was banished for the awful crime of preaching the gospel—for the testimony of Jesus and the confession of His name! We learn from records that have come down to us from the first centuries of the Christian era, that to preach a religion new to the Roman Empire was a crime branded by the name of Sedition, and chargeable with its guilt; and those who were thus guilty of preaching a new religion were sent to solitary and deserted places of banishment under the sceptre of Cæsar. With others, during the reign of Domitian, about the year 95 A. D., John was banished to the Isle of Patmos, where, at the age of ninety years, he was obliged to work in the mines and quarries for the profit of Cæsar, and as a punishment for the crime of which he was denounced as guilty. At such an advanced age to be compelled by a heathen task master to excavate in the quarries of Patmos, was surely no slight punishment. It has been truly said, "If John had not been sustained by bright hopes that spanned the chasm that lay between him and his home—if he had not had within him compensatory joys which Cæsar could not give, and which all the cruelty of Cæsar could not crush, he had perished in the midst of his punishment, and, humanly speaking, the bright visions of the Apocalypse had been reserved for another seer to reflect on the Church and on the world."

In the inscrutable providence of God, that inhospitable, mountainous ridge, rising darkly against the horizon on our right, became "the sublimest prison in the world, over which the Apocalyptic visions of St. John have cast an undying halo."

On the island there are numerous churches, many of which are opened only on the anniversary festival of the saints to whom they are respectively dedicated. The modern town of Patmos, which is the only one on the island, and the monastery of St. John, crown the summit of the hill, about three-quarters of an hour's walk from the seashore, and commanding a very extensive prospect over the surrounding islands.

THE MONASTERY OF ST. JOHN.

This structure consists of a number of towers and bastions, having much more the air of a military than a monastic edifice. It is said to have been erected by St. Christodoulos, in honor of the Apostle John, and under the auspices of the Byzantine Emperor, Alexis Comnenus, in the year 1117, in order to serve at once as a residence of the brethren of the Order of St. John, and as a protection to the inhabitants against the incursions of pirates. It now contains accommodations for a numerous society of monks, who are under the protection of the Bishop of Samos. By the special permission of the Grand Mufti of Constantinople, they enjoy the rare privilege of a bell to summon the brethren to their devotions, while all the other religious foundations at the East—the monastery on Mount Athos not excepted—are forced to convene their inmates to prayers by the striking of a hammer against a crooked bar of iron. This much envied privilege of the monks at Patmos is ascribed to the high veneration in which the Turks are said to hold the memory of St. John. Like most of the other Greek churches, the church belonging to the monastery is gaudy, without either taste or elegance. Both the vestibule and the interior are painted with semi-Chinese heads of Christ and the Apostles, and the Panagia or Virgin Mary appears in every corner. The library of the monks contains a few printed books, chiefly the works of the Greek Fathers, and also a considerable number of manuscripts which seem to have been assorted and preserved with care.

THE HERMITAGE OF ST. JOHN

Lies about midway between the beach and the convent. It is approached by a rugged pathway, one side of which encloses, or, rather, is formed by, the sacred cave in which the Evangelist wrote (at least is said to have written) his revelation. Before the erection of the convent, according to Mr. Emerson, it must have been rather an exposed situation, as it is pierced but a slight way into the rock; and as the monks carry on a very profitable traffic by disposing of pieces of the stone for the cure of diseases, a great portion of the present excavation may be attributed to their industry. Two chinks in the rock above are pointed out as apertures through which St. John received the Divine communications. They are deemed to be incomparably sacred, and, in point of sanctity, are second only to the Holy Sepulchre at Jerusalem. The inhabitants of Patmos present an appearance perfectly consonant to the barren aspect of the island—the men being clothed in dirty cotton rags, and the women (who are handsome) being literally bundles of filth.

But leaving out of the account all the superstitious inventions and ridiculous impostures of the monks, in point of interest for the Christian heart Patmos, though small and barren, will ever hold a prominent place among the islands of the Mediterranean.

D. G.

THE UNEDUCATED SUNDAY SCHOOL.

BY THE REV ALFRED TAYLOR.

It is not polite to call people dunces, either when we address them, or when we speak of them behind their backs. Nor would the name of dunce be exactly the name for the collection of teachers and scholars in the school into which we now peep. They do not desire or intend to be dunces. They do not, in some instances, even suspect that their shortcomings in learning are noticed. But, so far as an actual gain in religious knowledge is concerned, we might as well put a company of professed grown-up dunces to the work of teaching a lot of little dunces.

Here are teachers. Here are scholars. The teachers have come nominally to instruct the children in scriptural truth; the children have come to receive the instruction. It is an understood thing that the children are not very learned. It is also an understood thing that the teachers are sufficiently versed in scriptural knowledge, to convey considerable information to those whom they profess to teach. These are pleasant theories. They do not work into practice. The scholars are verily unlearned; but the teachers are almost as ignorant as they. To the opening exercises of the school all goes well; the singing is done with enthusiasm, and the prayer is decorously engaged in. The library books are rightly attended to, and the attendance is carefully marked in the class books. It is when the lesson commences that the trouble comes. Teacher makes scholar read the verses several times, and then begins to thrust great printed questions at him. The lesson is in the twenty-seventh chapter of Acts, the subject, Paul's shipwreck. The question is asked, at the 39th verse, "When day came, what did they discover?" The child at whom this question is poked, says that they discovered a certain creek. "Good child," says the teacher, and goes on to the next. The child, certainly, knows all about the lesson. The next printed question is, "Was this a welcome or an unwelcome sight?" Child answers, "Dunno." Another child says, "Guess it was welcome." The next says, "Why, no it wasn't; it was unwelcome." In the diversity of opinions, teacher is somewhat bothered, and, concluding not to commit himself, pushes on to the next question, namely, "What did they do?" which in its turn is followed by "What kind of ships did they have in those days?" The illiterate teacher leaves his class as ignorant as when they began. The dry asking of these questions has accomplished nothing. Had the children read the story of the shipwreck, without being interrupted by these bony questions, they might have been interested and instructed. A smart teacher, who will take the trouble to study his lesson and the things connected with it, and also to study the art of communicating to others what he knows, might spend half an hour on these verses, and awaken such an interest that on the next Sunday, when the doings on the Island of Malta are before the class, there will not be a vacant seat or an unprepared lesson.

The world is a little smarter than the Sunday School in this respect. What teaching is to be done, must be done by those who know something about what they profess to teach. Let a teacher of music put on his sign, and advertise to teach pupils. Let the discovery be made that he knows nothing about music, or that he has not the gift of imparting what knowledge he has; and few people can be found so simple-minded as to send their children to take lessons of him. Let a lady apply to a board of school directors for a situation to teach grammar, geography, or geometry. If her acquaintance with those sciences is found to be as slender as the acquaintance of these uneducated teachers with the Bible, she is informed that the place is not open to her. The good housekeeper is not anxious to secure the services of the lady just landed from the emigrant ship, who honestly declares that, though she knows nothing about cookery, she has no objection to taking the place; and being "*tracked.*"

The difficulty with the band of teachers before us is, that they have never been taught how to teach, or what to teach. "Will you take a class, madam?" "With a great deal of pleasure, sir." That is too often the only fitness, or examination as to fitness. The teachers mean well. They have listened, all their lives, to able sermons. But these sermons were all the religious instruction they ever had, and they did not descend into the detail of *how to teach*. They know the leading doctrines of Christianity; but they have not that intimate knowledge of the Bible and the circumstances connected with Bible history, which would make them good teachers. Nor have they all the means of finding out what to teach and how to teach it. Their houses do not abound with commentaries, Bible dictionaries, concordances, or other scriptural helps. In many instances their only help, beyond a reference Bible, is the question book. And it is a sad fact that most of the question books, now published, hinder as much as they help.

What, then, shall we do for our "uneducated Sunday School?" We must educate it. We must train it. We must show how to teach. We must buy it a good "Teachers' Library," with all the books published for the help of people who want to study the word of God. The beginning of this library will cost one hundred dollars. After that, spend fifty dollars a year on it. *The teachers must meet together to study.* Not only to read over the verses, and ask each other questions in the question book, but to compare help with help, idea with idea, Scripture with Scripture. The pastor, or the superintendent, or anybody who knows, must preside, and put the enterprise through. The study meeting must be social and pleasant.

The blind cannot lead the blind. Both will fall into the ditch. Uneducated teachers will make ignorant scholars.—*S. S. Times.*

TRIALS OF A SCHOOL MISTRESS.

FROM HER DIARY.

Saturday Eve.

Called at Mrs King's this afternoon. She was very condescending indeed. Had sent for me, she said, to inquire how Ella is progressing with her studies. I suspect, however, that she had another motive in view. I told her I could barely tell whether Ella had made any progress or not, as I have only been here a week, and have scarcely got acquainted with the children yet. She replied that she wanted me to be very particular with Ella, but I must not push her too hard. I must make her mind, but I must not be cross to her, nor punish her—she never allowed her children to be punished at school; word must be sent to her, if they did anything wrong, and she would punish them, *if they needed it*. Ella was standing by her mother, listening to her remarks with eager ears, and occasionally glancing at me with a consequential air, that made me feel like declining to have anything to do with her. Once, indeed, I was on the point of telling her mother I should prefer that she would send her to some other school, but the thought that I might be the means of doing her some good, checked me. I remarked, however, that my rules were very simple, but that I required strict obedience to them; and always punished any infringement of them, in such a way as I thought best. The lady made no reply to this, but proceeded to relate—by way of warning, I suppose—an adventure she had had when her oldest daughter was a school girl. She said that she sent the child to a large school where there were several teachers. One day, for some misdemeanor, one of them pulled her ear, which had been lately pierced for ear-rings, and was very sore, and hurt it very much. The child of course went home and told her mother, who smothered her wrath as well as she could, till the next day, when, taking the girl with her she went to the school-house. It happened to be the morning recess and the teachers were standing in a group talking. Requesting the child to point out the young lady who had committed the offence, she walked up to her, seized her by the ears, and bumped her head on the floor three times!

A feeling of contempt for a woman, who could resort to *such* a retaliation, took possession of me, and it was with difficulty that I restrained myself from some expression of that feeling. Fearing that I might say something imprudent, I hastily took my leave. How a woman *could* lower herself in that way, is more than I can understand. I am sorry now, that I did not refuse to take Ella; for what good can I do a child who is accustomed to hear her teacher spoken of in that way? Some persons seem to consider, that is, if you judge by their talk and actions, a teacher the natural enemy of their children, and are constantly on the watch for something to find fault with. Of course this is all done in the presence of their children. Some go even farther than this, and teach them open disobedience. Only yesterday, I overheard one of the boys, a rude, swaggering fellow, say to one of his companions, that his father wanted him to come out of school an hour before the usual time of dismission, and if Miss Hart would not give him permission to go, to get up and walk out! When he handed me the note requesting his dismission, I looked him full in the face and said, "George, suppose I refuse to let you go; what will you do?" His eyes dropped, and a deep flush spread over his sunburnt face, but he made no reply, and stood awkwardly twirling his cap.

"I overheard your conversation with Henry," said I, "and I am sorry to hear that your father teaches you to be disobedient; but I want you to understand that you must never attempt any such thing. If you do, I shall refuse to have you in school, for I will not have a scholar here, who is not willing to obey me in all respects." The boy went to his seat with a crest fallen look, and after waiting a few moments to see whether he would obey his father's commands or mine, I gave him permission to go.

Wednesday noon.

Begin to feel almost discouraged. The school is so large, and the children are so rude. To be sure there is a little improvement. They have learned to be more quiet in the room, at recesses, and to shut the doors when they go out or come in. But it is only from fear of punishment that they do it. I found that the only way to make them pay any attention to my repeated commands, was to watch them and send all who disobeyed to their seats. After awhile they seemed to comprehend that I *meant* what I said, and now I can relax my vigilance a little; but it is a continual strain upon my patience, and I somewhat fear it will give way entirely. School teachers need a patience greater than Job's, I think, for his was a very *complaining* kind of patience; while it will not do for *them* to give way to a fault-finding, irritable temper. The moment they do so, their control over themselves is gone, and naturally that over their pupils soon follows.

Preston Budd brought me a note from his mother this morning, containing an invitation to take tea and spend the night with them. I shall accept it, for they seem to be very pleasant people, and I am anxious to see how they bring up their children. They have but two—both boys. They are pretty good boys in the main, Harry, the younger, especially. I have noticed in Preston a tendency to sullenness when reproved for any misdemeanor, or required to do anything he does not wish to do; but I do not attribute that to home training altogether. The most judicious efforts will not *change* the natural temper, although they may modify it in a great degree.—*Chronicle.*

Sing, ye saints, a day of gladness
Dawns already from on high,
Put on joy for sable sadness,
Wipe the tear,—repress the sigh.

Soon will Zion's King descending,
Clothed in regal robes appear;
Earth shall, to his sceptre bending,
Hail the great long promised year.

BOOKS FOR OUR TIMES.

I have now on hand a supply of the following works, which I will send by mail, postage paid to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by **WENDELL PHILLIPS**, pp. 570. Price, Library Edition, $2 00; Trade Edition, $1 50; People's Edition, $1.00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By WILLIAM WELLS BROWN. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price $1.00.

III.

THE PUBLIC LIFE OF CAPT. JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1 00

IV.

ENGLAND AND AMERICA. The great speech of HENRY WARD BEECHER at Manchester, England. Price, 10 cents

V.

HOSPITAL SKETCHES. By Miss L. M. Alcott. One of the most pathetic and yet humorous little books ever published in America. Price, 50 cents.

VI.

TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1.25.

WILLIAM LLOYD GARRISON says of this book:

"*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are so strongly, as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*"

Address, Rev. Elisha Weaver, 619 Pine St., Philadelphia. ☞ *Agents wanted*

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY

ROOM 28 BIBLE HOUSE, NEW YORK CITY.

Mr ——

SIR,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c,

R. H. CAIN,
No. 20 Lawrence St., Brooklyn,
JOHN PETERSON,
No. 16 Wooster St., N. Y.
GEO. W. LE VERE,
No. 44 De Kalb Ave., Brooklyn.
} *Committee of Correspondence.*

Rev. H. M. WILSON, 20 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvement are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 44 De Kalb Av., Brooklyn, N. Y.

Vice-Presidents, Rt Rev. D. A. Payne, D D., Bishop, A. M. E. Church, Xenia, O; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa; Rev Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia Pa; Rev D. H. Vandeveere, Elizabeth City, N J; Rev Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D D, Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y; Rev Jeremiah Asher, Philadelphia, Pa; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer; John Peterson, Esq., 16 Wooster St New York.

Corresponding Secretary, Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H M. Wilson, J W. Bowers, New York; R H. Cain, J C. Gould, Philadelphia, Pa.; B. W Wilkins, H H Garnet, New York; A G Beman, New Haven, Conn; Wm. Anderson, New York; D. H Vandeveere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S Porter, New York; L. W. Green, New York; G. W Levere, S. J. Howard, J. C. Morel, Brooklyn, N Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H Tyng, D. D., Sr, N. Y; Rev. Geo Potts, D. D, 27 Fifth Ave., N. Y; Rev. John M. Krebs, D D, N. Y.; Horace Green, M. D., N. Y; Rev S. D Alexander, 238 4th Ave., N. Y.; Christopher R Robert, 7 Lafayette Place, N Y; W. A. Smith, Esq, 19 E. 14 St., N Y.; Hon. H. J Raymond, Times Building, N. Y; Rev H. W. Bellows, D. D, 59 E 20th St, N. Y.; Jonathan Sturges, Esq., N. Y; Walter S. Griffith, Brooklyn, N. Y; Peter Cooper, Esq, 17 Burling Slip, N. Y.; David Hadidly, Esq, N. Y.

Aided by the Divine blessing, we shall strive to make this Society, to the interest of the colored people, what the American Bible Society is to the world. HENRY M. WILSON, *Secretary*.

Our Country.

PRAISEWORTHY.

"Pilgrim," a vigorous correspondent of *The Independent*, writes:

"In Iowa College, at Grinnell, tuition is made free to disabled soldiers, and a gentleman at the East, through Mr Holbrook, has given two or three hundred dollars to pay the tuition of the children of home missionaries in Iowa at the same institution. One half of the junior class and nearly all of the sophomores in that college enlisted last year. No better soldiers have fought nobly for their country than the 30,000 of Iowa."

The Amenities of War.—Now and then a little human smile brightens war's grim visage, like a flash of sunshine in an angry day. I remember one that I wish I could daguerreotype. The amenities of battle are so few, how precious they become! Let me give you that little "touch of nature that makes the whole world kin." A few months ago the 3d Ohio, belonging to Streight's command, entered a town en route for Richmond, prisoners of war. Worn down, famished, hearts heavy and haversacks light, they were herded like dumb, driven cattle, to wear out the night. A rebel regiment, the 54th Virginia being camped near by, many of its men came strolling about to see the sorry show of poor, copperless Yankees. They did not stare long, but hastened away to camp and came streaming back with coffee kettles, corn bread, and bacon, the best they had and all they had, and straightway little fires began to twinkle, bacon was suffering the martyrdom of the gridiron, and the aroma of coffee rose like the fragrant cloud of a thank-offering. Loyal guests and rebel hosts were mingled, our hungry boys ate and were satisfied, and for that one night our common humanity stood acquitted of the heavy charge of total depravity with which it is blackened. Night and our boys departed together. The prisoners in due time were exchanged, and are now encamped, within rifle shot of Kelly's Ferry, on the bank of the Tennessee. But often, around the camp fires, I have heard them talk of the 54th Virginia, that proved themselves so immeasurably better "than a brother afar off," heard them wonder where they were, and discuss the chance of their ever meeting. When they denounced the "Johnny Rebs," the name of one regiment, you may be sure, was tucked away in a snug place, quite out of the range of hard words.

And now comes the sequel that makes a beautiful poem of the whole of it. On the day of the storming of Mission Ridge, among the prisoners was the fifty-fourth Virginia, and on Friday it trailed away across the pontoon bridge and along the mountain road, nine miles to Kelly's Ferry. Arrived there it settled upon the bank, like wasps, awaiting the boat. A week elapsed, and your correspondent followed suit. The major of the third Ohio welcomed me to the warm hospitalities of his quarters, and almost the first thing he said was, "You should have been here last Friday; you missed the denouement of the beautiful little drama of ours, first act I have told you. Will you believe, the 54th Virginia has been here? Some of our boys were on duty at the landing when it arrived. What regiment is this? they asked; and when the reply was given, they started for camp like quarter horses, as they rushed in and out among the smoky cones of the Sibley's—The 54th Virginia is at the Ferry! The camp swarmed in three minutes. Treasures of coffee, bacon, sugar, beef, preserved peaches, everything were turned out in force, and you may believe they went laden with plenty, at the double-quick to the Ferry. The same old scene, and yet how strangely changed. The twinkling fires, the grateful incense, the hungry captives, but guests and hosts had changed places; the star-lit folds floated aloft for the bonny blue flag; a debt of honor was paid to the uttermost farthing. If they had a triumph of arms at Chattanooga, hearts were trumps at Kelly's Ferry. And there it was that horrid war smiled a human smile, and a grateful, gentle light flickered for a moment on the point of the bayonet. And yet, should the 54th Virginia return to-morrow, with arms in their hands, to the Tennessee, the 3d Ohio would meet them on the bank, fight them foot to foot, and beat them back with rain so pitiless the river would run red!—*Taylor's Chattanooga Letter.*

At Gettysburg 28,000 muskets were taken. Of these 24,000 were found loaded, 12,000 containing two loads, and 6000 from three to ten loads each. In many instances half a dozen balls were driven in on a single charge of powder. In some cases the former possessor had reversed the usual order, placing the ball at the bottom of the barrel and the powder on top.—*Adams Sentinel.*

Colored Soldiers.—The Twenty-second United States Colored Infantry regiment, from this city, has arrived safely at Fortress Monroe.

Gold.—Since the war began, the increase of the gold product of the country is stated at nearly forty millions of dollars.

A renewal of former excitement and activity was evident in the Stock market on Saturday. Gold closed at 159½ firm. United States Five-twenties are advancing steadily, and closed at 106½.

Postal.—The English postal order system will probably be adopted in our country this spring. If so, you will be able to send from $1 to $30 anywhere by mail without the risk of its being stolen *en route*.

Running the Blockade.—The Charleston *Mercury* says:—"We are glad to announce that two vessels, the *Pet* and *Heroine*, have run the blockade, and arrived safely in a Confederate port with valuable cargoes."

Sugar.—Few people comprehend the great amount of sugar used annually in the United States. In 1862 there were 432,411 tons, or 864,822,000 pounds, or nearly 29 pounds to each man, woman and child, estimating the population at 30,000,000.

Deserters.—Over a thousand deserters have come into our lines from Johnston's Rebel army in Georgia since the first of February. Cheatham's Division of Rebel Tennesseeans had to be sent South to prevent desertion *en masse*.

Recruiting in New York.—General Burnside has arranged with Governor Seymour to recruit in the State of New York for his corps, which he is authorized to raise to fifty thousand men. The business will be in the hands of the Governor, independently of the provost marshals.

Cormer.—A letter from Natchez, Mississippi, dated the 27th ultimo, says:—"General Cosmer, of the Confederate army, came in yesterday, and voluntarily surrendered himself a prisoner of war. The cause, I understand, assigned by him for the act, was that he thought the Confederacy was about played out."

League Island.—The Naval Committee of the United States House of Representatives visited the Navy Yard sites at League Island and at Chester, on Saturday, and expressed themselves perfectly satisfied with the superior advantages of the former place for a first-class Navy Yard.

Beauregard.—A despatch from Memphis says that on the 6th inst., General P. G. T. Beauregard, through his agent paid his United States tax on property in that city, amounting to over $100. This indicates that, even if he has faith in the establishment of a Southern Confederacy, he has no expectation that Tennessee will constitute a portion thereof.

Baltimore and Ohio Road.—A few nights since a party of robbers entered the express train on the Baltimore and Ohio Railroad, near Martinsburg, and robbed it and the passengers of everything of value that was portable. The villains made safe their escape, but as some of them were recognized, it is hoped that arrests may be made, and most of the party be brought to justice.

Infernal Machine.—On the night of the 11th instant the Rebels at Charleston sent an iron infernal machine out from Charleston, accompanied by a row-boat, down the creek at the rear of Sullivan's Island, to destroy the United States gunboats *Housatonic* and *Nipsic*. The machine sprung aleak before getting into action, and turning back, sank, with her navigators and engineer on board.

Tennessee.—The Memphis *Bulletin* publishes a card signed by three hundred of the best citizens of that city addressed to the people of Tennessee, upon the subject of the reorganization of the State and re-establishing relations with the National Government. It recommends immediate and unconditional emancipation as the best, truest policy and only alternative, and calls upon all to support the cause by meeting at Memphis on the 22d inst.

Commodore McCluny.—Commodore William J. McCluny, United States Navy, died at his residence in Brooklyn New York, on Thursday. At the time of his death he had been in the service fifty two years. He entered the Navy in 1812, and was acting Lieutenant in the fight between the *Wasp* and *Frolic*. He was attached to the Japan expedition under Commodore Perry. From 1858 to 1860 he commanded the Home Squadron. He has seen twenty-one years' sea service, and spent considerable of his time on shore and other duty.

Johnston's Army.—There was a serious disturbance in Johnston's army at Dalton, on the 9th inst. It seems that the Second Kentucky Regiment refused en masse to be conscripted for the war in the Rebel service, and they were placed under guard of the Thirty-ninth Alabama, Colonel [illegible]. Major Lewis and three captains of the Second Kentucky fired their revolvers into the Alabama regiment, killing and wounding forty-two men. Both regiments then pitched into each other in a general fight.

Mosby.—Mosby continues to be a terror to our pickets of the Army of the Potomac, although he does not appear to inflict much damage. On Friday afternoon and evening he made several dashes on our pickets near Manassas, killing two or three of them. A cavalry force was sent out in pursuit of Major Mosby, and it was anticipated that they would "bring in the Major on a stretcher;" but up to the latest dates neither the Major nor the stretcher had reached our lines.

The Vesta.—The Rebels lament bitterly the loss of the blockade running steamer *Vesta*, with a very valuable cargo of much needed supplies for the South. She escaped our cruisers by her fleetness, though pursued by half a dozen of them, and was wrecked by the drunken Captain on the Wilmington coast. Besides a large lot of English-made shoes, she had a splendid uniform intended as a present to General Lee. Mrs. [illegible] and daughter were passengers. This was the *Vesta's* first trip.

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To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
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CONTENTS FOR FEBRUARY.

Notes for February:
The House—The Field—The Garden—The Orchard—Live Stock—Poultry Yard—The Apiary.

The Field:
What Cotton is and where it grows—Artificial Manures—Manufacture of Maple Sugar—The Roller.

The Orchard:
Farmers' Orchard—Root Pruning—Machine for Root Grafting—Scrubbing and Washing Trees—Nails in Fruit Trees.

The Garden:
Vegetable Culture—Flower Garden—Protection from the Cut Worm.

Live Stock:
Leicester Sheep—Hints on Feeding Stock

Poultry Yard:
Remarks on Fowls, &c.

The Apiary:
Singular Deposit on a Hive Floor—Mellilotus Leucantha and Bee Flowers—Appeal of Bee Hives.

Editorial:
Manuring land—Its Uses—Guano and Super phosphates—On Guano—An Omission—Changes in Business.

New Books:
Annual Register of Rural Affairs—Catalogue of the Officers and Students of the Agricultural College of Pennsylvania, for the Year 1863—Eclectic Medical Journal of Philadelphia—The Herald of Health for January—Catalogues: H. A. Dreer, Phila, and J. M. Thorburn & Co., New York.

Inquiries and Recipes:
Lime—Sheep—Horse Sales—Premiums

Domestic Miscellany:
The Farmer's Wife—Recipes for the House—Medicine Chest

General Intelligence:

Agricultural Societies:

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ADDRESS.

TO THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BROTHERS AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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From Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament*." If the critical accentuation of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction in the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should unite daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually attained—and, judging from my own experience, I should have no hesitation in saying that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged, and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. [illegible], Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD
G. B. EMERSON
S. P. MILES

From Mr. Bailey, Principal of the Franklin English Grammar School, in Mason St.

Messrs Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, [illegible] that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted. A true copy.

Attest, JAMES ROBINSON, Secretary.

For sale by
REV. ELISHA WEAVER
No. 619 Pine St. Philada.

GROCERY STORE.

P. GUINN & SON

Would respectfully announce to their friends, and the public generally, that they have constantly on hand a fine assortment of choice groceries, which they will sell as cheap as can be bought anywhere in the city. We most respectfully invite our colored friends to give us a call, and examine the stock at our store,

No. 1106 SOUTH STREET,

(Four doors above Eleventh, south side,)

PHILADELPHIA.

PETER GUINN. FRANKLIN A. GUINN.
sep26 6m

NEW FALL AND WINTER GOODS.

AT THE LOWEST CASH PRICES,

Comprising Alpacas, Poplins, Delaines, Flannels, &c., &c., Blankets, Shawls, Balmoral and Hoop Skirts, Hosiery, Gloves, Gents' Knit Shirts and Drawers, Velvets, Ribbons, and a general assortment of millinery, dress, and regalia trimmings, always on hand, at the old establishment.

S. SHOOSTER HAWKINS.
818 Lombard Street, Philadelphia.

N. B.—Muslins from 14 to 40 cts. per yard oct-6m

DR. WM. ARMSTRONG,

No. 240 NORTH NINTH STREET, PHILA.,

Respectfully informs his friends and the public that he has resumed the practice of his profession at his residence, where he may be consulted in all cases of chronic diseases, such as

DYSPEPSIA, LIVER COMPLAINT, KIDNEYS,
DIARRHŒA, COSTIVENESS,
PILES, HEADACHE,
BRONCHITIS,
&c., &c.,

And medicine furnished to suit their respective cases. 3mo.

JOSEPH BRISTER,

DENTIST,

NO. 841 LOMBARD STREET,

PHILADELPHIA,

Begs leave to inform his friends and the public generally that he is now prepared to insert artificial teeth, upon the most reasonable and accommodating terms, in a superior manner, and at prices ranging from 50 cents to $5 per tooth, upon Gold, Silver, Platina, Vulcanite, or of Continuous Gum work.

Also, the Filling, Extracting, and Cleansing of Teeth attended to.

Patients visited and attended to at their residences when requested.

References.

Dr. James H. Wilson, 907 Lombard Street.
Dr. Hudson S. Bare, 1610 Walnut Street.
Dr. James H. Briscoe, 920 "
Drs. Rinnstein & Son, 913 "
Dr. Cardwell, 539 Pine Street.
Dr. Avery, 223 North Tenth Street. 1y

TO LET,

One or two commodious and beautiful rooms will now be let to some respectable family on most easy and accommodating terms. Family without children preferred. This is a rare opportunity for persons desiring a pleasant suite of rooms. For further particulars inquire at 825 South St. 2t

GRAND MASONIC LEVEE.

A Levee in behalf of the Fraternity will be given on Thursday evening, February 25th, 1864, at the new and commodious Hall, corner of Joy and Cambridge Streets, which the Grand Lodge has leased and fitted up for this and other entertainments.

On this occasion it is hoped the generous patronage of the public will be merited.

During the evening an address will be made by Dr. J. B. Smith, U. S.

To add to the interest of the occasion, Mrs. Dr. J. V. De Grasse has kindly volunteered her services, and will preside at the Piano.

Committee of Arrangements.

William Johnson, Chairman.
Edmund C. Rhuler,
Henry Harris,
A. Molineaux Hewlett,
George White,
Jeremiah Harvey,
Robt. Stockton, of New Bedford.

Tickets of admission, 50 cents each, including refreshments, to be had of the above Committee and at the door.

Boston, Feb. 5, 1864.

HOW TO BE HAPPY.

Happy Annie! useful Annie!
Never cheerless, never dull;
Toils she has, and cares how many,
Yet a heart of gladness full.

Annie is a poor man's daughter;
And her tender mother had,
Almost from a baby taught her
That the *useful* are the *glad*.

Soon her small hands, round and rosy,
Learned to fill her porridge bowl;
And to pluck the Sunday posy
For her father's button hole.

Soon to twine the sweet clematis
Trimly round the window sill;
And to train the "painted ladies,"
And to tie the bright jonquil;

Soon to pull the water cresses,
Choosing each with skill and care,
From the brooklet's weedy tresses
Tangled in confusion there.

And as Annie older groweth,
Cares increase on every side;
But the stream of joy still floweth,
And its founts are multiplied.

When the light of morning breaketh
Early on the purple hill,
From her pillow she upwaketh,
While the lambs are sleeping still.

And she moveth softly—lightly
Lest the baby be aroused;
But her step grows quick and sprightly
When the cottage door is closed.

With her pitcher brightly polished,
Hastes she to the forest spring;
Not the skylark sweeter sound,
As the twain in concert sing!

Ah! she has no time to linger
With the woodlark by the well;
Household duties quickly bring her
Back, with dearer things to dwell.

At her touch, the cold hearth glistens
With the searching light bright;
And the wakened baby listens,
Laughing, crowing, with delight.

Countless duties quickly call her,
As the hours of morning move;
But her burden cannot gall her,
For "the yoke is lined with love."

While the idle soon grow fretful,
Long ere noon-tide, tired and sad,
Annie finds, though self forgetful,
That the useful are the glad!

Like some pleasant stream that floweth,
Cheering, brightening, as it goes,
While itself but little knoweth
Aught of all the good it does.

Onward moves she, little guessing
Half the solace and the cheer,
Half the comfort and the blessing
Which she scatters wide and near.

Yes, how many a flower would wither,
If the pleasant stream be dried!
And how many hearts, together,
Would lament, if Annie died!

PRESENCE.

The wild, sweet water, as it flows—
The winds, that kiss me as they pass—
The starry shadow of the rose
Sitting beside her on the grass—

The daffodilly, trying to bless
With better light the beauteous air—
The lily, wearing the white dress
Of sanctuary, to be more fair—

The lithe-armed dainty fingered brier,
That in the woods, so dim and drear,
Lights up betimes her tender fire
To soothe the home-sick pioneer—

The moth, his brown sails balancing,
Along the stubble crisp and dry—
The ground finch, with a blood red wing
On either hand—the pewet's cry—

The friendly robin's gracious note—
The hills, with curious weeds o'errun—
The althea with her crimson mist,
Tricked out to please the wearied sun—

The dandelion, whose golden shape
Is set before the rustic's plow—
The hum of insects in the air,
The blooming bush—the withered bough—

The coming on of eve—the springs
Of day-break, soft and silver bright—
The frost, that with rough, rugged wings
Blows down the cankered buds—the white,

Long drifts of winter snow—the heat
Of August, falling still and wide—
Broad corn-fields—one chance stalk of wheat,
Standing with bright head hung aside—

All things, my darling, all things seem
In some strange way to speak of thee;
Nothing is half so much a dream,
Nothing so much reality—

My soul to thine is dutiful,
In all its pleasures, all its care;
O most beloved! most beautiful!
I miss, and find thee every where!

—*Atlantic Monthly, Feb.*

The Family.

A MOCKING BIRD IN LONDON

I was passing along by the Foundling Hospital, when I heard a musical cry, "Fine fire wood!" which seemed to me to be worthy of a concert-room. I walked slowly to hear it again and again, and I almost thought it was some fallen star of ancient opera, who had taken to a street barrow and a load of fine fire wood. It is wonderful how soon we forget. I lost that man and his musical cry in three minutes, but ten or fifteen minutes later I was going up Guildford street, when he revived himself in my memory. Again I forgot him, and made my way to a friend's house in the vicinity of Russell square. My friend's daughter was an invalid, who had left her home and husband in Charleston, South Carolina, when the unhappy civil war began. She was an English girl who had given her fate into the keeping of a young American, who had been educated at English Oxford. Little thought he when he took his fair bride to his southern home that in three short years the storm of war would drive him into the vortex of a whirlpool, and cast his wife and their two baby children into the refuge of her father's home. So it had been. I had news of him, and I hastened to the wife with the glad tidings that a month ago he was safe. I entered the house and stood in the front drawing-room, which was darkened, while the western window that opened out of the back drawing-room wooed all the sunshine there might be, at noon, in the cheerful month of October. Suddenly I heard the musical cry of the firewood-man. It rang out loud and clear, as if he had stood by my side.

At this moment the lady for whom I had news entered. In her frail form, and fevered cheek and brilliant eyes, I read what made me in a moment forget the cry of "Fine fire, fine firewood!" I told the message that gladdened the faint, fast beating heart, and encouraged her to hope for letters, and heard her say, "I must go to him. Nurse him wounded, or bury him dead, then live the dying life I am living here."

I began to falter words of encouragement that I did not feel, when the musical cry again burst on my ear.

"*It is* my poor bird!" she said—"my mocking-bird. He breaks my heart with his songs of home, and he startles everybody with his imitations."

I looked up at the western window, and there hung the bird in a prodigious cage—just the giant bird-house that a mocking-bird ought always to have. Lazily removing his long figure from one side of the cage to the other, a few times, he began to pour forth a song composed of the music of all the birds he had heard in London. He ended his brilliant melange with his own sweet notes, which are exceedingly beautiful. The lady regarded him with a tender interest, with which was mingled her absent husband and lost home. I led her to talk of him, for I thought I saw that, though an object of painful interest, he still served to distract his mistress from her anxiety and misery.

"There is almost a human interest about him," said she, "he mimics me so well. He has a sharp short cry like the baby when his sister takes something from him, and he revels in mimicking poor Jip. The other day I heard Jip cry terribly, and I came hurrying down to see him, quite sure that he had got into some unusual difficulty. Jip was asleep on the mat outside the drawing-room door, not even noticing his own yelping, and there was the bird doing the dreadful imitation to perfection. At first Jip used to notice him, but he is quite accustomed to his noise now." As if to illustrate what she was saying, the bird here began a wonderful series of performances, the most difficult of which, to me, seemed the click of castanets. Nothing was difficult to him, after he had put his head on one side, listened, and apparently decided how it was to be done. He did not practise the sound, but at once got it right in his mind, and brought it forth like a Minerva production, perfect in all its parts. When he had clicked the castanets, and whistled a tune to match, he again edified me with the "Fine, fine, fine firewood" cry, immediately setting off its sonorous music with the shrill cracked quaver that a child evokes from a penny whistle. Then he gave the cry of the milk-woman when she rang the bell, then the cry of muffins, and then water cresses. Presently the cat mewed as if both the lady's children were pulling it at once, and then Jip got into trouble, and lastly, the baby cried. "You should hear him whistle my husband's tunes," said the lady, her eyes overflowing. "Dear Arthur could not beat him at whistling Dixie, or Red, White, and Blue."

I whistled first the one and then the other of these tunes, and presently the bird was whistling Dixie in a charm, and the poor lady was weeping to the melody, as if it were only made to make people weep. Nor was she at all comforted with the Red, White, and Blue.

"I wish I had left him with Arthur. I wish I had never tamed him. He does not seem like a bird to me, here in London. He seems like a ghost of the past—like somebody's spirit imprisoned in a bird. I hear him whistle Arthur's tunes, and I almost think my husband has come in, as he used to in our old home, always so cheerful. I cannot bear the strange sweet imitation in my room, and so I keep him down here; but I shall not have him long. He has done well during the summer; you know we came in June; but he begins to mope. To-day is one of his bright days. He will not live through the winter; he will not live through next month. He will never survive unhappy November. I wish I had left him at home, or had never taken him from the nest! He was such a little imp when I took him, with no promise of the long body and longer tail he has now. His mouth was always open, and he screamed like one file filing another, unless I fed him almost continually. He was always swallowing a paste made of mashed potato and yolks of eggs rolled up into the form of worms, and dropped into his gaping mouth."

"And what does he eat now?"

"He will eat almost anything that I eat, but I feed him mostly on brown bread and milk, which he likes better than eggs, or fresh meat, or anything. He will leave his chicken or his beefsteak untouched, and eat a saucer of brown bread and milk in the day. Every day he goes into his bath tub and takes his bath, and makes his toilet like a gentleman, and every day his house has to be thoroughly cleansed, or he would soon die. His cage seems large, but mocking birds never thrive in small cages; and I think of their freedom. Then he cannot be as content in confinement as if he had been born to a cage, and his parents before him. I wish he were in the orange-grove in my own dear home, or that he had the chance of stealing Japan plums at the end of our brief Charleston winter. Our garden used to be as full of music as the opera, and a great deal sweeter to me, though I dearly love music."

"Charleston really seems home, then, to you," I said. "I thought English people were merely foreign residents; that they were never *at home* anywhere but in England."

She smiled very faintly, and said, "I was taken from my home young, like my mocking bird. But O, far more than that! I went to Arthur's home, and, O, it was a sunny home!"

I tried to speak comfortingly and hopefully. She only said she would go to her husband.

"And the bird," I asked. "O, he will die next month."

As I was leaving, the bird again favored me with Dixie, and then with "Fine, fine, fine firewood," and ended with a flourishing yelp from Jip.

"He seems to be finishing for the season, giving a last performance," said the lady; and then she thanked me again and again for the good news I had brought her, and bade me good-by with an appearance of reviving hope.

On a day in November, a day of sullen gloom, I again sought the home of the lady and the bird. I was the bearer of sorrowful news, but my sad errand could not wait. It must be done, though it was a bitter duty. I must tell her, so near an angel world, that her beloved husband had gone before, and would meet her there. He had been my dear friend, but I counted my sorrow as nothing. Her mother met me, and I saw, by her grave sad mien, that I had hard news to hear, as well as to communicate.

"*Her* babies—*our* babies—are orphans," said the mother.

The beautiful lady and the brave husband were both in the better land, and the bright bird was dead too. This little sad romance of the time had so died out in an ordinary London street.

The song was o'er, the last sweet note
Upon the air had ceased to float.
The life that thrilled in melody,
With his wild music passed away.
He longed for fragrance, flowers, and light,
His heart had broken in the night.

DANCING FOR THE DEAD.

Under this head the *Intelligencer* speaks the mind of the Christian community on the subject of the balls and gay parties that have been made use of as means of raising money for relieving the wants of soldiers, widows and orphans.

Mention is made in sacred Scriptures of *baptism* for the dead, which seems to have been a custom introduced into the church as a token of affection for its martyred heroes. Mourning in some way for the dead has hitherto been esteemed fit among all peoples, civilized and barbarous. But it has been reserved for the inventive genius of our versatile and volatile population to discover that *dancing* for the dead is a highly useful occupation.

At the time when the nation is bleeding at every pore; when countless homes are darkened by a shadow that will not away; when the glory of our Israel lies sadly weeping over the graves of many slain; when orphanage cries piteously for aid; and thoughtful men and women continue to work and pray, and deny themselves for the good cause—in such a time as this, we are greeted with a succession of balls, and dances, and fandangoes, in which the careless, the frivolous, and unfeeling move on with accelerated pace, in pursuit of new excitements and illusive pleasures. We are not enemies of innocent gayety and of harmless recreations. But when there is not a neighborhood nor a street hardly a family, that is not called to lament the fall of some husband, father, brother, or friend upon the field of conflict, or at least to bemoan his prolonged absence encompassed with peril, is it fit that singing girls and dancing women should be the chief representatives of the anxiety that yet fills the general mind?

There is, indeed, no fear of our putting on sackcloth and ashes; but every sensibility of high-minded men and women must be shocked by the frivolous levity and mad spirit of dissipation which have seized upon masses of the people. Shall dancing and carousing for the dead at public halls until the morning breaks, be deemed hence forth an American custom, borrowed from the barbarous Indians, whose successors we are?

IN SEASON.

"I am very sorry I kept you waiting, Uncle," said George with a blush, as he took his seat in the carriage for a drive. "I hope you have not been here long."

"Just thirty five minutes," said the old gentleman, looking at his watch. Then carefully folding up his newspaper, he gathered up the lines, and gave them a little admonitory shake.

"I am very sorry indeed, but you see I was detained, and could not get off before." He would have colored still deeper if obliged to explain the frivolous cause of his delay.

"If it could not be helped," said the other, "of course it is all right, but if it might have been avoided, why, then it is another matter. Half hours are precious things, my boy, and you will find them so if you live long. Punctuality must be a young man's watchword, if he ever hopes to make anything of himself, or his opportunities. I had a young friend in New Haven once, who went into business for himself, just as you hope to next fall, but he had this standing failing, he was always a little behind time. I remember once he had need of a thousand dollars to make a payment on a certain day. He could have gathered it up easily enough, if he had begun in time. But the day had arrived and he was in great perplexity. Still there was an easy way out of the difficulty. He ran around to an obliging neighbor, and borrowed the sum for three days. Well, he felt quite at his ease after the bill was paid, and the three days slipped by thoughtlessly, and he was no more ready to pay the borrowed money than he had been the other. It could make no difference with the merchant he was sure, and he hastened to him with abundant apologies.

"'It will make no difference at all with me,' said the gentleman, blandly, 'but it will make much difference with you.'

"'How so?' asked the other.

"'I shall never lend to you again,' he said, as politely as if it were a very pleasant fact he was communicating. I was young then, and I always remember the little circumstance, and have been often influenced by it. Poor E. did not succeed well. Business men will soon lose confidence in you, George, if you are not always as good as your word, and every one needs the good will of his fellows. Perfect punctuality should be your lowest aim in this respect. You will lose untold amounts of time for want of it, and cause others to do the same. And that is the worst kind of pilfering. Stolen gold can be got back, or replaced, but no power can bring back a lost half-hour."—*B. Chronicle.*

FOUR PAIRS OF HANDS

"GRANDMOTHER," said a little girl, "I wish I had four pairs of hands to help you with." "O," thought the old lady, "how happy I am in having a grandchild so ready and willing to comfort my old age. Four pairs of hands! According to that I am afraid I shall hardly find enough to keep one pair busy."

In the afternoon grandmother went into the woods to cut herbs. "You will spread supper," she said to the little girl; "put on the brown loaf, and a mug of milk, and the cold mutton, and make a cup of tea." And the nice old lady put on her Shaker bonnet and took her way to the woods, wishing the four pairs of hands could go with her.

Sunset filled the earth with the golden light, when the grandfather from the brick-yard and grandmother from the forest turned their tired feet toward the cottage. Each thought of supper, and what a good sauce hunger was to give it a relish. Grandmother also pleased herself on the way, fancying her little girl trotting about the old kitchen, and making its gray walls cheerful with her nimble fingers and glad song.

The old lady came into the porch. There sat grandfather, tired and alone, leaning on the top of his staff. No supper, no tea kettle singing, no little grandchild to welcome her. "Where is Elsie? Has she fallen into the well?" asked grandmother, her kind old heart going pit-a-pat.

She looked out at the east window. There was Elsie swinging on the gate. "Elsie, Elsie," called grandmother, "why did you not get supper as I bid ye, child?"

"O because—" drawled Elsie.

"For my part I had rather have what one pair of hands will *do* than what four pairs can *promise*," said the old lady.

Ah, selfish people are always generous with just that which they don't happen to have.

A GREAT WATERFALL.

A detachment of troops, recently scouting in the valley of the Snake or Lewis fork of the Columbia, discovered a waterfall, which, it is said, is entitled to the distinction of being called the greatest in the world. The entire volume of Snake River pours over a sheer precipice one hundred and ninety-eight feet high, *thirty-eight feet higher than Niagara. Snake River is full as large as the Niagara, and the cascade is one solid sheet or body.* The locality of this immense waterfall is near the point heretofore designated as the Great Shoshone or Salmon Falls of that river, but they have always been enveloped in mystery. Almost a dozen years ago, the writer passed along the Snake River Road. For two days we heard the roaring of these falls, but learned no more respecting them than if they had been in the moon. It was said that there were a series of falls or rapids, making a descent of seven hundred feet in seven miles, and the sound gave color to the report. For hundreds of miles across the great plain Snake River flows through a canon, with vertical walls hundreds of feet high. It is only at long intervals that salient points are found by which the river can be reached. The road crosses from point to point of the bends, only approaching close to the river where there is a chance to descend for water. From these facts, very few, if any, of the tens of thousands of adventurers that have crossed the plains ever looked upon the great falls. The late discoverers report, beside the main cataract, others of less height, varying from twenty to fifty feet each, near by. Some day they will be visited by the tourist and pleasure-seeker, and looked upon as familiarly as Niagara is to-day; and it will be admitted that, with the stupendous grandeur of their surroundings, they are as far beyond Niagara as Niagara now excels the balance of the world.

THE PET.

An English gentleman had a tame young lion, which seemed to have become a lamb in gentleness, and was a favorite pet in moments of leisure.

One day falling asleep, his hand hung over the side of his couch. The lion came to his side and commenced licking the hand. Soon the file-like surface of the animal's tongue wore off the cuticle and brought blood to the surface. The sleeper was disturbed, and moved his hand, when a savage growl startled him from his dreaming half consciousness, to realize the terrible fact that the pet *was a lion* after all. With great self-possession, with the other hand he drew carefully from the pillow a revolver, and shot his pet through the head. It was no trivial sacrifice to his feelings, but a moment's delay might have cost him his life.

ANIMAL FOOD.

Cockchafers are candied, and served up with other confectionery by the Italians.

The hedgehog no one thinks of eating in England except the gypsies and some who have joined them, and who report that it is better than rabbit.

The sailors in the English and Dutch whale-ships do not eat the flesh of the whale, but those in the French whalers, (with their well-known skill in cookery,) are said to make a palatable dish of it.

By almost all the lower classes in England, venison and game of all kinds are held in abhorrence, and so are fresh figs.

By the Australian savages frogs, snakes, large moths and grubs picked out from the wood, all of which the English settlers turn from with disgust, are esteemed as dainties; but they are shocked at our eating oysters.

Milk as an article of food (except for suckling babies) is loathed by the South Sea Islanders. Goats have been introduced into several of the islands; but the people deride the settlers with using the milk, and ask them why they do not milk their sows. On the other hand, dogs and rats are favorite articles of food with them. These last, as is well known, are often eaten by the Chinese, who also eat salted earth-worms, and a kind of sea-slug, which most Europeans will turn from with disgust.

In the narrative of Anson's voyage is a full account of the prejudice of the South Americans (both of Creoles and Indians,) against turtle, as poisonous. The prisoners captured on prize ships warned the sailors against eating it, and for some time lived on bad ship beef; but seeing our men thrive on the turtle they began to eat it—at first sparingly, and at length heartily.

A NEW FASHION.

In a letter to the *London Times*, Mr. F. Buckland warns the ladies against a new fashion, which is beginning to develop itself. "I have seen in the shop windows," he says, "ladies' hats, &c., ornamented at the part which overshadows the eyes with plumes of various colored threads of spun glass,—in fact, the 'peacocks' tails' which glass-blowers are so fond of selling to young people. These plumes are highly ornamental and graceful to look at, but I would beg the gentlemen to warn the ladies of their families against wearing them, for these threads of glass are as thin as cobwebs, and, though apparently solid as a mass, break and snap off, falling into almost impalpable powder with the greatest ease. Now, imagine the consequence; the *spicula* are very likely to find their way into the eyes of the fair wearers; and I need not tell them what pain and discomfort they would necessarily cause. It would, moreover, be a difficult matter for the surgeon to see them, and when he had discovered them, it would be delicate work to remove them from the sensitive membranes which line the eyelids."

SOME CHOIRS.

A correspondent of the *Christian Times* states that the following note was recently addressed to a lady in Brooklyn, New York, who occasionally attends a certain church there of an evening, and sometimes joins in the singing; but not for the purpose of *assisting the choir* (from whom she is distant,) or giving satisfaction to the congregation, though she has been thoroughly educated in music, and possesses a good ear and a fine voice.

"Be kind enough to leave the singing in the Church of . . . . . *to the choir*. They feel themselves fully competent to give entire satisfaction to the congregation without assistance."

This is a natural system which considers the music of the sanctuary a medium of attracting auditors by artistic display, instead of a means of giving praise to the Most High. "Give satisfaction!" Is the Almighty satisfied with such procedures?—*Chris. Intelligencer.*

SOAP.

Soap, strictly speaking, was formerly understood to mean a composition of oil or grease, with an alkali; but the term has now a more extended application. Various other substances than grease and oil have been employed as mixtures, and are held to be legitimate constituents of soap. Formerly, rosin was extensively employed for this purpose; but owing to its scarcity since the war commenced, and the high price thence resulting, its use has been almost abandoned, and silica, the chief ingredient of sand and quartz, is now largely substituted. When pure, it is insoluble in most acids or in water, and it is actually infusible in fire. Yet it can be converted into a liquid, and it is used to mix with soap; hence originated the term of "silicated soap." Quartz sand subjected to a high degree of heat, and mixed with a caustic alkali, such as soda or potash, becomes soluble; and this is the substance now largely employed as a substitute for rosin in soap-making.

Advertisements.

REV. LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bruises, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. REV. GEORGE A. SUE.

NEWPORT, R. I., October 28, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 10, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs. EVELINA ORMOND.

PROVIDENCE, Dec 10, 1861.
Rev L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MORSE.

NEWPORT, R. I., Oct. 10, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov 30, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

PRUDENCE ISLE, Sept 3, 1861.
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug 19, 1861.
Rev L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Mr L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost every thing—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs LUCY WATERMAN.

MANUFACTURED BY
REV LEWIS S. LEWIS,
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TO WHOM ALL ORDERS SHOULD BE ADDRESSED.
PRICE 25 CTS PER BOTTLE.

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WISHART'S TAR CORDIAL.

DR. WISHART'S
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PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
HAVE BEEN CURED
HAVE BEEN CURED
HAVE BEEN CURED
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
BY Dr. WISHART'S PINE TREE TAR CORDIAL,
BY Dr. WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would heal the lungs—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the Pine Tree Tar to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government. We say to the afflicted that Dr. Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency. Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST.
FOR SORE THROAT AND BREAST.

Dr. Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES.
BLIND AND BLEEDING PILES.

Thousands have been cured of the above disease when all hope of ever receiving relief was gone.

INFLAMMATION OF THE LUNGS

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr. Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die.

LIVER COMPLAINT
CURED BY PINE TREE TAR CORDIAL.
COLDS AND COUGHS

are speedily cured by the use of Dr. Wishart's Pine Tree Tar Cordial. It does its work at once, and the patient is cured before other medicines would have had time to have any beneficial effect.

DR. WISHART'S PINE TREE TAR CORDIAL
IS A GREAT REMEDY FOR SCROFULA.

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is inveterately lurking more, internal and external. Salt-rheum, sore legs and all skin diseases are especially cured by Dr. Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

PINE TREE TAR CORDIAL

is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be cured by Dr. Wishart's Pine Tree Tar Cordial.

Out of ten thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time. All families should have it on hand, as it gives instant relief in croup and diphtheria.

ASTHMA AND COUGH.

The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough. It often cures whooping cough before it runs half its course, as it acts at once upon the phlegm and mucus, and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr. Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits. The genuine has the name of the proprietor and a pine tree blown on the bottle. All others are spurious imitations. Price, One Dollar per bottle, or Eight dollars per dozen.

Sold by all respectable druggists and store keepers.

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Store and office, 10 N. Second Street,
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GENUINE
PREPARATION.

"HIGHLY CONCENTRATED"
COMPOUND FLUID
EXTRACT BUCHU,
A POSITIVE AND SPECIFIC
REMEDY
FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S
EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU
FOR
Enfeebled and Delicate Constitutions
OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion, Loss of Power,
Loss of Memory, Difficulty of Breathing,
Weak Nerves, Trembling,
Horror of Disease, Wakefulness,
Dimness of Vision, Pain in the Back,
Hot Hands, Flushing in the Body,
Dryness of the Skin, Eruptions of the Face,
PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life,
IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE
OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
"PHYSICIANS," PLEASE "NOTICE,"
"We make no 'Secret' of Ingredients"

HELMBOLD'S EXTRACT BUCHU

Is composed of Buchu, Cubebs, Juniper Berries, as tested with great care by a competent druggist.
Prepared in vacuo by H. T. HELMBOLD,
Practical and Analytical Chemist,
and Sole Manufacturer of

HELMBOLD'S
GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.
WM. P. HEBARD, Alderman,
Ninth Street, above Race, Philadelphia.

Physicians in attendance from 8 A. M. to 8 P. M.

Price, One Dollar per Bottle,
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Address letters for information in confidence to
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Philadelphia.

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WHO ENDEAVOR TO
Dispose of "their own" and "other" articles on the reputation attained by

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GENUINE PREPARATIONS!
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Genuine Extract Sarsaparilla
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Genuine Improved Rose Wash.
SOLD BY ALL DRUGGISTS EVERYWHERE.

ASK FOR HELMBOLD'S.
TAKE NO OTHER!

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OF THE
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Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov. 17.

DR. J. W. CREEK,
Thomsonian and Botanic
MEDICINE DEPOT,
N. E. CORNER OF NORTH AND PLEASANT STREETS,
BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,
ARE ALL FRESH AND PURE OF THE VERY BEST QUALITY,
and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND.

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are offered to them. Can be consulted invariably, give an unbiased opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of doctors, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c.; hence we are enabled to direct the remedy calculated to produce the change: decomposition or neutralization, as the case may require. 1y

SHROUDING.

Mrs JANE JOHNSON & Mrs ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No. 818 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

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JONES & CO.,
Dec25-1y 604 MARKET STREET

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Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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NEW AND SECOND HAND
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CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or dyed, at short notice.
SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
8—1y.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 5, D. of T.; from Northern Union, No. 16, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Wise' Union, of Carlisle, Pa.; from Mount Olive Union, No. 19, D. of T.; from Vanbrackle Union, No. 16, . . T., of Norristown, Pa.

Officers installed in their several positions are as follows:—

Grand P., Sister Bassett; Grand Associate, Sister Barclay; Grand Treasurer, Sister Fassett; Grand Conductress, C. Thompson; Grand Sentinel, A. B. Dehhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts, G. P. P. Sister Anderson,
" " K. Bowers, " " J. F. Black,
" " M. H. Hurst, " " B. A. Clark,
" " S. Newman, " " White,
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Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, FEBRUARY 27, 1864. Vol. IV.—No. 9.—New Series. Whole No. 164.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No. 619 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern, subscribers, sale of papers, and all moneys belonging to Book Concern or for paper, must be directed to Rev. Elisha Weaver, Box No. 2675, Philadelphia, and all matters sent by express, and in our city, must be directed to E. Weaver, No. 619 Pine st.

All articles or matter for the *Christian Recorder*, must be directed E. Weaver, Box No 2675, Philadelphia.

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All Advertisements must be accompanied with the cash.

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Poetry.

For the Christian Recorder.

WHAT IS IT?

Is it a mound, is it a mine?
  Is it a sacred treasure?
Does light forth from its pages shine?
  Is it a source of pleasure?

Is it a sword, is it a fire?
  Is it a pond'rous hammer?
Is it an ever-sounding lyre,
  The hopeful Christian's manna?

Is it a lamp, is it a guide,
  A stone hewn from the mountain?
Is it a law known far and wide?
  Is it a healing fountain?

Is it a vine, is it a tree,
  Whose leaves are nation-healing?
Is it a glass all-perfectly
  Christ's character revealing?

Is it a star, is it a gem,
  A jewel rare and shining?
Is it a priceless diadem,
  Choice substances combining?

Is it a lake, an ocean deep,
  Whose waters cleanse the leprous?
A verdant field where graze the sheep,
  Cared for by under shepherds?

Is it a fortress, rock, or tower,
  A world-enduring safeguard?
A battlement of God-like power,
  The weary pilgrim's rearward?

'Tis that which teaches you and me;
  It is the holy Bible.
The Gospel gift of Deity,
  A theme that knows no rival.

WILLIAM H. MORRIS.

Norfolk, Va.

For the Christian Recorder.

PSALM 27: 14.

In time of sadness or distress,
  We seek our Father's lovely face,
And through the Lord our righteousness,
  Enjoy the bounties of His grace.

By Him encouraged will we wait,
  Nor can our faith confounded be;
His promises exceeding great,
  Us comfort, none can save but He.

He doth our hearts invigorate
  With confidence and peace and love;
And courage good commands us take,
  While journeying to the world above.

When Satan and His hosts confront
  Us in this high and holy road,
Through Jesus we shall them surmount,
  Embolden'd by the Lord our God.

Our minds are calm, we're not dismayed,
  We are not in this strife alone;
Our souls in perfect peace are staid
  On God our shield, and Christ His Son.

All glory be to Him by whom
  Comes needful strength to every man;
Whose body slumbered in the tomb,
  Whose blood removes the foulest stain.

To you, ungodly, in your tears,
  Some sober counsel we would give;
Escape the wrath of God, or here;
  Wait on the Lord, your soul shall live.

Behold, upon a cross raised high,
  The Man of grief who spill'd His blood;
On you He looks with love-lit eye,
  And whispers wait, wait on the Lord.

His service is an antepast
  Of things unseen, by some abhorred;
To man a privilege great and vast.
  And will you not wait on the Lord?

Unhappy man! poor, blind and maimed,
  The Saviour waits to be adored;
Come now, be not of man ashamed,
  His heralds cry, wait on the Lord.

Without His Spirit you are dead.
  Ye wayward, come with one accord,
For you this loving Jesus bled;
  The Scriptures say, wait on the Lord.

Let all the world take courage then,
  Increase your zeal, ye men of God,
Proclaim the Gospel to all men,
  Bid all mankind wait on the Lord.

Wait on the Lord, young men and old,
  Sweet consolation 'twill afford;
'Tis better for thee than finest gold;
  Again, we say, wait on the Lord.

WILLIAM H. MORRIS.

Norfolk, Va.

For the Christian Recorder.

OUR FAILURES AND THEIR CAUSES

The curiosity to analyze and inspect, in order to discover new things is, of all, the most prominent characteristic of man. That circumstance and time should indicate the subject to be analysed are but the teachings of experience if not of schools, while the manner of investigation is determined by disposition and reason.

In the halcyon days of the Republic, when she slept on the bosom of a calm sea; then with a field of observation unlimited, the mind, whose vast range finds the universe too small, was free to roam. It might peer into the bowels of the earth to find some fossil remains, from which to conjecture the time when its species roamed the land or sea, and chronicle the events of periods, infinitely farther back into the vista of the past than the creation of man. It might unravel the laws which govern the movements of the plants, and learn the physiology and anatomy of the animal and vegetable kingdoms. It might ransack the tombs of Thebes for relics of former ages, and delve about the Pyramids for hieroglyphics, those mystic symbols which unfold the doings of Egyptian church and State.

But those palmy days are past. Upon the Southern horizon, Washington saw the indication of a storm, and Jefferson heard, as it were, a contest of angry gods, a rumbling in the elements. Coming over the space of a century that storm is now upon us; and as great as was the space of time, so great is its fury. Now the public weal, the future well being of man and his fellow, tell us to lay aside the telescope, the fossil, the plant, and the image.

We are in the midst of a revolution whose issue is beyond the ken of mortal; and it becomes us to study and note well the public movements, to mark the things which impede as well as those which assist, and paint them as they *are*, not as we would *have* them. Many may think, there was no use in taking up so much time in order to point out the faults of the Government; but the bias of the public mind demands it.

The choice of McClellan as a military leader, first presents itself as an error of the Administration. The nation beholds a young Napoleon start on his campaign to the Moscow of the Confederates. A hundred and fifty thousand men, the nation's hope, press hard after the Star of Destiny! Unchecked by the miasma, malaria and the rebel front, which sweep thousands of brave hearts from the ranks, he presses on, he reaches the "doomed city," and like Bonaparte from the Kremlin, gazes down upon it; not in flames, but in splendor, in glory, and in defiance.

The people held their breath in suspense, while shot were prepared in the furnace for engines of war, massed and ready to vomit forth, and make wild sport of the hissing city. Before it is known that these dread messengers are left to congeal, the news comes that he is "forming a new basis." The enemy compels him to execute that grandest display of military genius the world ever saw,—the throwing of one wing of the grand army thirty miles in the direction of Washington, and by a wonderful power of contraction, with advance changed to rear, the other wing with the body itself is brought to the same place; where Federal gunboats prevent its annihilation.

Here, he tells the nation he holds a better position to take Richmond, than when he looked on its defences, which dared and bade defiance.

The welkin rings with the shout, "Vive la McClellan." But a louder voice came up from the Peninsula, and all along the road to Richmond, and louder still all along the retreat. It might have satisfied the General and his adherents, to look in vain for their comrades; but it did *not* satisfy those who saw in him the wrong man in the wrong place,—who mourned the loss of a husband, a father, a son, or brother, and bitterly thought of those who slept the sleep that awakes to no reveille, save that of the trump of Gabriel. Still the Administration kept him in command perhaps for military necessity and into the hands of a man who had proven himself incapable, hazarded the liberty, the Constitution, and sacred honors of the people, until that Constitution, liberty, and honor were well nigh lost. But it is not my part to recount in detail the blunders of officers. I am pointing to the dangerous policy pursued by the appointing Power.

Here I find myself treading on forbidden ground. I must not assail the Administration. Nor do I! I would not if I could say a *word* to embarrass those who superintend the affairs of this Government. It is a law of nature that compels a stone, thrown into the midst of a number of stubborn objects, to impinge and refract from one to another. Ideas follow a law strikingly similar; one gives birth to another; hence if the stone I have thrown hits the Administration, I am sorry it was standing in the way. If my sympathy is despised, and I am arraigned for wanton recklessness in throwing stones at all, I claim *that* as a right, moral and Constitutional,—a right reserved and inalienable.

Again, the terrible blow received at Fredericksburg, calls to mind another error, that of having too many quarters; a winter quarters and a summer quarters, which often result *republicae detrimentis* by the two merging into each other. Almost in sight of Fredericksburg we lay for months *mud bound*. We have heard of armies bound by ice and snow, bound by the ties of affection and consanguinity, by contracts and treaties; but never until this struggle did we hear of an army being *mud* bound. The thought must indeed be novel to the French soldier, who followed Napoleon through the Alpine snows, or went with him to Russia. We know not what may have influenced the President in the selection of officers, whether guided by party or by the discovery of their incapacity. But the frequency of those changes compels every thinking mind to inquire into their effect, though they scruple to seek the cause. He has been busy with the 'National Pets,' creating and disposing of them as a manager would a series of dissolving views; having made one bad selection, he remedies it by making another; and if the consequence of their inexperience is a failure and disaster, we do not reason *a posteriori*, but readily call it a manifestation of Divine displeasure."

That we have not improved by experience in our *modus bellum gerendi*, is shown by our present inactivity. We *claim* that the rebels are destitute of clothing and shoes, of provisions, arms and all the necessaries of war; that they are disheartened by reverses, and the refusal of a seat in the council of nations.

For what have we to wait since the days of conciliation are gone! Now if we would, we could precipitate our forces like an avalanche upon them, and either drive them into submission or into the Gulf of Mexico. Let the coldest weather call us out for a campaign. Our regiments from Maine, Vermont, and all the Eastern States; from Michigan, Wisconsin and all the Northern States, are inured to cold, while with the fire of enthusiasm burning in their souls they can endure its severity.

Was it a nobler cause that threw a mantle around the Carthaginian, that led him from the warm and sunny climes of Africa, bore him over the Pyrenees and lifted him to the summit of the Alps! Was it another one that followed the French through a region of perpetual snow; or we might ask, was it another Divinity who crowned Hannibal and Napoleon with success? They were but men poorer clad than we. Let us prove ourselves men also.

To delay, is but to strengthen the enemy and weaken ourselves. Would we conquer, we must not account parallels of latitude or change of seasons. Knowing how,

Lest rain or snow should overtake,
  Or weather, cold or stormy,
Through weary months did hibernate
  The whole Potomac army.

Thinking it well to wait, the while
  Stuart with rebel cavalry
Adopted quite another style,
  And raided Sam's artillery.

And farther did he penetrate
  Than any rebel ought to;
To him where'er might be the fate—
  Thicker was blood than water.

With purer heart and motive high,
  Make the issue what we ought—
Freedom! proclaim thro' the realm wide,
  The boon for which our sires fought.

Then, will we conquer in the strife,
  Fearless as of ice and snow,
Nor foe, our prey with peril rife,
  Shall save the rebel Moscow.

PHILOSOPHER.

Oberlin, Feb 15th, 1864.

For the Christian Recorder.

LETTER FROM JAMES LYNCH

MR. EDITOR:—Accept a few hastily-written lines, which I commence by acknowledging the receipt of a donation for the benefit of the freedmen of this department, made by the Auxiliary Freedmen's Relief Association of Washington, D. C., accompanied with a cheering letter from its accomplished Secretary, Miss E. V. Brown. There is now a fine opportunity for this Society to send a teacher into this department. It is hoped they will select the right person, and they will find the right place. As the Government has set apart school-farms, and the opening for a teacher alluded to belong on a school-farm, the support of the teacher will not be necessarily drawn from the Society, but be paid from the revenue of the farm. The United States Direct Tax Commissioners are the disbursers of said revenues.

You of the North, perhaps, under-estimate the influence and power that can be wielded by colored men and women of character, intelligence and education, in military departments. It is of the first importance to the elevation of our race, that its capacity for the highest attainments in all that makes living valuable, be constantly demonstrated. I would no more let the color of a man's skin determine my estimate of him than the color of his coat; but I cannot see the entire work of the education of thousands of our black brethren being carried on entirely by the whites, without appealing to my colored friends to be up and doing, and have "a lot and part in the matter."

It is worse than folly, it is wicked, to ignore the fact that the white people are doing in the South an educational work that shines forth as the greatest achievement of this world's six thousand years. No one should find fault with it; every one should rejoice at it, and be fired thereby with an heroic, self-sacrificing zeal to go and do likewise.

The United States Direct Tax Commissioners have granted me, for five years, a school-farm of one hundred and sixty five acres of improved land, with buildings erected thereon, and possessing the additional charm of having a number of orange trees, the only condition of tenure being the keeping of a school thereon. On this spot I design to establish a school, to be under the entire supervision of a colored lady or gentleman who may prove competent. On the borders of this farm a village for colored refugees is in course of erection.

Under the recent instructions of the President to the United States Direct Tax Commissioners, issued December 30, 1863, the colored people living on the plantations will become the possessors of all the lands.

Think of it, the town of Beaufort was sold a few days since! The colored people, who, three years ago, were slaves, bought two-fifths of the town, or about eighteen thousand dollars' worth of property.

Some bought their masters' houses; "these are they who couldn't take care of themselves." The fact is now "they take care of nobody *but themselves*." Certainly, they been learned to look out for "number one."

Notwithstanding the flood-tide of vice incident to the occupation of a country by soldiery for a great length of time, there is some interest manifested in listening to the gospel. Last Sabbath I held a Quarterly Meeting, and baptized eighteen persons, who joined the church. Only a month since, I baptized an old man one hundred and two years of age. His language was: "I am not too old to live, or I would not be living; I am not too old to be saved, *because* Christ calls all to Him—I'll throw myself upon Him." His history is interesting. I had written a sketch, but I fear it would be too long for your columns.

Here and there villages of rude small dwellings, systematically erected, are springing up. Saxtonville is being fast filled up, and we are about to get a little meeting house put up there.

I have seen the Eighth United States Colored Troops recently, also the Fifty-fourth Massachusetts, Third United States, and the South Carolina Regiments. Let me say a word to those who have friends in these regiments. *You have no idea how happy the men are. It is an unusual sight to see in any one of these camps a low-spirited man, unless he is very sick.* The boys love to feel that they are remembered at home.

About three hundred copies of the *Christian Recorder* are distributed from Hilton Head weekly by the United States Christian Commission. Perhaps the number may not be so large as that *every* week, yet a great many copies are seen by the soldiers and civilians.

Chaplain Samuel Harrison, of the Fifty-fourth, stands the privations incident to his position very well. He seems to physically improve thereby. Earnest, pleasant and true to the interests of his race, his sphere of usefulness enlarges.

There are a thousand things one might write about, that are of interest, but it is hard to think of them while writing.

Our weather is delightful. The people are planting their vegetable seeds. It is as warm here now as in the month of May in your city.

We are about to establish an Orphan Asylum here. There are a great many orphan children, and this war will make a great many more. I have sent in the name of a Baltimore lady for the superintendency, and trust she will fill the position.

I will send you herewith an important circular, issued by our true and tried friend, General Saxton, whose love for justice, purity of heart, generous nature, chivalrous bearing and manly independence have won the affection and esteem of all.

The colored people gave him a sword, as a testimonial of their esteem. The following will show how the whites followed their example. It is clipped from the *Free South* of the 6th inst.:

MRS. GENERAL SAXTON.

Madam.—At an adjourned meeting of gentlemen, whose names are hereto appended, it was resolved that the enclosed draft should be presented to Mrs Saxton, as a slight testimonial of their regard for her and for the General.

Our first intention was to purchase for the Governor the house he now occupies, but as the time for the fulfilment of that purpose had passed, it was resolved that the draft should be presented to Mrs. Saxton, to whom, it was hoped, it might not be unacceptable as a furniture fund.

Trusting that such may be the case, we respectfully request that the enclosed check be accepted as a token of regard for our gallant protector and ever-ready friend—the friend both of the white man and the colored man, the friend of justice and law, and trustworthy in every position assigned him in life.

With renewed expressions of regard, very respectfully your obedient servants.

(Signed by eleven business firms of Beaufort.)

General Gillmore is daily gaining the affections of the colored people by his unswerving regard for justice. He will get their prayers and their assistance readily.

The very interesting school established by Misses Williams and Clark at St Helenaville, and now taught by Misses Elizabeth Howard and Jane M. Lynch, is in a highly flourishing condition. These two ladies have been at their posts since last June, and have taught a good many to read and write, also the elements of geography. They want to see their friends, but they do not like to leave the work.

Oh, this work among the freedmen has a charm about it! If there is a soul in you, it is drawn out—any sympathy for your fellow, it is enlarged and made the active instrument of his improvement. God is in the whole work, and in the men whose heart is in it. It has its difficulties, but they may melt away before a cool head and a warm heart.

JAMES LYNCH,
Missionary and Gov. Sup't

Beaufort, S. C., Feb. 8, 1864.

For the Christian Recorder.

NEW HAVEN CORRESPONDENCE

MR. EDITOR:—Last Sabbath was a day that will long be remembered in this city. About noon the wind blew a perfect gale; the sand and dust darkened the place, forming a cloud. About that time one of the old members of the African Union Church was passing into that invisible world where the saints rest from their labor. His name was Melloy Wells. His funeral took place on the 17th inst., from the Union Church. We are still going on with our meeting, but it is hard for one horse to drag the whole team. The Rev Richard P. Gibbs was with me last Sabbath. It being our regular collection-day, he did the begging through the day. He preached a masterly sermon in the afternoon. The theme of his discourse has been the constant talk of many that were present. The brother that preached on Monday night referred to many of the propositions that he (Gibbs) presented. Permit me to say that I had the pleasure of visiting his charge a few weeks ago. I have not been in any man's charge for a long time, where their labor is so well appreciated as the labor of the Rev Mr Gibbs, in Sullivan Street Church, New York, is.

Last Sabbath evening, at seven o'clock, we had a Sabbath-school concert. It was a perfect success. At the close the elder gave a short exhortation and an invitation, when two young ladies of the school came forward for prayers. Pray for us, that the good work may go on. You will remember that this school is taught and conducted by the white friends altogether. The elder formed a Bible-class of local preachers, but they would not attend; so he took a class of elderly ladies. The school is in a prosperous condition. The school has a melodeon, and the children are taught to sing by note, as well as to read the Bible. The friends of Zion Church are holding a Fair for the benefit of the church and elder. The Third Baptist Church gives a Musical Concert this week, to raise money to pay for their melodeon, which they have lately introduced into their church. This is the only way colored churches are paid for in this part of the country. Most of the ministers are supported in this way. There are some honorable exceptions. The war has affected our churches in this district, not only ours, but all the churches. In many instances, all of the useful men have left to join the army.

I think the best thing that can be done at the next General Conference will be to carry back or return the New England Annual Conference into the New York district, from whence it came. It was thought that if it was set off to itself, there would be a better chance to spread out her borders; but it really appears that, if she remains a few years longer, she (the New England Annual Conference) will be among the things that were was.

We have a church at Norwich, Connecticut, but no preacher there, none to go there, and those that have been there say the people do not want any preacher, and will not take care of one if he was sent.

At the last Annual Session, Lee and Great Baring Circuit was discontinued as a circuit—thrown off as a mission, and not a missionary to go there. If one was found that would go, where is his support to come from?

Bridgeport, Connecticut, is only depending on one man. If brother James C. Carry was to remove from the church, he would leave one or two aged fathers that are not able to do much and a few old sisters, who need help from the church. The brother referred to above is the main support to the church.

The elder in Boston writes to the *Christian Recorder*, informing us that there is no African Methodist Episcopal church there, and, for fear that some one would doubt him, he says it is a fact. Then we must believe him. He tells us it is an Amalgamationist, and that the African blood, in his opinion, is leaking out. Who lanced the veins to draw it off? Some of our young brothers want the word African taken from our Church Discipline. Permit me to say to them, as an old Baptist sister said to a young brother who had been baptized in the morning and received into the fellowship of the Church in the afternoon. At night the young brother, feeling very happy, raised a hymn and began to sing. An aged sister stepped up to the brother, and said, very affectionately, "Brother, your head is not dry yet." I will say to those young brothers, "Your seat in the A. M. E. Church has hardly got warm yet. The word African will never be removed. So be easy, and if you can't be easy, be as easy as you can."

I hope that amalgamated church does not use the A. M. E. Church Discipline. If so, I hope the neighboring elder will see to it. The elder tells us that he intends to return to the South, if the South will receive her son back. Brother, don't go back. Take my advice. You promised the Lord, that if He would deliver you when at Harrison's Landing, you would never come back again. I hope you will not go till the rebels are done throwing shells; for I do not want to hear of your falling over the wood-piles and into the ditches, or lying on your face on the swamp, hiding from the rebels' shells. This is only a part of your Missionary Report to the New England Annual Conference.

Orders have been read at Grape-vine Point Camp, from the War Department at Washington, releasing the Twenty-ninth Colored Volunteers from all duty in camp. Recruits are coming in very slow for the Thirtieth Connecticut Colored Regiment; and when we consider the injustice done to them in the field, it is enough to discourage all that have not enlisted, and induce them to remain at home. If any one had told me that the United States Senate would have denied the rights of those patriotic men that responded to the call of the Government, because their faces were of a dark hue, I could not have believed them. But it is so; and in that so-called honorable body there were only sixteen men honest enough to give to colored men their honest dues. God have mercy on them!

WM W GRIMES

New Haven, Conn., Feb 18, 1864.

For the Christian Recorder.

THINGS HERE AND THERE—A VOICE FROM THE SOUTH-WEST.

At this age of great reforms in civil and military affairs, it don't do for any one to fix their attention too long on any one passing event; but must watch here and there and so pass on, or his vessel will be left as one not watching the tide as it goes only high and dry to await the next tide that may come.

I have been trying to closely observe the passing events in favor of the Rights of Man, in this and all countries, and more especially, that of our own; the one most severely oppressed. This, I am of opinion, will be admitted by every honest person.

I thought in my leisure moments I would briefly scan, under the above caption, a few passing events which may, perhaps, prove a theme for contemplation, if nothing else.

The first under consideration is the citizenship of the colored man in British Dominion and in the American. Draft or military position.

Our people are in general, in the dark, about their true *status* in these times of war; particularly those from British Provinces, in relation to the claims of the draft of the Federal Government of the United States upon them after they have taken out their Naturalization Certificate and become, thereby, a "Naturalized British Subject." It has been claimed, and by those in high authority confirmed, that after taking the oath of allegiance to the British Government, all the guarantees of a native born subject were thereby thrown around the adopted heir! And this has been the case, so far as I have been able to understand, till the past few months, when it appears a great change has taken place. And as it most wonderfully affects the feeling of a portion of our people, I will give them a solace for their wounded spirits. It must be borne in mind that the American Government and the English, have in years past, stood at a far distance on some points as to the treaties and decisions of national character. One feature of British claim is, "That a person born in Britain is ever a Briton." All allegiances to the contrary notwithstanding.

A person then born on British soil would be, according to that rule, subject to a draft if they were in any of the Dominions of Britain at the time of enrollment. And as these are the times that try men's souls in this country, it appears that the American Government has attempted, and from what I have learned from the British Consulate of St. Louis, has successfully carried into effect the same rule in regard to American born persons.

The decision of Lord Lyons will no doubt be interesting to our readers, so I will quote a few sections bearing most on the subject.

Art 4. "The children of those British subjects who have simply declared on oath their intention at some future time to become citizens of the United States, are not claimed by the United States Government as liable to military duty.

5. The position of the children of British subjects, who have not become naturalized American citizens, is as follows:

1st. *Those born in this country are liable to military duty.*

2d. Those born in the British Dominions, whose parents have not become naturalized, and who have not themselves done any act to alter their positions, are exempt."

Other points are set forth, but the above quotation will subserve the present interest. Thus, it appears, places all our people, from what I could learn from the above citations, under the entire control of the military claims of this Government when conscripted.

One case has been tested in that of a young man of Windsor, C. W., named John Johnson. The young man had taken the oath of allegiance and become a subject.

He was employed in the service of one of the railroad companies. At the time of enrollment his name was taken, and since, when the draft came off for Detroit, he was drafted. Efforts were made for his release; as her Majesty had ordered her subjects to remain neutral in this war; the authority of the Town forwarded on their claims to the Military Department, and the young man was released.

A few days after the military took possession of the conscripts, and again the effort to release was made; but was met by this decision of the British Ministers, that he was bound to serve. So ended the matter.

Johnson is now doing service for Uncle Sam just in view of his home of adoption; but rather than be called a deserter, he calmly submits.

This places the colored people of British Dominions in a very enviable position. The protection of both Governments is by virtue of this demand of the American Government, and the consent of the British Government, thrown around them.

And having become subjects of a Foreign country, and then coming back as the Militia of this Government, it places them beyond all controversy, citizens in the fullest extent of the same. I don't believe that there is any nation, even of barbarians, but what in a general way admits the idea, that if a man is compelled in time of a campaign, or invasion, to bear arms in its defence, they shall share in general in the spoils.

Then let our young men prepare for the mighty contest. It may be truly said of the black man, the irrepressible; for he is here and there; in despite of all fate he will have a place assigned him higher than he would otherwise claim. More anon.

A. R. G.

For the Christian Recorder.

DIED,

In this city, on the 6th inst., of consumption, Mrs. Catherine Bowers, wife of John S. Rock, Esq., of Boston.

In Mrs. Rock's experience we have a valuable lesson to all believers, and encouragement to all who will be saved by Christ's precious blood.

More than two years before her death, Mrs Rock lost her attachment for the pleasures of this life, and wore the world as a loose garment. She felt that she was converted; but, as she had neither witnessed the brilliant sights, nor experienced the many delights, so often spoken of by professed Christians, she was in doubt, whether or not she was truly converted.

About fifteen months ago, she took a heavy cold, and from that time to the time of her death she was devoted to the setting of her house thoroughly in order. About the 1st of December she was taken down to her bed, and though her strength failed her very fast, her zeal increased, and she seemed really to wrestle for the blessing. Her mother (Mrs Bowers) and her sister (Mrs. Duterte,) to whom she was very much attached, believed her to be converted, but lacked faith, and, to give her encouragement and strength, they had many prayer-meetings at the house, which she seemed to enjoy very much; but still there remained this load of doubt, and she prayed and agonized, day and night. The day before she died she had a long conversation with her husband, who is also a believer. While standing by her bed, he urged her to be calm and patient, and told her that if she truly trusted in the Lord, she would never be confounded. He said to her, "My dear, I fear you are afraid to die."

She replied, "No, I am not afraid to die. I felt two or three times last week as if I was dying, and I did not feel afraid; but still I feel as if the Lord has still a work to do for me."

Her husband asked her if she believed that Jesus Christ was the Son of God.

She said, "Yes, I believe Jesus Christ *is* the Son of God."

He asked her if she believed that Christ died to save sinners.

She said, "Yes, and I believe He died to save me."

Her husband then said, "If we *believe* in the Lord Jesus Christ, the Scriptures assure us we shall be saved." He then sat down to read a little book on the Blood of Christ, left by the Rev. Mr. Alleton; but he had read only a few lines when she broke out with unspeakable joy, saying, "*I believe*, I BELIEVE, I BELIEVE THAT JESUS DIED FOR ME!"

At this moment her sister (Mrs D.) came in, and she saw her so happy she clasped her in her arms, and they sang the favorite hymn "Rock of Ages." At this moment the Saviour was most precious to her, and she seemed to have poured out upon her a double portion of grace. She was unspeakably happy.

The next morning, about nine o'clock, she seemed to be dying. On her husband's approaching the bed, she said, "Good-by, my dear. I am going home—I am going home. Good-by, I am going home."

Her feet and hands were now cold. There was scarcely a perceptible pulsation of the heart. She was dying; but her voice seemed strengthened, and she begged her younger sister and some of the older members of the family to try and meet her, and she desired, especially, to thank her sister (Mrs. Duterte,) her mother and her husband for their great kindness to her. But she said, "The body is nothing. I have suffered much, but it is all over. I am dying now, and going home to glory, where I shall suffer no more forever." To the Rev. Mr. Alleton she said, "I have been looking for what I never have seen and never will see. I mistook the shadow for the substance. I was looking for physical demonstrations. I now see my way clear. Good by, Mr Alleton. This is my testimony: I have the Saviour, and He is precious to me." To the family she said, "Why do you weep? You have all got to die, and it is nothing if you are ready. You must all try and meet me;" and, without a struggle, she breathed her last, triumphing in a crucified Saviour.

For the Christian Recorder.

FRIENDSHIP

Friendship is one of the many blessings which our Creator has bestowed upon us. Without it, we cannot live in peace and harmony together. In it is happiness, love and truth; for, without truth, there is no sincere friendship. It is the introduction to love, it being the first part or principle.

It is through friendship that many kind and great deeds are performed. It is through friendship that we are made happy. It is through and by its means that many evils are prevented, which would occur if not intercepted by its influence. For instance, it is the prevention of strife, of anger, and even of war in many cases; but such things cannot be prevented, and its influence cannot be felt, if we use it in the wrong way, as a cover to malice, envy, hatred and deceit. Therefore, we must do away with all this, and use it in the way of truth, righteousness, frankness, and with a heart free from all evil designs. If used in this way, everything will work with harmony and become straight.

Why is it that this war is raging with such force and fury? The answer is, because there is not friendship between the contending parties. If there had been friendship shown and acted upon at first, in the right way and manner, there would have been no war; at least, it would not have been quite so fierce in its fury, for the party that is in the wrong would have seen their fault, and acknowledged it, and come to the right.

The Word of God says: "Love thy neighbor as thyself." Therefore, to do this and keep His laws, we must be in friendship with each other.

HARMONIA.

Brooklyn, L. I.

For the Christian Recorder.

WILBERFORCE UNIVERSITY.

MR. EDITOR:—I know I have not that polished style of writing which renders me a pleasing correspondent, yet I see no good reason why my article, dated January 27th, failed to appear in your excellent paper, unless the ideas contained therein were foolish, unprincipled and unchristian. If so, then you had a perfect right to reject it; and I hope, also, that you will not only reject such articles, but also reprove me for writing them. While penning these few lines, I almost fear to send them, thinking, perhaps, they will be thrown under the compositor's desk; yet the Spirit of God leads me to hope that the people, by them, through the columns of your paper, may know what great changes are taking place at Wilberforce.

Two weeks ago, a protracted meeting was commenced. Sinners began to call upon God for mercy. Their cries were heard.

Twenty-eight scholars and a few others not belonging to the Institution have received witness of their acceptance with God. Others are yet crying to the Lord to have mercy on them.

It does one's soul good—it fills him with love toward God, and exacts from him due reverence for his Heavenly Father—to stand in the boys' hall and listen to the songs of praise and prayers of gratitude that are being offered up to God at night, just before the hour of retirement.

During the first ten days of our meetings the weather was pleasant. The mercury stood, every day, above fifty. It seems as though it was an intervention of Divine Providence that favored us with pleasant weather to bless our efforts. But now, as though to try the faith of old Christians who live at a distance, and to test the desire of sinners, a cold spell, similar to that of the first week of January, is now visiting us.

Meet them during the day at school, on the ice, or attending to their various occupations, and ask them if they will attend meeting in the evening. The universal answer is: "It is too cold."

May the Lord give such Christians spirit to come to His house of worship, as well when it is cold as when it is warm! May He convict sinners so deeply, that the intensity of the cold will not keep them from the anxious-seat!

May the Lord bless us all, and may the united prayers of the people be, that the students of Wilberforce, who have professed to know Christ, stand firm in His grace!

I remain yours in Christ.

FRED. B. WAUGH

Near Xenia, Ohio, Feb 17, 1864.

For the Christian Recorder

Trenton, February 2d, 1864.

MR. EDITOR:—It is due to the people of New Brunswick, that some one should speak a word in their behalf. I will now take that duty upon myself. It will be remembered that under the pastoral charge of the Rev. G. W. Johnson, the people of New Brunswick unfortunately built a new church, which has remained in an unfinished condition ever since.

No young pastor has ever taken charge under a more unfavorable aspect than their present pastor, brother William Offer. When he arrived there, he found the roof blown off the church. I need not say what the condition was upon a rainy day; it is well known that it was not in a favorable condition, not only the church was without a roof, but the people much divided and some of the best members of the church expelled, and the remaining members much discouraged. The church not more than half finished and a debt of $1200 upon them. After gathering his people together he put on the roof at a cost of $100 00,—and continued to worship in the basement the first year in its unfinished condition. He suggested to them the necessity of finishing the basement. The people consented to the proposal. He made friends of some of the wealthiest gentlemen of New Brunswick. They finished the basement at a cost of $420, and have paid $300, besides interest money all paid up. Our quarterly meeting came off on Sunday, the 17th of January, and we had a soul-cheering time. We had large congregations throughout the day, a great many white citizens assembled with us. We cannot speak too highly of the people and their present pastor. The people have been much discouraged in New Brunswick. I know no young man could ever inspire them to act as they have done since he has had charge. As to the spiritual condition of his church it seems good, the people love their pastor and are willing to do all they can to sustain him. You shall hear soon from Trenton circuit.

WILLIAM MOORE,
Elder in Charge.

(This article got mislaid by some means or other, or it would have appeared last week. ED.)

MEDITATION.—Meditation is the tongue of the soul and the language of the spirit; and our wandering thoughts in prayer are but the neglects of meditation; and according as we neglect meditation, so are our prayers imperfect—meditation being the soul of prayer and the intention of our spirit.

EXAMPLE.—Our eyes are quicker than our ears. Example, therefore, goes further than precept, and facts operate more strongly on our minds than sentences.

The Christian Recorder.

Philadelphia, Saturday, Feb. 27, 1864.

A HUMANE APPEAL

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they can not be supplied with our paper, as well as our white soldiers are supplied with other papers We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government! It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousands in the Western departments We want to send them our paper, that they may have more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2075, Philadelphia, or to 619 Pine St. Send any amount from $1.00 to 50 cts by express and it will be very gratefully received.

Dec5—3m ELISHA WEAVER, ED.

SACRED CONCERT

The well-known and justly celebrated musical association, Professor A. Burris and troupe, will give a grand Sacred Concert in Sansom Street Hall on Thursday evening, March 3d, 1864. We doubt not that Mr. Burris' name will be sufficient to crowd this beautiful Hall, still it may not be out of place in us to urge every lover of good music to attend. Professor Burris, as we have said, is well-known in this city, and is deserving of the most generous and liberal patronage which has everywhere greeted his efforts in catering for the public entertainment He stands high in his profession, and is much esteemed and respected by all of his pupils. But further comment by us is needless. For full particulars we refer our readers to his advertisement, in another column.

Those wishing a good seat should go early, as the Hall will doubtless be crowded to its utmost capacity.

EXHIBITION.

The Sabbath School connected with Bethel Church will give an exhibition in Sansom Street Hall on next Tuesday night, the first evening in March, commencing at half-past 7 o'clock. Admittance, 20 cents; children under twelve years of age, 10 cents Tickets can be had at the book store, No. 619 Pine street, and at the door on the evening specified.

It is to be earnestly hoped that the affair will prove a decided success, and that it may meet with that generous response from an appreciating public which the good cause so richly merits. The proceeds are to be devoted to the interests of the school and other purposes We think that the RECORDER will not be forgotten by this church.

Mr L. R. Seymour is the faithful superintendent, in conjunction with as good a corps of teachers as are generally found in our Sabbath Schools

The persons who have been selected to speak upon this occasion are pupils of well-known ability and unfaltering integrity. Let every one drop in at our office and provide themselves with a ticket for the Exhibition.

ACKNOWLEDGMENTS

NEW ORLEANS, LA.	
Rev. Wm. A. Dove, for books,	21 25
CARLISLE, PA.	
Mrs. Mary A. Jones, per Miss Mary Jefferson,	2 25
BLACKWOODTOWN, N. J.	
John Roberson,	1 25
BORDENTOWN, N. J.	
Mr. Jos. Green,	2 25
DUBLIN, IND.	
Rev. Wm. Jackson,	2 00
ALLENTOWN, N. J.	
Mrs. A Shingleton,	1 12
Mrs Lucy Dillon,	1 12
Mrs. E A Saunders,	1 12
Mrs Angelline Quay,	56
PRINCETON, N. J.	
Rev. Peter Gardiner,	2 00
NEW YORK	
African Civ. Society, on account,	20 00
ANNAPOLIS, MD	
Rev. Geo. W. Fullman,	1 15
BURLINGTON, N. J.	
Rev. Theo. Gould,	3 36
CHESTER, ILLS	
Of Rev. B. L. Brooks, as follows:	
Geo W. Jacobs,	1 00
Frank Pierce,	1 00
Simon Jones,	1 00
For papers sold,	1 00
COLUMBUS, KY.	
James Madison,	1 00

NOTICE.

DEAR MR. EDITOR.—I am happy to inform you that my third Quarterly Meeting took place on the 7th instant, at which time the Rev. J Hamilton, of Newark, was present, and immortalized his name in this portion of Long Island While he expounded the word to the people, it appeared to them as joy unspeakable falling from his lips.

On Monday evening, the 8th instant, the Mutual Improvement Society met, and I am pleased to say they are getting along finely Though the Society is young, they are able to handle the topics of the day with accuracy, explaining deep matters, and making them appear simple. We believe that in a year or two this Society will be one of the greatest in the State of New York. You can safely say that Huntington is not asleep.

Youre truly,
D. W SEATON

Huntington, Long Island.

NOTICE.

By Divine permission, the Funeral Sermon of Mrs Catherine Young will be preached in Zion Mission Church, South Seventh Street, below Dickerson, on Sunday next, the 28th inst., by the elder in charge, W. D. Schureman, at three o'clock

WILBERFORCE COLLEGE

A GREAT WORK OF THE LORD GOING ON.

We invite the attention of our readers to the communication of the Rev. Bishop Payne Great and inexpressible are our emotions of pleasure upon receiving communications from the pen of that truly great and mighty scholar—this man of genius and the giant mind and especially so in the present instance. Most happy are we to learn from him that not only the art of letters is taught in the above Institution but a pious reverence for the Creator of the Universe is instilled into the minds of all its inmates; and the result has been the conversion of many precious souls to God. All honor and praise be to Him

We hope that our ministers, members and friends generally will bear in mind that there is a heavy debt at present resting on the College, payable in March, that time is now rapidly nearing us, and little effort, as yet, has been made to liquidate our indebtedness. What is to be done? Must we allow it to be—LOST! Let each one feel that it is his duty to bear a part of the burden, and we feel assured that the funds will soon be raised.

The African Civilization Society is also doing a great work in disseminating the truth May God bless them all.

FREEDMEN ASSOCIATION OF NEW YORK

We learn from the "Anglo-African" that the Freedmen Association, of which the Rev Mr Gloucester is the President, did most admirably well, and, according to the report, they cleared $1,051. This was doing most remarkably well, and we sincerely trust that it may result in the benefit of many a poor man and woman, and the children likewise. Noble and generous are the donors

PHILADELPHIA A M E UNION BETHEL CHURCH

We have been informed that the sum of one hundred and forty dollars was raised in this church on last Sabbath to pay the impending dues. This is quite refreshing and speaks well for the proverbial liberality of the people of this church They can perform wonders when so disposed.

DIED

MRS BELL, a prominent and worthy member of Bethel church, and at whose ever hospitable mansion the Rev Bishop Quinn was wont to tarry by the wayside in his journeyings to and fro, has left this world of care to sing praises at the throne on high A TRUE Christian, doing as she would be done by, without a fear, without a sigh, her glad spirit has passed away beyond the vale of death.

COLLECTING TOUR.

Rev. George Fullman, who was appointed to the charge of Annapolis, Md., the congregation being without a place to worship in, has consented to travel and collect money to aid them in building a church. The brethren will please remember this and do what they can for him He is a man of firm integrity and sterling principle.

THE TWENTY-SECOND OF FEBRUARY.

The birth day of the Father of his Country was celebrated in this city with more than usual enthusiasm

The war, with its attendant effects, calls for strong expressions of opinions from individuals and communities; and that individual or community that will not utter their sentiments openly and distinctly in regard to our national struggle, are traitors, both to God and man.

For this reason, the rebellion now pending is a protest against the civilization of the nineteenth century. Whatever refines, ennobles and lifts up humanity in the scale of being, this infernal rebellion condemns. The struggles, tears and blood of those men who have laid down their lives for constitutional liberty on this continent and in the Old World are scoffed and derided by this slave-driving aristocracy of the South and their copperhead abettors at the North. Bunker Hill, Lexington, Trenton, Germantown and Red Bank have no precious memories that they cherish. They sneer at Valley Forge, they scowl at Ticonderoga, and every spot consecrated by the blood and sufferings of the heroic martyrs of '76 is a fit place to spit upon.

They had nearly quenched the national light All that made this nation distinguished in the history of nations they are seeking earnestly to destroy. Corrupters of private and public morals, swindling repudiators of all that is just and righteous in the intercourse of men and nations, gagged the pulpit, fettered the press, shut out the light of science by the blood hound, knife and fagot, until the entire civilized world stood aghast with horror at their fiendish cruelty.

What man, we ask, can speak in soft whispers when the nation is bleeding at every pore, and thousands are mourning by many a hearth stone for the loved ones that have been snatched away by this godless rebellion? Hence we say justice demands, in the name of every saint, martyr and hero, be he white or black, in the Old World or in the New, that has given a life, baptized in blood and tears, for the advancement of civilization and the progress of our race, that vengeance be visited, to the bitter end, upon these betrayers of God and men.

While in this city much progress has been made in regard to justice and truth during the past year, yet much remains to be learned, and the good old Scotch refrain of Burns' song needs to be repeated daily:

"The man's the gold, for a' that "

We learned from a communication in the *Press* of the 23d inst , that a detachment of colored United States troops were drawn up before the office of the Supervisory Committee, with heads uncovered, saluting the procession as it passed their head quarters Many of the officers and men, particularly the veterans of 1812, saluted this colored guard, as every brave and intelligent man would who called himself an American citizen But some of the officers and men sneered at this expression of loyalty on the part of black men, and marched by in contemptuous silence, with averted faces.

I am no prophet, but it will be strange if some of those very men will not badly want the help of black men before this year closes. They will be glad to stand side by side with loyal black men to oppose a common foe. What is the lesson taught by the men who have just escaped from Libby Prison, who have been incarcerated in Southern prisons for the past year, suffering worse than the inmates of the Black Hole in Calcutta? It is this, that in our escape none were so ready to help us in our distress feed or, give us information, and hide us, as the *negroes*."

The fortunes of war work curious results, and it would not be strange if retributive justice brought these very despisers of the negro into some such position before the close of the year

I have in my possession a neatly carved finger-ring, that was made from the bone of a Yankee soldier who fell at Bull Run, by a rebel, a minion of Jeff Davis who spent some time in Fort Delaware I am a black American, and I am conscious of the wrongs my race has suffered at the hands of this nation, but I never take that ring from my writing table, where I have sacredly deposited it for the benefit of my children, but my thoughts are not loud, but strong and deep against the upholders of a system of brutality that could make one white man do to the bones of another, his own countrymen, perhaps his own brother or friend, what would make angels weep and civilized men shudder with horror

I shall keep this ring, that my children's children may know how horrible was the fruit of American slavery

In the meanwhile we say to our people, keep alive the spirit of liberty by joining in every national festival until the latest generation.

We are American citizens, and, by all that our sons and brothers are now suffering and have suffered in the history of this nation, we ask that justice may be done to our long-oppressed race.

COLORED SOLDIERS AND THE GOVERNMENT.

There are thousands of colored men at the present time who have been solicited to enlist by agents who claimed to be authorized to do so by the Government or War Department. It is a well known fact that when the rebellion first broke out, the colored men throughout the land, prompted by feelings of patriotism and loyalty, almost as with one accord proffered their services to the Government. But they were told that this was the white man's war, and not the nigger's, and, furthermore, if a colored man was found with Government soldier-clothes on, it was almost instant death. Hence they were objected to. The colored people, finding that it was of no use to try, and very unpleasant withal concluded to stand still and see the salvation of God, and let the white man go out and try it alone, so that they might become painfully convinced that this was not altogether the white man's war, but the negro's also So they went to war with all their prejudices, and after a hundred thousand or more of them were killed, and thousands of others bound down to a soldier's life, and after they had found out that the war was gradually growing and assuming more fearful proportions in the rebellious States, they wondered what was the matter The Union, or the Government and its soldiers, were trying to work against God's plans and designs, and they were mad to see that they had failed Now for the enlistment of colored men. Nearly every State then felt inclined to encourage the enlistment of colored men to some extent. Old Massachusetts was the first to break the ice The 54th Regiment was raised through the instrumentality of that noble-hearted man, Governor Andrew That State seemed fully prepared to do justice to the colored men, and hence it was not long until offers were made to colored men to become soldiers; but they found that the colored men were not so willing now to enlist as they were before However, thousands of them have enlisted, with the promise that they would be allowed the same pay as white soldiers; and the poor fellows have been exposed to camp-life, and many of them have already faced the music; some at Milliken's Bend, and some at Port Hudson, and at various points have they proved to their enemies that they were human beings, and not cowards, either, when the time of battle came.

The question now is, has Congress allowed the colored soldier the same pay as the white? Has the colored soldier received it? Has the compact, now sealed in the blood of Africa's sons, been kept! We earnestly hope so, but we shall see

For the Christian Recorder.

MR. EDITOR —I will mention that we are getting along here in the upper part of Cairo, about as well as could be expected We here had a gracious out-pouring of the Spirit of God, and many precious souls, professing to be saved from their sins, and there are others that are inquiring what they shall do to be saved. I have taken a tour down South to Cairo, to attend our Quarterly meeting We had a glorious time, the Lord poured out his Holy Spirit upon us, in copious showers The altar was crowded with anxious souls, and large numbers professed to be saved from their sins. About thirty two joined the church I am happy to say that the work of the Lord is going on among our people, who are but lately arrived from the land of Goshen

The preacher in charge Rev Geo Jacobs, is a stirring man, and has accomplished a great deal. He has been assisted by both colored and white people in getting up our church, so that we have a beautiful little church, well finished inside, only one thing to regret, that is, it is too small for the congregation, we have 140 members

By invitation of our old and much esteemed friend Elder Woodfork, I visited the Mississippi Mission I met Elder Woodfork at Columbus, Ky on the 11th of November, and there the Lord poured out his Holy Spirit, and the slain of the Lord were many Many professed the pardoning love of the Blessed Jesus. Brother Woodfork bids fair to do well on his mission, he has a beautiful field before him There are about 2500 of our people in and around Columbus; I was informed that there was 1500 in the Fort I had the pleasure to address the soldiers on the evening of the 15th, it was an interesting time to me, to see so many of our race stand upon the soil of old Kentucky clad in the regalia of American Soldiers, and what was more soul-cheering we found the 8th company nearly all of them soldiers of the Cross

I must stop for fear I tax your patience too heavy. I enclose one dollar for papers sold

B L BROOKS

Chester Ill. Jan 1864

For the Christian Recorder

WILBERFORCE UNIVERSITY

DEAR BROTHER WEAVER —Please insert the following acknowledgments:

Rev. M M Clark, St Louis,	60 00
Rev J A Handy, Washington, D. C.,	100 00
Rev E. D Davis, Xenia, Ohio,	102 10
Rev R H Cain, Brooklyn, N. Y.,	42 00
Treas of W. F , Philadelphia,	103 00
Cincinnati, Ohio,	253 20

Yours,
J A SHORTER

For the Christian Recorder

MR EDITOR:—This will inform you how matters are with us in this quarter of the vineyard

We have just closed a very interesting revival of religion, and we received on probation, forty five, who bid fair to become useful in their day and generation.

On Christmas we held a fair and realized the sum of one hundred and forty-five dollars Since then we have purchased a house for a parsonage, at a cost of seven hundred dollars. It is situated in a populous part of the city The lot is forty feet wide, and two hundred deep The lot has a variety of choice fruit trees on it.

The A. M E. Church occupies a favorable position in this city; and the day is not far distant when this station will be second to none, in the Baltimore Conference

The spirit of emancipation is rapidly on the increase here; and it is the general opinion of those who fill high positions, that our State will be free

We are looking forward to the ensuing General Conference with much interest, hoping the Lord may give us a glorious time.

WM. H. WATTERS

Fredrick City, Feb. 11th, 1864.

For the Christian Recorder.

OBITUARY

We have to mournfully record the death of one of our faithful members, viz: Sister Amelia Millender, consort of Rev. Wm Thomas Millender, who departed this life on the 5th of Feb., 1864, at half past 3 o'clock, A. M. Sister Amelia Millender was born in Kaskaskia, Ill., March the 28th, 1832 She was educated in the Roman Catholic faith, and was a very firm Catholic. She was united in holy matrimony to Bro. Wm. T Millender, in May, 1854, in the 24th year of her age; and in May, 1858, joined our church on probation. She gave me her hand, and fell at the anxious seat and sought the love of her pardoning Saviour. During the week her mind seemed to be relieved of its guilt and burden; but she was not fully satisfied. She, therefore, continued to seek until May, 1858; when she, at our quarterly meeting, in Sparta, went to the mourners' bench again, and threw herself entirely on the mercy of her Saviour; there she found Him precious to her soul; there she found the pearl of great price which she never found in the Roman Catholic Church; and from that day to the hour of her death, she lived a zealous and faithful member of our church. She loved her church, and never neglected her class. She was beloved of her church and neighbors white and black As a wife, affectionate; as a mother, she was kind, but strict.

She was taken sick in July, 1863, and continued to linger until the morning of the 5th inst., when death released her from her pain. The evening before her death I called to see her; I inquired for her health; she said, I feel very well only I am very weak. I saw that she was just then stepping down into the valley and shadow of death I then inquired for her spiritual health: she said, it grows stronger and stronger every day; yes, every hour. I then held worship with her, and she joined in and sung with us the hymn, "How firm a foundation, ye saints of the Lord, &c," just as strong as if she was well. On the morning above mentioned, just as she was ready to leave us, she seemed to arouse. Farewell, my dear, do the best you can, I am going; Oh, oo! dear Amelia, (threw her arms around his neck,) yes, meet me in heaven. The next word, heaven's in view, bless Jesus, heaven's in view, bless Jesus; and when the sound escaped her lips, her spirit fled to the mansions of bliss.

She leaves a husband and six little children to mourn her loss; yet we are consoled under the thought that our loss is her infinite gain.

B. L. BROOKS, *Pastor.*

Chester, Ill., Feb. 9th, 1864.

WILBERFORCE UNIVERSITY.

Rev. and dear brother, shout aloud and rejoice with us, for the Lord has visited our School with His great salvation! Within the last ten days, about thirty of our students have been happily and hopefully converted to God, among whom are the most talented of both sexes.

We only want the money needed to pay our debts, and then to furnish an ample corps of learned and godly teachers, to make Wilberforce a blessing to all the earth.

But fifty cents is needed from each one of our members to pay all our debts Is it possible that our people are so insensible to the demands of the age, and the importance of education, that they will withhold so small a pittance?

Where are our ministers! Have they not influence enough with their members to induce them to give this small sum of money? O, that the Lord would open their eyes to see the inviting field of usefulness which is ever opening up before them and which none but educated men can successfully occupy; they would then give their most precious substances, and their most gifted children to smoke and burn upon the altar of the welfare of four and a half millions of men

But if we will not act, God will raise up a nobler people to do this glorious work, for it must and shall be done.

Yours respectfully,
PAYNE.

Xenia, O., Feb 18th, 1864.

For the Christian Recorder

MR EDITOR:—It is with reluctance that I attempt to set forth the embarrassed condition of my circuit this year; the cause of which was the failure of crops, which has also embarrassed me in my financial affairs. I have not been able to do anything for the Recorder, and but very little for Wilberforce, though I would have liked to have done more, and shall continue to do what I can, the Lord assisting me; for it is through great kindness that Christ furnishes His church with all needful officers to take care of their spiritual and temporal concerns

It is very encouraging when God makes the suffering of His ministers to turn out for the spread and success of the gospel

We have been engaged in holding a protracted meeting at Blue river, and Dublin Since New year' many souls have been brought to seek an interest in Christ, and have experienced a saving efficacy in His blood. Others are still inquiring, "Saw ye Him whom my soul dealeth in love?" Pray for us that the good work may still go on, and that Zion's wheels may still continue to roll.

I herewith remit two hundred dollars for the Recorder

Yours in Christ,
WM JACKSON.

P. S.—We have a flourishing Sabbath school, and also a very interesting and prosperous day school, taught by Miss M. F. Williams

W J

For the Christian Recorder

QUARTERLY MEETINGS.

Yesterday a Quarterly Meeting was held in Waters' Chapel upon which occasion the Rev. J. M. Brown, lately returned from Norfolk, Va., to visit his family, preached for us in the morning This was a most happy effort. The text was Psalm 20. 5—"We will rejoice in thy salvation, and in the name of our God we will set up our banners "

The speaker began by giving us a paraphrase of the preceding verses with the text Then he defined the term banner, and explained its figurative meaning. Having done this, he pointed out to his hearers the banners of the Church, and showed how they are or ought to be set up, and then most happily applied the whole to the present work of God in the midst of the war existing in this country, in relation to the colored race upon the American continent. The effort was characterized by an exhibition, on the part of the speaker, of extensive research and close observation. Elder Brown gives evidence of having one of that class of minds that should be sent into our Southern work as the arms of the Union succeed in conquering the common foe, and opening the doors of access to the millions of our brethren in bonds, who may become freemen by this war

The Rev. William Murphy, of Chester, Pa., preached for us in the afternoon. Text, Psalm 107: 8: "Oh, that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" Many hearts were made glad and rejoiced at hearing the innumerable reasons assigned why men should praise the Lord in connexion with His wonderful works.

Father Murphy gives evidence of being a true and faithful minister of Christ. At night brother Williams, of Bethel Church, Baltimore, preached from Matt. 25: 10: "And they that were ready went in with him to the marriage, and the door was shut." Here we had a most faithful warning given to the foolish virgins in the Church of Christ, who are now slumbering and sleeping within the courts of the Lord's house, while the wise virgins were greatly encouraged to have oil in their vessels with their lamps.

The day was pleasant, the discourses were able, the people were instructed, and God blessed with His peculiar presence the labors of His servants.

Next Sabbath we make a special effort at Ebenezer Church, at which time a collection will be taken up for the church. This church intends to build a new edifice immediately. They have not now room to accommodate two-thirds of the congregation. Twice a day on the Sabbath we are commonly over-run with anxious hearers Necessity is upon them to build a new house May the Lord prosper them in the effort to build!

Quarterly Meetings at Tessier Street Mission February 28th. We anticipate a good time The work of God is prosperous in our midst. Many souls are inquiring the way to Zion.

J. P. CAMPBELL.

Baltimore, Md., Feb. 15, 1864

For the Christian Recorder

MR. EDITOR:—Dear Brother: We are requested by Bro. Chiner Hawkings, son of Jacob Hawkings, who resides at Washington, Ind., to set before the numerous readers of the Recorder, and his friends, the lamentable death of his father, Jacob Hawkings, who departed this life January 17th, 1864, at five o'clock in the morning. He was confined to his bed nine weeks and three days. He left a bright testimony on his dying bed; he said that he was fully prepared to enter that rest which was prepared for the people of God. His dying words were: All is well! All is well! In 1822, he joined the Presbyterian Church, (white,) and in 1848, he united with the A. M E. Church, of which he remained a member until his death. His age was seventy-one years, six months and eight days. He leaves a wife and seven children to mourn his loss

Bro. John Mulholland gave a concise but suitable exhortation, after which the body was conveyed to the cemetery, where the last respects were paid.

Happy soul thy days are ended,
All thy mourning days below,
Go, by angel guards attended,
To the sight of Jesus go.

WM JACKSON.

Dublin, Ind., Feb. 16th, 1864.

THE CONSPIRACY.

The tempters of the young man *conspire* against his soul We mean that word to be emphatic—*they* CONSPIRE There is a combination for an evil purpose; there is an agreement, unexpressed, but yet real—an agreement breathed into them by a common spirit, prompted by which they will act in concert. There is a common object for which they have been leagued, and toward which they are impelled by one controlling mind which lies back of them They are the sons of *Belial*, and by him they are used and controlled as the conspirators against the Young King, were used and controlled by [illegible].

There is no solution but this of the unity, tact, steadiness and mutual co-operation with which the Army of Evil moves toward its work of destruction in all ages. In the moral conflict of our world there is just the same sort of evidence that there is a leadership in evil, that there is that at Waterloo, the movements of the two armies were controlled by the will of two commanders You could just as consistently with the facts of our Revolution argue that there was no such person as WASHINGTON, and that WASHINGTON is simply a personification of the spirit of Liberty, or that there was no such person as George III, and that his name is merely meant to imply that there was a spirit of aggression; you might as well try to harmonize with the facts of the European wars in the opening of this century the theory that Napoleon was not a person, but merely a tendency to dominion as to deny that there is a personal, planning mind controlling the Army of Evil on the one side—even, as all admit, that there is on the other a personal planning Being, the God of Hosts directing the powers of good.

The ruin of a young man is the invariable result of his yielding to the influence of evil companions; and yet, in many cases, that was not *their* aim The despair, the death, and eternal wreck of their victims was the result *in spite* of which, not *for* which, they labored The *thoughtless* young man, who never reflects upon the ultimate results to himself or others, is often the most dangerous corrupter of his companions. The destroyers of youth are usually moving toward the very ruin for which they prepare their victims Ruin then is not that *for* which, but in *despite* of which, they are corrupt and corrupters There is behind them a profoundly malignant mind, of which, unconsciously, they are the mere tools

We read that in the terrible struggle which attended the downfall of the greatest chieftain of modern times, the havoc made by protracted wars had forced him to enroll into his armies many youths who had scarcely passed, and, in some cases, had not passed, beyond their boyhood. These recruits went into battle—went to kill and be killed as thoughtlessly, as gayly, as if they were going to a ball There was an animal unreflecting courage, without aim, but did their boyish aimlessness prevent them from being fitting tools of the cruel ambition which used them and cared for their blood as little as if it were water? Their strength for evil was that there was a gigantic, an unyielding, all-controlling mind back of them which hurled them on to murder and to death. So is there a well trained, well-directed assault made on your crown and kingdom by the Prince of Evil, through his agents

Whatever subordinate things his instruments may be reaching after, the Arch-enemy himself will be satisfied with nothing but the grand thing—your *soul*. The inferior conspirators may be satisfied with picking a jewel here and there from your crown, but their leader will see them to win the Crown itself. You have all seen the picture entitled "The Game of Life" A young man is engaged in playing chess with the Evil One; the stake is his soul. The position of the pieces on the board shows that the game is against him, and his guardian angel looks sadly on My young brethren, the Game of Life is ever one in which the *soul* is staked. No less wager will induce the Adversary to the play. In those strange legends which have come from the dark ages—legends of men who made compacts with Satan, he *offers* an infinite variety of things; he *asks* invariably for one. He will *give* you money, pleasure, glory, honor—what you will, and there is in every case but one little thing he wants—a trifling guarantee, under your own hand and in your own blood, that in due time he shall have your soul. There is a meaning in this.

When the Gambler lays his snares for you, he only desires to gain from you your money, and has no objection to your being as happy as you can while he fleeces you, and as happy afterward as you may be. When the "rook" has stripped the pigeon of his last feather, he feels no special pleasure in seeing him shiver in the chilling air of the world's charity; quite the contrary: he would like it all the better if pigeons could be stripped in such a way that they would enjoy it as well as the rook Happy were the victim if what the Gambler is seeking were the main thing that he loses But not without a fearful appropriateness has the scene of ruin attained the name of "Hell." You enter there that you may put yourself in the hands of the Prince of Hell, of him whom the Gambler is but what the snaky form was in Eden—a body to make the temptation articulate. He will strip you of the robe of your innocence, and crush your Crown beneath his foot. Lose or win, what else you may, you stake your *Crown*; and, as surely as a just God sits in heaven, if you do not hear the warning voice and fly from the scene of danger, your Crown will be lost. The presence of a father may at first seem to hang around you; you may almost fear to lift your head, as if the pale faces of mother or sister might meet your gaze. But before the fiery passions engendered by gaming, these forms melt away. You may be drawn from one degree of crime to another, from periling all that is yours, to fraud that you may peril what is another's, till at length the Gambler sweeps away your last coin, and you, in the frenzy of your despair, with suicidal hand, throw your guilty soul headlong into hell. The Master and the Tool will have kept their compact, and will divide the spoil: one has your money, the other your soul.

The unbeliever, the skeptic, the scoffer, who plies you with the old worn-out sophistries, means no more than to triumph in bringing you to think with him—perhaps no more than to display before your admiring eyes his skill in reasoning, or to try on you the argument by which he has not been able to convince himself that there is back of him—one whose object is to rob you of your faith, your innocence, your God, and to lead you, through infidelity, to perdition.

The tempter to the wine cup only wishes, perhaps, a genial companion, but he is in the hand of another, as you are in his; and in each whirl in the round of dissipation you are both drawn nearer the centre of the Maelstrom of ruin, into which you shall descend shrieking together.

The tempter to impurity, who suggests the first step to licentiousness, who laughs at your modesty, and tells you not to be such a girl—to break from your mother's leading-strings—not to be afraid that the minister will find it out, and give you a preachment about it; the tempter, as he pollutes your imagination with his corrupt words, may be as blind as you are to the remorse and contempt, the pangs of disease, the scourgings of shame, the destruction of body and the damnation of soul, to which the course on which you take the first trembling step will surely lead you; but the Infernal will which controls him as he controls you proposes all this; the snare to which the bird hasteth knows not its own object, but he who sets the snare knows it. The tempter is chosen of Satan as the decoy to lead you to go astray in *her* paths, whose "house is the way to *hell*, going down to the chambers of *death*."

The human actors in the great Drama of Temptation serve but as the changes of dress for one consummate player. If the play of life sometimes opens as a Comedy, it often ends as a terrific Tragedy, and its last scene passes in the regions of despair, and then he who was crouching as your parasite in the first scene, seeming to do your pleasure, throws off the mask, the play proves to have been a frightful reality, and you stand trembling, speechless, and undone in the presence of the relentless King, who is to have henceforth his demon joy in your eternal woe.

SERMONS AT THE CHURCH OF THE NEW TESTAMENT.

To give our readers a clearer and fuller idea of the character and drift of the series of sermons now in progress of delivery by T. H Stockton, pastor of the Church of the New Testament, we subjoin a brief statement of points, with an extract from one of the sermons.

The subject is the *Mediation of Christ*, in connection with the *Inspiration of the Scriptures*, the text being composed of two passages: "*For there is one God, and one Mediator between God and men, the man Christ Jesus;*" and "*Heaven and Earth shall pass away, but my words shall not pass away.*"

The introduction presented the following three points:

1. "There is a *superhuman consistency* of the life of 'the man Christ Jesus,' as recorded in the Four Gospels, with the peculiar and peerless position proclaimed in His behalf as the 'one mediator between God and men.'

2. "This superhuman consistency necessarily involves the pre-existence of Christ, His divine attributes, and His personal agency in all the works of creation, providence, and redemption

3. "There is a *superhuman correspondency* of the Gospels themselves, both with the actual history of Jesus and with each other, as the reporters of that consistency, necessarily involving, as far as it extends, the theory of verbal inspiration."

As an initial development, in part, of what is meant by the superhuman consistency referred to, the following announcement was subsequently made It is seemingly new, and certainly trustworthy:

"Although the Mediator was a true man, able to trace His genealogy, name by name, from Mary to David; from David to Abraham, and from Abraham to Adam; and had, therefore, as good reason as it was possible for any man to have, to identify Himself with the generation in which He lived, with His national ancestry, and with the whole human race, *He evidently made it a rule of His conduct to avoid such identification;* standing aloof from His generation nation and race, in exclusive, personal, official mediatorial, severity, acting and speaking with a sort of infinite separateness and dignity, a constant sense of propriety, which, so far from its being made a matter of display, was never made the subject of a single remark If there be any *exceptions* to this rule, they will be noticed in due time."

Proceeding to the illustration of the rule thus described, the first fact noticed was *the separateness of the Mediator from His contemporaries*, as indicated by His *language*, the manner in which He addressed them Here it was observed that, "Speaking popularly, Jesus mingled with all classes of society, with His relatives, neighbors and disciples, with Jews, Samaritans, and Gentiles in general; with Romans and Grecians; with civil rulers and ecclesiastical rulers; with Pharisees, Sadducees, and Herodians: with priests and Levites; with doctors, lawyers and scribes; with publicans and fishermen, with righteous men and sinners; with rich and poor, with the diseased and bereft; with the demoniac and outcast. He addressed them personally and in social companies, and in great multitudes; under an almost indescribable variety of circumstances—conversing, debating, teaching, and preaching, with instant and incomparable adaptations to the demands of every occasion." But *how* did He address them? Here the records were appealed to in illustration and demonstration of the fact that He refrained from identifying phrases, even with his contemporaries—maintaining the rule of personal and official separateness from them all, as Divinely superior to them all.

Deeming the foregoing intimations sufficient for their purpose, as affording some opening of the subject, we append a short extract from the *third* discourse:

"But now, when we come within this sacred circle, where Jesus himself is the only preacher, *how* do we find Him addressing the people? As a mere man, the Son of Joseph and Mary, belonging only to the generation in which He was born, and conforming to the modes of speech common among His fellow-men! Or, do we find Him speaking in a way peculiar to Himself, different from all men, and proper only to a pre-existent Being, the Son of God, the 'One Mediator between God and men,' the 'same yesterday, to-day, and forever; the Word who was in the beginning, was with God, and was God, but yet, in due time, was made flesh and dwelt among us to work out our salvation? What do our friends, who deny the pre-existence of Christ, say? Surely it is an easy thing to show the fact in the case Here are the Gospels. We have only to consult them, and, having consulted them, I say, and will show, that He spoke *not* as a mere man, but, as the God-man.

Notice, first, this fact: *That Christ never identified Himself as a mere man among His fellow-men, by the common modes of salutation used by public speakers.* For instance, even in these days, our speakers salute their hearers as countrymen, fellow-citizens, fellow-Christians, brethren, &c. So in ancient times. Open the "Acts of the Apostles," and immediately you witness this human element. In the very first chapter, we find Peter standing up in the midst of the disciples, and beginning his address by saluting them as "*Men and brethren.*" He was a mere man, and, of course, he at once identified himself with his fellow men, as only one among many, all alike. So in the second chapter, in the account of his sermon on the day of Pentecost, we find him commencing thus: "*Ye men of Judea*, and all ye that *dwell at Jerusalem*, be this known unto you, and hearken to my words;" again, in the same sermon, addressing them thus: "Ye *men of Israel*, hear these words;" and, directly after, in this way, "*Men and brethren*, let me freely speak to you." So in the seventh chapter, in the admirable description of Stephen before the Council. Although the Holy Spirit actually glorified him in the presence of his enemies, so that "all that sat in the Council, looking steadfastly on him, saw his face as it had been the face of an angel," still, he did not for a moment forget that he was a mere man, and, therefore, he began his defence by saying: "*Men, brethren and fathers, hearken!*" In like manner, in the thirteenth chapter, when Paul and his companions worshipped in the Synagogue at Antioch in Pisidia, "after the reading of the law and the prophets, the rulers of the Synagogue sent unto them, saying, *Ye men and brethren*, if ye have any word of exhortation for the people, say on." Then Paul stood up, and, beckoning with his hand said, "*Men of Israel*, and all *ye that fear God*, give audience." You see how naturally, on both sides, they identified themselves with each other, as all mere men. So in the twenty-second chapter, where Paul is represented as standing on the stairs in Jerusalem, and addressing the mob from which the chief captain had just rescued him, he begins thus: "*Men, brethren, and fathers!* hear ye my defence which I make now unto you I am verily a man, a Jew, born in Tarsus, in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day" You see how completely he identifies himself, as a mere man, even with such a blood-thirsty mob of men. So in other instances, but these are enough. Now, the point I make is this: *Christ never saluted His hearers in this way* He never said: Men of Israel; Man and brethren; Men, brethren, and fathers; never once, nor anything similar. And *why* did He not? Simply because He was not a mere man. His avoidance of identification was not an accident, nor a matter of pride or taste. It was a matter of principle. It was more than an official propriety; it was a necessity of the truth. He could not in truth have saluted them as fellow men They were all born by natural generation, but He was not He had no human father. He was the Son of God. They were the million-begotten sons of men. He was the "only begotten Son of God." They were the beings of a day; whose breath, or life, was in their nostrils But "who shall declare His generation"—"whose goings forth have been from of old, from the days of eternity?" Do you not see it! Surely the point is plain, and, I think, decisive Christ was not a mere man. If any, one here supposes that He was, let such an one go home and search the Gospels, and see if he can find a single example in which the Mediator thus identified Himself with men."

NOTE.—The foregoing fact, thus noticed as *the first*, was, of course, followed by many others, and a general direction was given where and how to find hundreds of them. Indeed, a great TEXTUAL MINE is opened, relating to both *language* and *actions*, embracing the whole, perhaps thousands of new illustrations. The special topic of the next discourse will be, *The Separateness of the Mediator from His Ancestry.* Time: Sabbath afternoon, 3½ o'clock. Place: Chapel at Eleventh and Wood streets.—*Phila Press.*

QUESTIONING MINISTERS.

The business of a minister of the Gospel is, in part, to hear and answer questions But then the questions should be such only as can be properly put, or he can properly answer. We advise that the following be *not* put.—

1. Don't ask a minister—a pastor—how many persons he has baptized within a given time unless you are certain that he has baptized *some*. For, should he tell you that he has baptized a large number, you may possibly surmise that he has baptized more than he ought, and has been more ambitious to swell the number in the church, than to add real converts to Christ.

2. Never ask a pastor what salary he receives. The amount may be so great, that you may be further tempted to ask him, What in the world he does with so much money! Or you may suspect him of being a spendthrift, or a sordid miser. If, indeed, you have reason to know or believe that his salary is pinchingly small, and you mean to give him a few or a fifty—or, better still, a hundred dollar greenback, to help him and his family along, that alters the case But even then, it will be quite as well to slip your benefaction into his palm or his pocket, and make no ado about it His Master's eye will be there, and the deed will not be forgotten See Heb vi 10 Matt. xxv. 40.

3. Never ask a minister how many churches he has served as pastor. The reply may look as though he was a preacher so much in request among the churches that he has to keep moving about to satisfy their urgent calls; and so, to be of the greatest service to the greatest number, he keeps moving about. You may thus severely try the modesty of the man

4. *Never* ask a *Minister* where he "graduated," unless he, himself, has broadly intimated that he has graduated somewhere, (*which he will hardly fail to do.*) Or his answer may savor of ostentation, and may possibly work against him in your esteem. As, should he answer, "at Oxford," you may suspect him of formalism or Puseyism, or some other bad thing Should he reply, "Harvard,"—then Socinianism and kindred heresies may loom up in your mind. Or you may pause and wonder how a graduate of such famous fountains of knowledge, should not, himself, be more

distinguished for knowledge, and for what knowledge is chiefly designed to do. Or should he answer, I graduated at ——— College or University—and, you would be apt to think, that accounts for it * * * *! But worse still should the poor man be compelled to own up that he never "graduated,"—that he never was favored with college advantages, then your late respect may be turned into pity—it may be into disgust at his presumption in entering the sacred ministry without having "graduated."

5. Never ask a minister his *age*, if you suspect him of having passed fifty or fifty-five, unless he, himself, introduces the matter, or be a very good-natured man. Don't compliment him about bearing his age remarkably well, both in mind and in body." Don't call him "father," nor "venerable," nor express the desire that his "last days may be his best days," and such like. You may make him ungrateful.

6. And, finally, don't ask a minister of the Gospel (I mean a pastor,) if he can lend you ten dollars for awhile. For, ten to one but he would have to confess that, just then, the loan of twenty dollars would be to him a great accommodation.

If you wish to ask anything about your soul, ask on. He will cheerfully answer you. The above is good.—*Chronicle.*

Married.

On Feb. 11th, 1864, in Philadelphia, by the Rev. John B. Reeves, Mr. Jeremiah Gomer, to Miss Catharine Toup, both of Philadelphia, Pa.

BOOKS FOR OUR TIMES.

I have now on hand a supply of the following works, which I will send by mail, postage paid to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by WENDELL PHILLIPS, pp. 570. Price, Library Edition, $2 50; Trade Edition, $1.50, People's Edition, $1.00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By William Wells Brown. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price $1.00.

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THE PUBLIC LIFE OF CAPT. JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1.00.

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TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1 25.

William Lloyd Garrison says of this book: "*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are as strongly as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*

Address, Rev. Elisha Weaver, 619 Pine St., Philadelphia. Agents wanted.

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr. ———.

Sir,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the African Civilization Society to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN, No. 20 Lawrence St., Brooklyn,
JOHN PETERSON, No. 16 Wooster St., N. Y.
GEO. W. LE VERE, No. 44 De Kalb Ave., Brooklyn
} *Committee of Correspondence.*

Rev. H. M. WILSON, 26 Bible House, *Corresponding Secretary*

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvement are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice President, a Board of twenty Directors a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that affect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 44 De-Kalb Av., Brooklyn, N. Y.

Vice-Presidents, Rt Rev. D. A. Payne, D. D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa.; Rev. Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia Pa.; Rev. D. H. Vandervere, Elizabeth City, N. J.; Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cery, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia, Pa.; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 16 Wooster St. New York.

Corresponding Secretary: Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bostil, Philadelphia, Pa.; B. W. Wilkins, H. H. Garnet, New York; A. G. Bemos, New Haven, Conn.; Wm. Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y.; Rev. Geo Potts, D. D., 27 Fifth Ave., N. Y.; Rev. John M. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave. N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y. mW.; A. Booth, Esq., 18 E. 14 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 58 E. 20th St., N. Y.; Jonathan Sturges, Esq. N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; Lloyd Hudsdly, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, to the interest of the colored people, what the American Bible Society is to the world. HENRY M. WILSON, *Secretary.*

Our Country.

A LETTER FROM AN ARMY CHAPLAIN

It is remarkable how matter-of-fact most of our soldiers have become. They seem to maintain a studied silence about their own deeds. And yet, were you here, I could show you men—youthful and almost beardless—who aimed the iron storm of some of our fiercest battles; performed deeds of daring not surpassed by Greek or Roman. The history of the regiment I have the honor of serving—the 11th Pa Reserves—would, of itself, make no ordinary subject for the historian or the poet. The muster rolls of this regiment foot up about thirteen hundred men. Of that number, about one thousand have been placed *hors de combat*. Many were discharged on account of wounds and diseases, not a few—blessed be their memory—sleep beneath the battle's wreck; and of the three hundred or so, who remain, many—possibly one-half—have been wounded. Here are men doing regular duty, who bear under their uniforms most ghastly wounds. And yet, alas, many of those gallant boys have not learned to fear God. They seem to have grown strangely familiar with death. Motives, other than those drawn from the probable nearness of their latter end, must be resorted to, to move men who have passed through the ordeal of the peninsular campaign the battles of Bull Run, Fredericksburg, Antietam, Gettysburg, and others. There are other available motives. Some one says, in substance, "There are three words by which the soldier is readily influenced—Mother, home, Jesus." Although the last name of the three—the "name which is above every name"—I fear, finds a ready response from but few, comparatively, it is true nevertheless, that when you talk to a soldier of mother and home, his eyes moisten—you touch a soft spot; and then, if ever it could seem, you will be able to persuade him to yield his heart to Him who is "Chief among ten thousand and altogether lovely."

I am persuaded more than ever, of the fact that the wages of private soldiers are too low. Their rations, it is true, are generally ample in quantity, and not inferior in quality, and yet there are times when they crave more of a variety or rather a temporary change. That craving can generally be satisfied at the "Sutler's Shanty," but necessarily at a great expense.

You do well in speaking of "good reading matter," to use the qualifying word "good," for not all that soldiers read is good. Besides much that is positively bad, they get much reading matter that is, to say the least, bad in its moral tendency. For example, papers that do not hesitate to puff Laura Keene and her ilk, without stint, and are careful to inform their readers that the chief magistrate of the nation and his family were present to witness "She stoops to Conquer;" papers that seem to make the Washington theatre and similar places, where the god of this world is worshipped, of more account than sound morality or even the Gospel of Christ itself;—such papers we think are not good reading matter for soldiers or anybody else. Neither is that paper good reading for soldiers, which gives a synopsis of an address delivered at the funeral of a Consul-general, in which devoted piety to our Heavenly Father is indeed talked of, but in which the sorrowing friends and others in attendance, are not once pointed to the "One Mediator between God and men," by whose power alone death's sting is blunted and the grave is spoiled of its victory.

So again a late number of "The Atlantic Monthly, is not good reading matter for soldiers. If any one doubts this statement, let him read the first sentence of the opening article, in the following language: "Whoever would learn to think naturally clearly, logically, and to express himself intelligibly and earnestly, let him give his days and nights to William Shakespeare." It might be claimed that the bad doctrine in this sentence is incidental, and not a part of the design of the author. To this we answer that no one who has the literary ability to appear to so able a magazine as the Atlantic Monthly, has any excuse for making such unguarded expressions. Let a soldier, or any one else, follow the suggestion above referred to, and his intellect may indeed be cultivated, but his moral faculties will remain worse than a desert waste.

But what is good reading matter for soldiers? We answer, books and papers that are unquestionable in their moral tendency, and entirely unsectarian in doctrine.

A few words to those at home.—Your sons and brothers, and others in the army, are intelligent beings, and therefore they must, have intellectual employment. They are or have it—the very constitution of their nature demands this. Of course, then, unless they have good reading matter, they will read what is bad, or play cards. And let me here affirm it as my fixed conviction, that soldiers, to the last man, will read what is for their eternal good, if they can only get it. The U. S. Christian Commission is the main channel for the supplying of the army with reading matter. In view then, of all these facts, let those at home send large contributions of money to the Commission. Send from ten dollars to one thousand dollars, instead of one dollar. Do it, and by God's blessing you will save souls from death, and hide a multitude of sins.

Godliness—that grand element which "is profitable unto all things," is what we need in the army, and throughout the nation. We need it more than men and money. Now, as through the centuries that are past; here in this sunset land, as well as beyond the waters, there is a strong disposition, on the part of many, to rule a poor Christianity out of the army, the nation, and the world. They will sorely be defeated, for "the mouth of the Lord hath spoken it." "The weakness of God is stronger than men." But the Christian public must co-work with God. A friend of mine made a rough but noble remark, when he said, "Rotten and drunken dogs, say religion is played out; but God be praised, it is still the power of God unto salvation to all that believe."

J. A. D.

Washington.—In these times, when every man is expected to be a soldier, and to wear a "swashing and a martial outside," the career of Washington is our only perfect pattern. Never was man more devoted to his career; never, never have men so scrupulously performed their duty with such alacrity and strength. For the soldier he is an absolutely perfect pattern. If he were born to-day in body, as he is here in the memory and love of all, his very presence could not speak more effectually than our universal memory of his virtues. He was alive to the hour. He was the man, of all men, who understood the necessities of the moment. All the requirements of the hour he had at his command. He understood the art of war and the art of peace, and he could balance the nation he governed as nicely as he balanced the working of his own heart and brain.—*Press.*

A Financial Crisis.—A great many timid people are looking erroneously forward to what they call "a grand smash-up" in financial affairs, either before or immediately after we put an end to the rebellion. We cannot share this alarm. We see no reason to apprehend such a convulsion. It is true that our currency is largely expended to meet the requirements of the Government, but the war itself has given an impetus to industry which demanded such an increase. This increase of currency, while it remains within proper limits, *i. e.*, while it does not exceed the proper ratio of the circulating bills of credit to the security, need cause no trepidation. It is a strong proof that those limits are by no means yet reached, that the Government credit never stood higher than now. The lateness and increasing eagerness of all classes, especially of shrewd financiers, to invest in the "5 20 loan" is a convincing argument in favor of the stability of that credit. The day after the subscription to that loan was closed, Wall-street financiers were refusing four per cent. premium for the bonds. That does'nt look much like failing credit.

But there are other reasons why there should be no fear of a "smash up." Our business men, with a shrewd foresight which does them honor, have shortened their credits to the smallest possible limits, and done business to an unusually large extent for cash. Having few, if any bad debts, their acquisitions have been unusually large, and they are, perhaps to an unprecedented degree, independent of circumstances. The greatest danger of financial convulsion is when, after a long season of prosperity, during which credits have lengthened and debts increased, men become sensible that all is not right, and they begin to suddenly call in their resources. Then credit falls to the ground, confidence is lost, and the crash comes. That danger we have guarded against; and even if some do lose confidence, and find their "hearts failing them for fear," it will be impossible to create much of a convulsion. Let us keep up a good heart, therefore; for all the indications are of continued safety, and an easy passage to the prosperous times which the close of the war will inaugurate. And may that time come speedily.—*Baptist Chronicle.*

Sober Truth.—Hon. J. M. Botts, a distinguished politician of Virginia, earnestly opposed the movements of the Southern secessionists before the war; and since, though a strong Union man, has maintained a strict neutrality, on account of which he has suffered hard treatment and imprisonment from the rebel authorities. In a letter to the Richmond Examiner, he says, "I want no better vindication for having withheld my approval of this war than is to be found in the fact, that there is not one who aided in bringing it on that would repeat it, if with their present experience it had to be gone over again, or who would have done it if they could have foreseen what has followed; all of which I did foresee and foretold."

The War Problem.—After a lapse of time, some one has been found competent to set forth the problem of the rebel dilemma. We find it in twenty propositions, which are based upon the leading opinions of North and South, and brought into phalanx by an enterprising cotemporary. Each proposition establishes a quandary; and though the rebellion may be a possible fact, it is at least a logical impossibility.

1. If they increase their army, they cannot feed it.
2. Unless they increase their army, they are whipped.
3. Unless the press speaks out, their liberties are gone.
4. If the press speaks out, their government will be gone.
5. Unless they draft the whole population, they must surrender.
6. If they draft the whole population, they must starve.
7. Unless they recover East Tennessee they can get no saltpetre.
8. If they undertake to recover East Tennessee, they will get more saltpetre than they want.
9. Unless they free the negroes, they've nothing left to fight with.
10. If they free the negroes, they've nothing left to fight for.
11. Ever since the rebellion began, negroes have been falling.
12. Nevertheless, their greatest fear now is, lest the negroes should rise.
13. Unless Jeff Davis repudiates his present debts, he can't borrow from anybody.
14. If he repudiates, nobody will lend to him.
15. If he impresses land, he turns the land into a desert.
16. Unless he impresses land he turns his men into deserters.
17. They can't succeed in the war until they have got the means of building railroads.
18. They can't get the means of building railroads.
19. If they fight they lose the day.
20. Unless they fight they lose every day.

Church Directory

OF

PHILADELPHIA.

FIRST (COLORED) PRESBYTERIAN CHURCH—Seventh Street, below Shippen.

SERVICE.

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Afternoon,	3 o'clock.

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ADDRESS.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance to the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker maintained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scripture correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. In fact, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as [illegible] and Thessalonica, or such personages as [illegible], and [illegible]. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help unto a correct understanding of the documents of our religion, are those which help us to a correct *reading of them*. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions. It finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a *diversity of tongues* that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to see that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than this, accessible to the great [illegible] even of well educated Christians, it can but be [illegible] when readers of all classes shall be enabled readily to refer to that and still more, when his pronunciations of our vernacular tongue shall be attended upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the word which you have in hand as could reasonably be expected from any man, and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by reference to Dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Nassau St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, *generally*, with artificial helps to the correct pronunciation of words; but in *first* books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular prevails, not only in families and common schools but also in too many of our academies and colleges. Believing that the *Pronouncing Bible* may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, *Chairman.*

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted.

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Confectioneries, Cakes & Fruits.

Home made Pies and Fresh Milk daily.

feb 8 tf. GEORGINA GLEAVES

MY MOTHER

My Mother!—'tis the gentlest word
E'er heard from mortal tongue:
And on that word in earlier years
My childish accents hung;
Unconscious then, of all she wrought
In tenderness for me,
When I was but a fretful child,
Upon that mother's knee.

My Mother! oh, the thrilling word!
Could angel eyes look down,
To watch my bed-side while I sleep,
I'd think they were her own;
Her tender eyes! Ah! never more
Shall slightest look from me,
Cause one sad tear within those eyes
To dim their brilliancy.

Her gentle voice within whose tone
Forever sweet and low,
I've often thought the angels might
Have dropt a tear or so:—
It thrills me yet like summer eves
When storm and rain have past,
Its memory in my spirit leaves
A calm too sweet to last.

My Mother! ah, these tender words,
My Mother! in whose heart
A welcome place is ever kept
For my own late apart.
How might I on that bosom now
As in the days of yore,
Drink in the sweetness of those eyes,
And hear that voice once more.

A. S. C.

TO MISS HANNAH MORE

By the Rev. John Newton, written in her Album at Cowslip Green, when asked to insert his name, previous to seeing her, as was the custom.

These verses are unknown to American readers. I find them in the London Evangelical Magazine for September, 1821, many years after the death of the author. The simple, frank humility which they express is very characteristic of that good man; and for those acquainted with the wonderful story of Newton's life, the piece will possess interest and pathos. B.

Why should you wish a name like mine
Within your book to stand,
With those who shone, and those who shine
As worthies of our land?

What will the future age have gained,
When my poor name is seen,
From knowing I was entertained
By you at Cowslip Green?

Rather let me record a name
That shall adorn your page,
Which, like the sun, is still the same,
And shines from age to age.

Jesus, who found me when I strayed
In Afric's dreary wild,
Who for my soul a ransom paid,
And made his foe a child.

He taught my wild blaspheming tongue
To join at prayer and praise,
To make his grace my theme and song,
And guided all my ways.

A pattern now of Mercy's power
Wherever I stand is seen;
Such as, I think, was ne'er before
Beheld at Cowslip Green.

The Family.

MAKING AUGER HOLES WITH A GIMLET.

"My boy, what are you doing there with that gimlet?" said I the other morning to a flaxen-haired urchin, who was laboring away with all his might at a piece of board before him.

"Trying to make an auger hole," was his reply, without raising his eyes or suspending operations.

"Precisely the business of at least two-thirds of the world is this making auger holes with a gimlet," I said to myself, as I walked musingly onward.

Here is young A. who has just escaped from the clerk's desk behind the counter. He sports his moustaches; wears his hair long; has acquired the power of being shaved; carries a rattan; drinks champaign when he can command an X to purchase a bottle and treat a friend to a dinner; talks largely of the price current, full of western stocks, and profits of banking; stands in his boots two inches taller than Astor or Appleton, and speaks of foreign exchanges as would Rothschild or Biddle. He thinks he is a great man, when all others know he is only making auger holes with a gimlet.

Mr. B. is a rapid politician. He has labored hard at caucusses, at ward and town-meetings; has talked of the dear people till the words flow parrot-like from his lips; and has done a full share of the dirty work of the party for years. Office has been the lure held out to lead him onwards, and which has made him neglect his business, spend his time in hunting up recruits, drilling the refractory, and qualifying himself for bar-room argument and stump oratory. He can settle the affairs of the nation in a trice; diplomacy has no intricacies for him; he has shaken hands with the President, and is a great man. He will soon be used up and cast aside; and will then see, as others now do, that he is chasing a jack o'lantern; that he is making auger holes with a gimlet.

There is Miss C. who is really a very pretty girl, and who might become a woman a man of sense would be proud of. Now she apes the ton in all things; reads exciting novels; goes to the opera; admires Celeste's dancing; has nearly ceased to blush at the most indecent nudity; lounges on sofas; glories in her idleness; keeps her bed till noon; coquets with male animals as feminine as herself; imagines that she is a belle, and forgets that her father was a cooper; lisps of high life and plebeian presumption, and is in a fair way to ruin herself. All this comes of her belief that an auger hole can be made with a gimlet.

Mr. D., whom I have just passed, may be put down as a distinguished professor of the gimlet. His father left him a fine farm free of incumbrance, but speculation became rife, fortunes were made in a twinkling, and D. fancied "one thing could be done as well as another;" so he sold the farm and bought wild lands in the prairies, and corner lots in lithographed cities, and began to dream of "golden Indiana." Work he sought not; it had suddenly become degrading. Who could think of tilling or being contented with a hundred acres of land, when thousands of acres in the broad West were waiting occupants or owners. D. was not the man to do it, and he operated to the extent of his means. At last the land bubble broke; lithographed cities were discovered to be mere bogs, and prairie farms, though the basis of exhaustless wealth, worthless, unless rendered productive by labor. But D.'s beautiful farm is gone, and as he is now preparing, on compulsion, to become a pioneer in the West, he feels that it is difficult making auger holes with a gimlet.

Mr. E. is the representative of quite a class. He had his attention awakened to the subject of religion, and obtained new views of its importance and his obligations. Believing, what cannot be disputed, that love to God and good-will to men is the only true source of true happiness, and feeling, as every benevolent mind must, a desire for the welfare of his race, he fancied himself called to declare these truths to the world; and, forsaking his anvil, his lap-stone, or his plough, became, without delay, an expounder of the Scriptures, a self-delegated instructor of mankind. He forgot that the age of miracles had ceased, and that the ability to teach must now be acquired by the slow but necessary process of human learning. He begins to have misgivings that he has mistaken his call, and will probably discover, when too late to rectify the error, that he has spent the best half of his life in trying to make auger holes with a gimlet.

"There are two lives, one of the body, the other, of the soul. As the soul is the life of the body, so the life of the soul is God; and, as the body dies when deserted by the soul, so the soul dies when deserted by Christ."

A CHAPTER FOR YOUNG HUSBANDS.

Walking the other day with a valued friend who had been confined a week or two by sickness to his room, he remarked that a husband might learn a good lesson by being confined occasionally to his house, by having in this way an opportunity of witnessing the cares and never-ending toils of his wife, whose burden, and duties and patient endurance he might never otherwise have understood. There is a great deal in this thought, perhaps enough for an "editorial." Men, especially young men, are called by their business during the day mostly away from home, returning only at the hours for meals; and as they then see nearly the same routine of duty, they begin to think it is their own lot to perform all the drudgery, and to be exercised with all the weight of care and responsibility. But such a man has got a very wrong view of the case; he needs an opportunity for more extended observation, and it is perhaps for this very reason that a kind Providence arrests him by sickness, that he may learn in pain what he would fail to observe in health. We have seen recently a good many things said in the papers to wives, especially to young wives, exposing their faults, perhaps magnifying them, in none of the kindest terms, their duty and the offices pertaining to a woman's sphere. No, we believe that wives, as a whole, are really better than they are generally admitted to be. We doubt if there can be found a large number of wives who are disagreeable and negligent, without some palpable coldness or short-coming on the part of their husbands. So far as we have had an opportunity for observation they are far more devoted and faithful than those who style themselves their lords, and who, by the customs of society, have other and generally more pleasant and varied duties to perform. We protest, then, against those lectures so often and so obtrusively addressed to the ladies, and insist upon it that they must—most of them—have been written by some fussy bachelors who knew no better, or by some inconsiderate husbands who deserve to have been old bachelors to the end of their lives. But is there nothing to be said on the other side? Are husbands so generally the perfect, amiable injured beings they are so often represented? Men sometimes declare that their wives' extravagances have picked their pockets—that their never-ceasing tongues have robbed them of their peace, and their general disagreeableness has driven them to the tavern and gambling table; but this is generally the wicked excuse for a most wicked life on their own part. The fact is, men often lose their interest in their homes by their own neglect to make their homes interesting and pleasant. It should never be forgotten that the wife has her rights—as sacred after marriage as before—and a good husband's devotion to the wife after marriage will concede to her quite as much attention as his gallantry did while a lover. If it is otherwise, he most generally is at fault.

Take a few examples. Before marriage a young man would feel some delicacy about accepting an invitation to spend an evening in company where his lady love had not been invited. After marriage is he always as particular? During the days of courtship his gallantry would demand that he should make himself agreeable to her; after marriage it often happens that he thinks more of being agreeable to himself. How often it happens that married men, after having been away from home the live-long day, during which the wife has toiled at her duties, go at evening again to some place of amusement, and leave her to toil on alone, uncheered and unhappy. How often it happens that her kindest offices pass unobserved, and unrewarded even by a smile, and her best efforts are condemned by the fault finding husband. How often it happens, even when the evening is spent at home, that it is employed in silent reading, or some other way that does not recognise the wife's right to share in the enjoyments even of the fireside.

Look, ye husbands, a moment, and remember what your wife was when you took her, not from compulsion, but from your own choice; a choice based, probably, on what you then considered her superiority to all others. She was young—perhaps the idol of a happy home; she was gay and blithe as the lark, and the brothers and sisters at her father's fireside cherished her as an object of endearment. Yet she left all to join her destiny with yours; to make your home happy, and to do all that woman's love could prompt and woman's ingenuity devise to meet your wishes and lighten the burdens which might press upon you in your pilgrimage. She, of course, had her expectations too. She could not entertain feelings which promised so much, without forming some idea of reciprocation on your part, and she did expect you would after marriage perform those kind offices of which you were so lavish in the days of betrothment. She became your wife! left her own home for yours—burst asunder, as it were, the bands of love which had bound her to her father's fireside, and sought no other boon than your affections; left, it may be, the ease and delicacy of a home of indulgence—and now, what must be her feelings if she gradually awakes to the consciousness that you love her less than before; that your evenings are spent abroad, that you only come home at all to satisfy the demands of your hunger, and to find a resting-place for your head when weary, or a nurse for your sick-chamber when diseased.

Why did she leave the bright hearth of her youthful days? Why did you ask her to give up the enjoyment of a happy home? Was it simply to darn your stockings, mend your clothes, take care of your children, and watch over your sick bed? Was it simply to conduce to your own comfort? Or was there some understanding that she was to be made happy in her connection with the man she dared to love?

Nor is it a sufficient answer that you reply that you give her a home; that you feed and clothe her. You do this for your help; you would do it for an indifferent housekeeper. She is your wife, and unless you attend to her wants, and in some way answer the reasonable expectations you raised by your attentions before marriage, you need not wonder if she be dejected, and her heart sink into insensibility; but if this be so, think well who is the cause of it. We repeat it, very few women make indifferent wives, whose feelings have not met with some outward shock by the indifference or thoughtlessness of their husbands. It is our candid opinion that in a large majority of the instances of domestic misery the man is the aggressor.

A YOUNG LADY'S SOLILOQUY.

Uselessly, aimlessly, drifting through life,
What was I born for? "For somebody's wife,"
I am told by my mother. Well, that being true,
"Somebody" keeps himself strangely from view;
And if nought but marriage will settle my fate,
I believe I shall die in an unsettled state.
For, though I'm not ugly—pray, what woman is?—
You might easily find a more beautiful phiz;
And then, as for temper and manners, 'tis plain,
He who seeks for perfection will seek *here* in vain.
Nay, in spite of these drawbacks, my heart is perverse,
And I should not feel grateful "for better or worse,"
To take the first booby that graciously came
And offered those treasures—his home and his name.
I think then, my chances of marriage are small;
But why should I think of such chances at all?
My brothers are all of them younger than I,
Yet they thrive in the world, why not let me try?
I know that in business I'm not an adept,
Because from such matters most strictly I'm kept.
But—this is the question that puzzles my mind—
Why am I not trained up to work of some kind?
Uselessly, aimlessly drifting through life,
Why should I wait to be "Somebody's wife?"

—*Eclectic Magazine.*

The Use of Grandmothers.—A little boy who had spilled a pitcher of milk stood crying, in view of a whipping, over the wreck. A little playmate stepped up to him and said, condolingly, "Why, Bobby, haven't you got a grandmother?" If there's not a sermon in *that* text where shall one find it? Who of us cannot remember this family mediator, always ready with an excuse for broken china, or torn clothes, or tardy lessons!

THE YOUNG HEMLOCK TREE.

BY THE REV. JOHN TODD, D. D.

There is a beautiful forest of trees covering the great Partridge hill. In it are the beeches, birches, elms, and ashes, which have been centuries in shooting their tall heads up towards the sky. Among them, too, are the small pines and hemlocks in the deep shades, as if afraid to be seen in such grand company. But far in the woods was one old towering hemlock, with many little ones around her, over whom she held out her arms to make shade, and over whom she seemed to watch with great tenderness. Among these young hemlocks was one peculiarly beautiful. Its form was graceful and perfect, its clothing was of the deepest green, and over all was a beautiful gloss, making the feathery tufts exquisitely beautiful. The little tree looked up at her mother, and shaking every limb with excitement, I imagined I could hear it exclaim:

"O, mother, mother, what shall I ever become?"

"What do you mean, my dear?"

"Why, I mean that I am borne here in the deep forest, and in the thick shade, where I cannot grow, where no sunshine falls on me, and where nobody sees me."

The poor old tree groaned, as the wind struck her uplifted head.

"Alas! my child, I have seen this and felt this ever since you were born. I have grown so that I am taller than the forest, and I can look out and see the hills, and my head catches the early sunbeams, and the last evening rays of light—And sometimes I hear men talk about me, and tell what a noble tree I am. I am tempted indeed to be proud, but my thoughts of you check me. My poor little one! You seem to be created for nothing, and to be of no use!"

Just then I heard a wagon, and shortly Joe Hunt appeared with an axe on his shoulder.—He seemed to be looking for something; but the moment he set his eyes on the little tree, he went straight to it. In a moment his axe was in it.

"O dear, dear, what does it mean?" cried the little tree. It shook and trembled in every limb; its little head waved and sank towards the earth; its tears oozed out at every stroke of the axe, and as it bowed its head it groaned aloud.

"O, my child, my child!" groaned the poor old mother Hemlock. "And so my poor child is no more—its life is lost—its being useless."

Joe put the little tree in the wagon, and drove off.

A few evenings after this, I was invited to attend a meeting of a mission Sabbath-school in the great white school-house. It was a sort of jubilee, and I was told that all the children and teachers would be there; and so in a cold snow-storm I rode up several miles to honor the occasion. When I went in, sure enough there was a great multitude of children, from the little baby-boy, who had not yet arrived at the dignity of trowsers, to the young men's classes. There were the teachers, with faces illuminated with gladness, and there were the bright eyes and happy faces of the children and their parents. How they sung out of their little books, and how their very hands danced in sympathy! Then there was the long table spread, covered with biscuits, and cakes, and nuts and fruit, and every thing so nice—And how they did eat! And now they were through, and the door opens into another great room, and there it stands! the same beautiful little hemlock! There it stands! On its branches are little colored candles, and all lighted! Every leaf shines and glistens in the light! And on its bending branches hang dolls, and mittens and scarfs, and collars and pictures, and books, and bags of candy, a gift for every scholar, and every teacher, with his name on it! How gracefully and beautifully the tree looked! Everybody admired it and praised it, till I feared it would drop its load of precious fruit for very joy! What shouts, and clapping of hands, and eager faces, and pleased looks, as the fruit was taken from the tree and the names called over! I never saw a company so happy, and an occasion so joyous—The little tree thought her mother would almost have died for joy, could she only have looked in! But the mother tree was left out in the cold forest, and saw nothing of the glory of her child!

And so, is there not many a sweet child removed from earth and the poor mother weeps over it, and feels that it is lost, when in fact it has only been removed to a place that is full of light, where glad and blessed spirits surround it, and sing in their blessedness, while on it grow the fruits of peace, and love, and joy, and where it is to stand—not like the tree in the school-house for one evening, but even for ever and ever? Mourning mother, dry your tears! Your little one is safe.—*Sunday-School Times.*

TWO NEW PROCESSES IN PHOTOGRAPHY.

A new discovery, or rather application of photography, has been made by a Mr. W. S. Shirras, of Aberdeen, Scotland, who is busy transferring photographs from paper to china. It is said that Mr. Fox Talbot has succeeded in producing an exquisite photographic engraving on steel. The subject is a scene in Java, and it is asserted that five thousand impressions can be printed from such plates without deterioration.

The Americans have had the credit of surpassing the world in the beauty and excellence of their photographs, but the French have recently devised an addition to art, which leaves us in the rear considerably. An exchange thus describes it:

"Strange as it may appear, one may enter a photographic studio constructed with reference to the new process, be therein photographed in a few seconds, and, on calling the next day after, instead of the usual photographic print of one's face or figure, an exact *fac-simile* in the shape of a statuette in modelling clay is produced by the operator. The invention is French, and it has been patented in England, and in all the continental States. The process appears to be simple, a methodical application supplementing the chemical results in the first instance. The sitter is placed in the centre of a circular chamber lit from above; around the walls of this chamber are placed, at equal distances, twenty-four lenses, by means of which he is photographed in every possible view. By a mechanical contrivance of extreme ingenuity, these images of the sitter are traced and moulded upon the clay. A short sitting is required, and, under the hands of an experienced sculptor, a most faithful likeness is secured, and, it is added, an agreeable work of art. The statuettes already produced are about a foot in length, but it is asserted that lifesize statues can be produced with the same facility. Any number of copies of a particular statuette may be made by the ordinary process of casting."

NEW GIANT BALLOON.

The Paris papers mention that a huge balloon is being constructed in Paris, to be called the Eagle, in honor of the emperor, with whose arms it is to be decorated. Four gigantic eagles are to extend their wings over its vast circumference. The wings of each eagle measure 51 feet in extent. The circular wicker car is 12 feet in diameter. A stove 6 feet in diameter is placed in the centre, which is to heat the air by which the balloon is to be raised. Twenty people may sit at ease in the car, which is to be attached to the balloon by chains, and not by ropes. The seams of the balloon are not less than 17 miles long and 100 women have been employed in stitching these for two months. The balloon is to be exhibited at the Palais de l'Industrie but it cannot be fully inflated, as it would be twice as high as the building.

SOUND OF BELLS.

The nearer bells are hung to the ground, other things being equal, the further they can be heard. Dr. Franklin states, that the inhabitants of Philadelphia had a new bell imported from England, and in order to judge of the sound the bell was raised on a triangle in the great street of that city, and struck, as it happened, on a market day, when the people were surprised on hearing the sound of a bell at a greater distance from the city than they had ever heard before. Thus it was discovered that the sound of a bell, when struck in the street, reached nearly double the distance it did when raised very high.

AGASSIZ'S MUSEUM.

The last report of this museum, recently published in Massachusetts, shows some curious facts. Professor Agassiz, in his account of its operations for the year 1862, says, that its collection embraces 100,000 specimens, representing 6000 species, all preserved in alcohol. In the collection of the British Museum, which is now superior to that of Paris, there are but 20,000 specimens. This numerous collection in Boston necessarily permits an extensive system of exchanges, so that the whole country receives benefit from the operations of an institution which owes its foundation to Professor Agassiz's private gift of his own collection. Of birds, there are now in the Boston Museum more than 3000 specimens; of reptiles, there are 174 different species; of fishes, 874 species, and 2799 specimens—ichthyology being Agassiz's specialty. This is a remarkable exhibit of the wonderful growth of a collection which is only four years old, but which is already the finest existing picture gallery of the animal kingdom.

GREAT EATERS

Never live long. A voracious appetite, so far from being a sign of health, is a certain indication of disease. Some dyspeptics are always hungry; feel best when they are eating, but as soon as they have eaten they enter torments, so distressing in their nature, as to make the unhappy victim wish for death. The appetite of health is that which inclines to eat moderately, when eating time comes, and which, when satisfied, leaves no unpleasant reminders. Multitudes measure their health by the amount they can eat; and of any ten persons, nine are gratified at an increase of weight, as if mere bulk were an index of health; when in reality, any excess of fatness is, in proportion, decisive proof of existing disease; showing that the absorbents of the system are too weak to discharge their duty; and the tendency to fatness, to obesity, increases, until existence is a burden, and sudden death closes the history. Particular inquiry will almost unvaryingly elicit the fact, that a fat person, however rubicund and jolly, is never well; and yet they are envied.

While great eaters never live to an old age, and are never, for a single day, without some "symptoms," some feeling sufficiently disagreeable to attract the mind's attention unpleasantly, small eaters, those who eat regularly of plain food, usually have no "spare flesh," are wiry and enduring, and live to an active old age. Remarkable exemplifications of these statements are found in the lives of centenarians of a past age. Galen, one of the most distinguished physicians among the ancients, lived very sparingly after the age of twenty-eight, and died in his hundred and fortieth year. Kentigern, who never tasted spirits or wine, and worked hard all his life, reached a hundred and eighty-five years. Jenkins, a poor Yorkshire fisherman, who lived on the coarsest diet, was one hundred and sixty-nine years old when he died. Old Parr lived to a hundred and fifty-three; his diet being milk, cheese, whey, small beer, and coarse bread. The favorite diet of Henry Francisco, who lived to one hundred and forty was tea, bread and butter, and baked apples. Ephraim Pratt, of Shutesbury, Mass., who died aged one hundred and seventeen, lived chiefly on milk, and even that in small quantity; his son Michael, by similar means, lived to be a hundred and three years old. Father Cull, a Methodist clergyman, died last year at the age of a hundred and five, the main diet of his life having been salted swine's flesh (bacon) and bread made of Indian meal. From these statements, nine general readers out of ten will jump to the conclusion that milk is "healthy," as are baked apples and bacon. These conclusions do not legitimately follow. The only inference that can be safely drawn, is from the only fact running through all these cases—that plain food and a life of steady labor tend to a great age. As to the healthfulness and life-protecting qualities of any article of diet named, nothing can be inferred, for no two of the men lived on the same kind of food; all that can be rationally and safely said is, either that they lived so long in spite of the quality of the food they ate, or that their instinct called for a particular kind of food; and the gratification of that instinct, instead of its perversion, with a life of steady labor, directly caused healthfulness and great length of days.

Advertisements.

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IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

Providence, R. I., Nov. 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. SUE

Newport, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself 100 times its cost. ANTHONY RANDOLPH

Newport, R. I., Nov. 18, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled. RICHARD WHITE.

Newport, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

Newport, R. I., Oct. 9, 1861.
Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which affected a cure. I recommend it to the public. Mrs. EVELINA DEMOND

Providence, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was eventually relieved. Mrs. PHILOMA MORSE

Newport, R. I., Oct. 10, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD

Newport, R. I., Dec. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

Sycamore Point, Sept. 5, 1861.
Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN OABRINGS

Providence, Rhode Island, Aug. 19, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

Providence, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost every thing—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN

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WILL CURE CONSUMPTION.
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WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
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BY DR. WISHART'S PINE TREE TAR CORDIAL,
BY DR. WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would heal the lungs—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the Pine Tree Tar to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government. We say to the afflicted that Dr. Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency. Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST.
FOR SORE THROAT AND BREAST.

Dr. Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES
BLIND AND BLEEDING PILES.

Thousands have been cured of the above disease when all hope of ever receiving relief was gone.

INFLAMMATION OF THE LUNGS.

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr. Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die.

LIVER COMPLAINT

CURED BY PINE TREE TAR CORDIAL.

COLDS AND COUGHS

are speedily cured by the use of Dr. Wishart's Pine Tree Tar Cordial. It does its work at once, and the patient is cured before other medicines would have had time to have any beneficial effect.

DR WISHART'S PINE TREE TAR CORDIAL

IS A GREAT REMEDY FOR SCROFULA.

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is constantly breeding sores, internal and external. Salt-rheum sore legs and all skin diseases are especially cured by Dr. Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

PINE TREE TAR CORDIAL

is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be cured by Dr. Wishart's Pine Tree Tar Cordial.

Out of ten thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time. All families should have it on hand, as it gives instant relief in croup and diphtheria.

ASTHMA AND COUGH.

The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough. It often saves a whooping-cough before it runs half its course, as it acts at once upon the phlegm and mucus, and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr. Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits. The genuine has the name of the proprietor and a pine tree blown in the bottle. All others are spurious imitations. Price, One Dollar per bottle, or Eight dollars per dozen.

Sold by all respectable druggists and storekeepers.

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GENUINE
PREPARATION.

"HIGHLY CONCENTRATED"
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A POSITIVE AND SPECIFIC
REMEDY
FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S
EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU
FOR
Enfeebled and Delicate Constitutions
OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing in the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life.
IMPURITIES OF THE BLOOD, &c.
And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE
OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
"PHYSICIANS," PLEASE "NOTICE,"
"We make no 'Secret' of Ingredients."

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Is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist. Prepared in vacuo by H. T. HELMBOLD, Practical and Analytical Chemist, and Sole Manufacturer of

HELMBOLD'S
GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.

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SOLD BY ALL DRUGGISTS EVERYWHERE.

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We keep on hand, in connexion with our other books Sabbath school books of various kinds, Question Books Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Public Schools. Also, Stationery, Inks, Pens, Paper, Envelope and Blank Books.

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No. 115 Rodman Street,
Between 11th and 12th, and Lombard and South Sts
PHILADELPHIA.

Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov 17.

DR. J. W. CREEK,
Thomsonian and Botanic
MEDICINE DEPOT,
N. E. CORNER OF NORTH AND PLEASANT STREETS,
BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

ARE ALL FRESH AND PURE OF THE VERY BEST QUALITY, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND.

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with persons laboring under the serious diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaint on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they will as of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really to dread a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary to the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, as then as an excuse for abandoning the case, pronounces it incurable. If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralise and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the results of actual chemical analysis. This knowledge of an distinct period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, of the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No. 518 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

ONE-PRICE CLOTHING,
OF THE LATEST STYLES,

Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike. JONES & CO.,
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MRS. H. S. DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE. 5—ly.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phenix Union, No. 6, D. of T.; from Northern Union, No. 16, D. of T.; Welsh's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 18, D. of T.; from Vanbrackle Union, No. 10, T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Burris; Grand Treasurer, Sister Fassett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dubuart; Grand Chaplain, Sister Hall.

G. P. P.,	Sister E. Roberts,	G. P. P.	Sister Anderson,
"	" E. Bowers,	"	" J. P. Black,
"	" M. H. Every,	"	" E. A. Clark,
"	" S. Newman,	"	" White,
"	" S. Davis.	"	" E. Hall.

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No. 19

first sheet missing.

So, also, does this injunction of our Lord not set aside family worship. It, like the solemn worship of the congregation, rests upon divine authority. This sacred custom is more ancient than the gospel, more ancient than the law; it obtained already among the most ancient fathers of the human family. Abraham, as head of the family, called upon the name of the Lord and Israel purified his household, that no more strange gods were found among them. Job called together his sons and daughters to a solemn assembly "and rose up early in the morning and offered burnt-offerings according to the number of them all, for he said, it may be, that my sons have sinned. Thus did Job continually." Now that which was a duty in those of the remotest antiquity, and for the discharge of which they had strength given them, is even more obligatory upon us, by reason of the greater measure of grace and strength we have obtained.

Let us not say in regard to family worship that it was only a pious custom of the ancients, and that it cannot again be introduced, because the simplicity of the olden times has departed. Family worship is not only a beautiful human custom, it is the condition upon which God has made the prosperity of a Christian household to depend. Without this it is impossible for any one to discharge his high and holy obligations as husband and father. Those obligations remain the same, whether we assemble our families for prayer or not; whether we regard them as belonging to us, or as strangers; whether we view them in the light of Christians or heathens. They are Christians, and to organize them into a well-ordered and blessed Christian household, is our bounden duty, whether we determine to engage with them in social prayer or not. With the help of family prayer all this may be accomplished, without it never. External and internal difficulties will doubtless combine to prevent this; but that man who does not break through them all, has never yet become fully sensible of his responsibility, he does not know his own dignity, nor the blessing which is to descend through him upon his family. He has no presentiment of that powerful aid which Christ will assuredly render him in the discharge of his paternal duties. No one can relieve him of these duties. No stranger, no Christian friend should offer up before God those family prayers save him alone, who is the head of the house. Who does not feel the incongruity of that custom, which prevails to some extent in Germany, according to which the head of the family assigns to one or other of the children or servants the duty of saying grace at table, a duty which devolves exclusively upon himself, and which he has not even the right to commit to his wife? Through him blessings are to come upon all that are his, and his prayers form therefore, as it were, a wall of fire around about his house.

Here, too, the injunction holds good, "Pray to thy Father in secret." For if he neglect this, he will be unable to call upon Him in the family circle. Every secret obstacle must, above all, first be removed. Walk uprightly, else your lips will surely be sealed in the presence of those who witness your daily walk. "I will that men pray everywhere, (i.e., in every household,) lifting up holy hands without wrath and doubting." (1 Tim. ii. 8.) They must exhibit a disposition of mildness and gentleness towards the several members of their household and confidence towards God. Yet there are also some who, whilst maintaining this secret intercourse with God, and endeavoring to lead blameless lives, hesitate in doing so publicly. They seem to regard it an act of profanity to pray before others. Such a feeling, whilst it does honor to the heart that cherishes it, is still wrong. As well might the minister of the gospel hesitate in offering prayer at the altar. But as he does it from a sense of duty, so also should the head of a family. That silent devotion to which he would not give utterance consists in those holy emotions for which he does not, without reason, apprehend profanation. These should remain hidden within the innermost shrine of his heart, and not, as is the reprehensible custom of canting hypocrites, be exposed in conversation, nor form the subject of family prayer. But there is a cry of faith to God, and a solemn recognition and humiliation, which we owe to him daily. This forms the proper subject for family worship. The name of God is thereby to be honored, and the labors of the day and the rest of the night sanctified by his word and by prayer. In the morning joyful gratitude, and at evening a request for mercy and protection for the night, will form the appropriate subjects for prayer. A few words uttered with believing earnestness will suffice. It is not to be a sermon or exhortation which, through weakness or imprudence, is often clothed in the form of prayer, but a real prayer. Private experiences are not to enter into it, but only that which concerns the family as such, which all can adopt as their own, and to which all can respond Amen. Old devotional books have for a long time served to promote Christian life; yet these old read prayers bear, after all, only the same relation to the prayer which wells up from the fulness of a father's heart, laying the wants and presenting the gratitude of all in the house before and to God, the Almighty Father, as does the water in a cistern to the gushing fountain.

BOOKS FOR OUR TIMES.

I have now on hand a supply of the following works, which I will send by mail, postage paid to any address on receipt of the price annexed.

I.

SPEECHES, LECTURES, & LETTERS, by WENDELL PHILLIPS, pp. 570. Price, Library Edition, $2 50; Trade Edition, $1 50; People's Edition, $1.00. Each edition contains the same speeches, the difference being in the style of manufacture. The Library Edition is acknowledged to be one of the finest specimens of book manufacture ever produced in the United States.

II.

THE BLACK MAN. By WILLIAM WELLS BROWN. Contains biographical sketches of fifty-eight distinguished colored men and women, and a steel portrait of a celebrated statesman. Price $1 00.

III.

THE PUBLIC LIFE OF CAPT. JOHN BROWN. With an autobiography of his childhood and youth. Illustrated with a steel portrait of the hero of Harper's Ferry. Price, $1 00.

IV.

ENGLAND AND AMERICA. The great speech of HENRY WARD BEECHER at Manchester, England. Price, 10 cents.

V.

HOSPITAL SKETCHES. By Miss L. M. Alcott. One of the most pathetic and yet humorous little books ever published in America. Price, 50 cents.

VI.

TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1 25.

WILLIAM LLOYD GARRISON says of this book: "*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are as strongly as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*"

Address, Rev. Elisha Weaver, 619 Pine St., Philadelphia. ☞ *Agents wanted.*

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr. ——

SIR,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and Address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN, No. 20 Lawrence St., Brooklyn,
JOHN PETERSON, No. 16 Wooster St., N. Y.
GEO. W. LE VERE, No. 44 De Kalb Ave., Brooklyn.
} *Committee of Correspondence*

REV. H. M. WILSON, 26 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvement are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life-member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 41 De Kalb Av., Brooklyn, N. Y.

Vice Presidents, Rt. Rev. D. A. Payne, D. D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa.; Rev. Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia Pa.; Rev. D. H. Vandervere, Elizabeth City, N. J.; Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia Pa.; Peter Williams, Esq., Brooklyn N. Y.

Treasurer, John Peterson, Esq., 16 Wooster St. New York.

Corresponding Secretary: Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bustil, Philadelphia, Pa.; B. W. Wilkins, H. H. Garnet, New York; A. G. Beman, New Haven, Conn.; Wm. Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Lecere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y., Rev. Geo. Potts, D. D., 27 Fifth Ave., N. Y., Rev. John M. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave. N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y.; Wm. A. Booth, Esq., 19 E. 14 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 59 E. 20th St., N. Y.; Jonathan Sturges, Esq., N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; David Hadley, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, in the interest of the colored people, what the American Bible Society is to the world.

HENRY M. WILSON, *Secretary*.

Our Country.

U. S. CHRISTIAN COMMISSION.

DELEGATES FOR THE ARMY.

The United States Christian Commission desires publicly to express the most profound gratitude to God for the blessings he is bestowing upon our brave soldiers in winter quarters, through the labors of its delegates, and to thank churches and pastors for their prompt, cheerful, and generous responses to the appeal for delegates made a few weeks ago.

In meeting this appeal, pastors have sacrificed home comforts for camp hardships; but they have given cheer from home, and comforts greater than those of the home, to many of our sons and brothers in the army, and the churches have had to forego the highly prized presence and services of pastors beloved, but their temporary loss has been an eternal gain to many who have left home, church, pastor, and all to peril their lives in serving the country. Enough has been done to justify more. The places of those returning have all been supplied. The corps of delegates in the Army of the Potomac has been filled up until it now numbers fifty five. Some have gone also to other armies to meet calls equally urgent. All the old stations have been sustained and replenished, several new ones established, *the Spirit of God has been vouchsafed to the old and the new, every one*, and many of our beloved absent ones have been saved for time and eternity.

This, however, is only a beginning. Other stations should be established. More delegates are required. The corps of delegates in the various armies should not only be kept up, but greatly increased. Twenty should be added immediately in the Army of the Potomac, and as many more in the Army of the Cumberland, five in East Tennessee, and twenty on the Mississippi and Arkansas—sixty-five in all.

And now is the time to do it. The armies are at rest, the men are at leisure, God is propitious, the soldiers accessible, every thing invites; but in a few weeks the armies will move, battles will come, thousands will fall, the opportunity will be lost, and alas, many of our brave men will be beyond all human effort, gone forever.

In the former appeal it was not intended to convey the impression that the whole army was in one general state of revival, neither is it now, but that in the great permanent camps, such as Camp Convalescent, Camp Stoneman, and Camp Parole, the power of God was manifested in salvation from day to day, and also at such stations in the army proper as were established and manned by the Christian Commission, and in some places also under the faithful labor of chaplains, and above all, that the army *in winter quarters was all ripe and ready to hear the gospel, with every prospect and promise that wherever a station should be established a revival would begin.*

Over one thousand conversions in Camp Convalescent within a few months, reported by our Washington committee; over three hundred within three months in Camp Stoneman, a work of similar power in Camp Parole, two hundred conversions at Martinsburg within two months, reported by Chaplain E. W. Brady. A precious, powerful revival began at a new station reported by Rev. M. Davis, of Bridesburg. Another at a station where Rev. Mr. Danforth, followed by Rev. Mr. Cooper, has been at work. Another at Warrenton station, as reported to the latter from E. B. Young, a soldier, just received, published herewith;—these and many other similar facts abundantly justify the statements made, while the oft repeated and most important calls of the permanent agents in the field taken with the facts in the case, demand appeal after appeal, and effort upon effort, until, if possible, this most wonderful opportunity of the church to benefit and save our brave soldiers shall be improved, and our great and imperative duty towards them performed.

The stations established are always, if possible, so located as to meet the wants of regiments without chaplains. Meanwhile, every thing possible is done by the Commission to aid and encourage chaplains in their too often hard and discouraging efforts to benefit their men. Bibles, Testaments, books, papers, and tracts are freely furnished them for distribution; canvass roofs for chapels, to cover the log walls raised by the soldiers, are loaned to them for the winter, and delegates assist them in special services if possible, whenever invited. The army chaplains, almost without exception, understand our relations to them and the army, and appreciate the assistance we render them and the work done at our stations. Evidence of the great and permanent benefits resulting from the stations of the Commission, is constantly accumulating. All through the army, and especially in every camp of the Invalid corps, men are found who have been converted and saved in Camp Convalescent and Camp Parole. There are those now going out into all portions of the cavalry from Camp Stoneman to take their stand on the banner of the cross. And only yesterday a distinguished officer, not a member of the church, who was in command of a brigade last winter at Stoneman's Siding, called to thank the Christian Commission for the permanent and blessed change wrought upon his entire command by the revival there under the faithful labors of its delegates.

Pastors and churches of the Lord Jesus Christ, you will not fail to meet this call of the blessed Master! You will not suffer this glorious opportunity to be lost! You will not leave our brave men to perish! You will not delay a single week or even a day!

Those willing to go, will please apply, *with testimonials of standing and adaptation to the work*, to the Central Office, No. 11 Bank street, Philadelphia, or to the Branch Offices, either 4 Court street, Boston, 30 Bible House, New York, 77 Baltimore street, Baltimore, 71 Wood street, Pittsburg, 51 Vine street, Cincinnati, Lindell House, St. Louis, 91 Washington street, Chicago, or to E. P. Walker, Esq., Detroit, or Dr. John D. Hill, Buffalo.

The regular term of service is six weeks within army lines. Exceptions made only in special cases. No salary, but all expenses paid by the Commission.

GEO. H. STUART,
Chairman U. S. Christian Commission.
W. E. BOARDMAN, Secretary, U. S. C. C.

WARRENTON, Va., 1st N. J. Cavalry,
February 16, 1864.

GEO. H. STUART, Esq.:—

My Dear Sir,—I have much pleasure in writing you these few lines, intimating to you and to our beloved pastor, the Rev. Dr. Wylie, the great change which has taken place in our regiment and throughout the first brigade of cavalry, since two of your esteemed ministers belonging to the Christian Commission, have settled amongst us—the Rev. J. P. Caldwell and Rev. J. U. Rankin. We have prayer-meetings every evening, and rejoice to say, by God's blessing and J. P. Caldwell and Rev. J. U. Rankin's tary earnest prayers and exhortations, numbers of my brother soldiers have been converted and brought to a knowledge of the glorious gospel—men who before these true servants of Christ came, were heard constantly to swear, etc. I will take it kind of you, if you will get this inserted in the *Banner of the Covenant*, so that it will help to cheer others belonging to the Christian Commission to go on in their good work.

I remain, my dear sir,
Yours, respectfully,
EBENEZER B. YOUNG,
Co. A, 1st New Jersey Cavalry.

The Draft.—The draft will be postponed until April the first.

Polk.—General Polk is censured for not opposing, in the beginning, General Sherman's advance.

The Alabama.—The British merchants propose to fit out a cruiser to catch the Alabama.

Sherman.—The reported occupation of Selma, Alabama, by General Sherman, has been confirmed.

The late reconnoissance to Dalton, Georgia, was a diversion in favor of General Sherman. The enemy was found in force and strongly fortified. Two of the four divisions sent by Johnston to Polk's aid have returned to Dalton.

The Rebels already find fault with the manner in which General Sherman's advance has been contested. The correspondent of the Mobile News, writing from Meridian, says: "Whether blame or praise attaches to the affair, it properly rests with General Polk. The advance of the Federals was known, and well known, and their programme ought to have been known in ample time either to have prevented, or have massed a sufficient force to have given battle with reasonable chances of success."

Smith.—General Smith's cavalry expedition is said to be unsuccessful, and to be falling back upon Memphis.

Longstreet.—Longstreet is falling back towards Atlanta. A large portion of his forces are without shoes, and many nearly naked.

Kentucky.—Another successful raid has been made by the guerrillas upon Mayfield, Kentucky. Considerable property was destroyed and a prominent citizen killed.

Virginia.—A reconnoissance from Fairfax to Wolf Run, on Thursday last, discovered the rebels in force at the latter place. It is rumored that Lee is moving toward Harper's Ferry.

Toombs.—General Toombs, it appears, was recently arrested in Savanna for threatening to cut a railroad agent in two and throw him into the furnace of an engine.

Farragut.—A letter, dated "Off Mobile, Feb. 13th, 1864," says that Farragut with the Hartford and six mortar schooners, is off Mobile, and about to attack Fort Gaines.

Refugees.—Forty-three refugees from Richmond arrived at Washington on Saturday last. They are principally Canadian families, and refuse to tell anything about affairs in Richmond. The head of each family had taken the oath of allegiance to the Confederate States.

The Housatonic.—The gunboat Housatonic, blown up by the Rebel torpedo in Charleston harbor, was a second-rate sloop propeller of 1240 tons and carrying thirteen guns. She was built at Charlestown Navy Yard more than a year ago, being a twin vessel to the Canandaigua.

Collision.—On Saturday evening the steamer Admiral Dupont ran into the City of Richmond, lying at anchor in Hampton Roads, doing her some damage and knocking overboard several soldiers. The Admiral ought to be sent up the James River to try her head on the Rebel capital.

Crime in New York.—The New York Herald says of the "great metropolis," that "the history of the crimes committed in this city would shock a congregation in Pandemonium," and a correspondent of the Inquirer adds, "and the Herald is right. On the whole, till things mend, country merchants had better think twice before going there, unless they are iron clad." The Herald is proverbially poor authority.

A Prediction.—Ex-Governor Wright, who presided over the Indiana Union State Convention, closed his speech with the prediction, that when the war was over, there would never be another negro put on the auction-block and sold into slavery on the American continent.

Peck and Pickett.—A sharp correspondence has passed between Generals Peck and Pickett, in relation to the death of Colonel Shaw, and the subsequent execution by the Rebels of a negro soldier for his alleged murderer. Pickett is fierce, and threatens terrible things.

Married.

On February 18th, 1864, by the Rev. Henry Davis, in South Camden, Mr. OSCENE BRYTON to Miss ELIZA JANE ROBISON.

On January 23d, 1864, by the Rev. James Hamilton, Mr. ALEXANDER J. JENKINS, of New Jersey, to Miss SUSAN PRICE, of Attleborough, Pa.

On February 18th, 1864, by the same, Mr. SAMUEL RIGGS, of Baltimore, Md., to Miss RACHEL LEWIS, of Philadelphia.

On February 25th, 1864, by the same, Mr. JESSE SHARP, of Philadelphia, to Miss REBECCA LEWIS, of the same place.

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NOTICE

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This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

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(Signed) ELISHA WEAVER,
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ADDRESS
OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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[illegible] PAGES, OCTAVO. PRICE, $1.50. [illegible], $2.00

WILLIAM S. YOUNG, Publisher,
1023 Race Street, Philadelphia.

RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables, and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such places as Phi'lip-pi and Thess-a-lon-i-ca, or such personages as Ab-i-am, Seph-ib-eth-oth, and Tro-phi-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions, it finds its way into our school rooms, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority; and, so long as there is no higher standard than his accessible to the great proportion even of well-educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that; and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD
G. B. EMERSON
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Nassau St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the Pronouncing Introduction, Reader and Testament, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted.

A true copy.
Attest, JAMES ROBINSON, *Secretary.*

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feb. 11 6. GEORGINA GLEAVES.

AN INVOCATION.

I, in this central spot hemmed round
With disappointments, deep, and long;
Within whose gloomy thread is found
No fabric for a poet's song,
Would look to *Thee!*

High over yonder mountain gleams
The morning star, divinely clear;
The hills look up to catch its beams,
As doth my waiting spirit here
Look up to *Thee!*

Oh! "morning Star" of happiness,
Look down and light my soul within,
Illumine every dark recess
Where sorrow's lingering steps have been,
And set me free!
A. E. C.

SELLA

BY BRYANT.

In the last volume by Bryant there is a legendary poem entitled "Sella." It is the story of a maiden who finds the means of visiting the depths of the sea, albeit a mortal, and of revisiting her home at will. At last Sella is deprived of the means of passing into the world of waters unharmed, and the rest of her life on earth she devotes to acts of benevolence.

Her days
Henceforth were given to quiet tasks of good
In the great world. Men hearkened to her words,
And wondered at their wisdom and obeyed,
And saw how beautiful the law of love
Can make the cares and toils of daily life.
Still did she love to haunt the springs and brooks,
As in her cheerful childhood, and she taught
The skill to pierce the soil and meet the veins
Of clear cold water winding underneath,
And call them forth to daylight. From afar
She bade men bring the rivers in long rows
Of pillared arches of the sultry town,
And on the hot air of the summer fling
The spray of dashing fountains. To relieve
Their weary hands, she showed them how to tame
The rushing stream, and make him drive the wheel
That whirls the humming millstone and that wields
The ponderous sledge. The waters of the cloud,
That drench the hillside in the time of rains,
Were gathered at her bidding into pools,
And in the months of drought led forth again,
In glimmering rivulets, to refresh the vales,
Till the sky darkened with returning showers.
So passed her life, a long and blameless life,
And far and near her name was named with love
And reverence. Still she kept, as age came on,
Her stately presence; still her eyes looked forth
From under their calm brows as brightly clear
As the transparent wells by which she sat
So oft in childhood. Still she kept her fair
Unwrinkled features, though her locks were white.
A hundred times had summer since her birth
Opened the water lily on the lakes,
So old traditions tell before she died.
A hundred cities mourned her, and her death
Saddened the pastoral valleys By the brook,
That bickering ran beside the cottage door
Where she was born, they reared her monument.
Ere long the current parted and flowed round
The marble base, forming a little isle,
And there the flowers that love the running stream,
Iris and orchis, and the cardinal flower,
Crowded and hung caressingly around
The stone engraved with Sella's honored name.

FEMALE FAITH.

She loved you when the sunny light
Of bliss was on your brow;
That bliss has sunk in sorrow's night,
And yet—she loves you now.

She loved you when your joyous tone
Taught every heart to thrill;
The sweetness of that tone is gone,
And yet—she loves you still.

She loved you when your home and heart
Of fortune's smile could boast,
She saw that smile decay—depart—
And then she loved you most.

Oh, such the generous faith that grows
In woman's gentle breast;
'Tis like that star that stays and glows
Alone in night's dark rest;

That stays because each other ray
Has left the lonely shore,
And that the wanderer on his way
Then wants her light the more.

The Family.

MADAME LUNA'S TRAVELS IN ITALY.

FROM THE GERMAN.

The Sunday evening was bright and clear, but the winter wind blew hard and sharp; so while the motherless children sat in the cosy nursery waiting for bedtime to come, Nurse Meta told them beautiful stories out of her Bible.

She had told them about the wonderful birth of the holy Christ child, and of the noble Christian martyrs who had submitted to the most horrible deaths rather than deny their faith in Him; and was just going on to say how high-minded and wise it made even the most humble and poor to study his pure and gentle lessons, and be guided by His Word, when little Edith happened to look out of the window "Nurse Meta! stop, if you please!" cried the little girl. "The Lady Moon does not like what you are saying: she is shaking her head at it."

"Oh, what nonsense!" exclaimed Ferdinand "Edith is dreaming! See: she is almost asleep now!" and he ran to the window to look for himself. Perhaps it was the wind blowing about the clouds, but certainly it did seem as if the moon were shaking her head like a person who thinks a story very doubtful.

But she did not leave him long in doubt, for thrusting her broad, bright face through the window-panes, she called out: "Stop, stop, Nurse Meta! You are judging all the world by what you see in these blessed Protestant lands, where people can read God's Holy Word for themselves, and see what those pure and gentle lessons were. But I can tell you of lands where their ministers won't let them do that. They won't let them look into a Bible if they can help it; and when they can't, they give them Latin ones; that the poor things cannot understand one word of, and which, even then, they have altered to suit their own purposes.

"Don't shake your head so unbelievingly, Nurse Meta! Just let me tell you what I saw myself last night in Italy, beautiful Italy, where they not only profess to have a church founded by the greatest of the apostles, but call their bishop 'God's vicar or representative on earth.' The people there are so pious—or profess to be—that they cannot even take time to work for an honest living, but go and shut themselves up by hundreds in great stone houses, that they may pray and meditate all day and all night without interruption.

"Well, what think you these devout Christians were all doing last night? They were praying to a great wooden doll, dressed out in all manner of dirty finery; and said it was the Virgin Mary, the mother of Christ. Now in the old heathen days, before Christ came, men prayed to images, to be sure; but then they made the most superb ones, statues so beautiful that even to this hour men go hundreds of miles to see and admire them; and into these splendid forms they implored the spirits of their gods to come, that they might be near them. But the worst of them would never have insulted their gods by asking them to come into an ugly thing like this. At different times devout persons had brought valuable diamonds and other gems to decorate this wooden lady with; but the ministers who waited on her had used them for their own purposes, and put bits of glass in their stead, which, they thought, looked quite as well.

"There was an image of Christ, too, close beside this wooden mother of His, but no one thought of praying to Him. They besought 'Holy Mary,' as they called her, to persuade Him to do what they wished done; as though He couldn't hear their requests himself, or wouldn't grant them unless His mother coaxed Him to it."

"Are you not mistaken, Madame Luna?" asked Nurse Meta. "You must be thinking of some heathen country; or perhaps of what happened in very old times;" and the good old nurse looked anxiously up, as if she hoped the Lady Moon would say "Yes" But she did not say Yes; she said No very decidedly "*No, no!* Nurse Meta! I am talking of no country but Italy, and of what I saw there no longer ago than last night. But if you find that so hard to believe, let me tell you of some other things I have seen there.

"This same bishop of theirs, whom they call God's representative, has a fine large house to live in, though many a worthy person hasn't a roof to cover his head Well, to get in the door, or one of the doors of this grand house, you have to go up a long flight of steps that, as the ministers tell the people, used to belong to the house of Pontius Pilate, the Roman Governor of Jerusalem, and are the very steps that the blessed Christ had to mount when He went to be judged Now, say these pious monks, (as they call their ministers,) no living being is good enough to be worthy of ascending them as He did, so, to show their humility and their sense of their own unworthiness, they must go up upon their knees, and kiss each step as they come to it. O, what a funny sight it is, Nurse Meta, to see men and women, boys and girls, all hobbling up upon their knees, and bobbing down their heads at every step; all the time, though, chattering and laughing and looking about them. But there is great merit, the priests say, in doing it, and for every step they mount a sin will be forgiven; while if they hold out until they get to the top, I can't tell you all they will receive!

"But, Nurse, I heard you telling the children of John the Baptist, and the cruel death that Herod's wife made him suffer, because he had told her plainly of her sins Well, these Italian Christians keep a day every year in remembrance of this, and call it 'St John's Day.' Let me tell you what I saw one St. John's Day that I happened to spend in that country. I had had to take so long's journey to get there, or else I was belated, that I didn't arrive until the sun was up; and then his light was so brilliant that I hung there in the sky the whole morning without being noticed. But it gave me a fine chance of seeing what was going on

"The church bells made a terrible noise; they were all jingling and playing together, until it was almost enough to deafen one; and presently I saw a long procession of monks, as they call those who shut themselves up in those houses to pray. They were all dressed alike, in dark stuff gowns, with cords tied about their waists; large white capes with hoods; their heads all shaven on the top, and no shoes on their feet. Their leader was a fat, round little man, holding a large silver waiter, on which lay the head of a dead man smeared with clotted blood. Others on each side carried flags and beat drums.

"This head, you must know, was made of wax, and the blood was a mixture that druggists sometimes make, which the least degree of heat will melt, and then it looks like real blood; but when cold it resembles clotted blood But the monks had taught the poor ignorant people that it was the real head of John the Baptist, which by a miracle bleeds on that day; and that anything, even an old rag, dipped in the blood and kept about the body somewhere, would preserve the wearer from all sorts of misfortune as long as he had it

"So the fat little man waddled along, holding up the great waiter; the heat of his hands warmed *that*, and that melted the blood; so when the waiter was full, it ran over the sides and streamed down, while people with bits of rag or pocket-handkerchiefs to dip in it, crowded about them in such numbers that sometimes they had to stop.

"But this precious blood was not to be had for nothing, although it would be very sinful to make religion an object of merchandise. In happy Protestant lands, Nurse Meta, you can read in God's holy book that all the means of salvation are his free gift; but in Italy, for this as for all else, they must show their gratitude and prove themselves worthy of so valuable a gift by 'giving to the church' a certain sum of money, to be used as the priests think best.

"How many, indeed most of them, think that the best use to be made of it is to provide themselves with all the comforts they need. To be sure, many a poor creature, to give it, has been obliged to go without a dinner, but what care they for that? When they get back to their great houses, they will find an abundant one, very nicely cooked, waiting for them; and that is all they are concerned about.

"There is a famous picture, too, of St. John, that on a certain day of the year winks at its visitors Happy are they who see this miracle, for they think they are secure, for twelve months, at least, from all misfortune or trouble; but then they must bestow a proper amount of money upon the Holy Church, or they cannot enter to see.

"Indeed, Nurse Meta, if I were to stay here talking all night, I could not tell you of all the strange things to which these devout Christians pray There is hardly a good man mentioned in the New Testament, or one who has lived since, (or woman either, for that matter,) of whom they have not a toe, or a finger, or a bone from some part of the body; and these treasures they keep in boxes of the most precious wood, crusted with pearls and diamonds and all sorts of gems.

"They have a very extraordinary pocket-handkerchief, too, which they show to those who prove themselves worthy of the privilege of looking at it by giving money to the church. I cannot tell you where they got their information, but they say that on that sad day when the blessed Jesus, staggering under the weight of his cross, was on His way to Mount Calvary to be crucified, of all the people who looked out of their windows to see Him pass by, no one seemed to feel the least pity for Him, except a lady whose name was Veronica It was rather strange, to be sure, that a Jewish lady should have had an Italian name, but so, it seems, it was Well, just as the meek sufferer got in front of her door his strength gave out and he fell down;—whereupon she ran out to him, wiped his face with her pocket-handkerchief, and did for him all she could. Afterwards, to her great surprise, she found a perfect portrait of him upon the handkerchief she had used, and there it remains to this day And not only that, but now that she has been dead and buried so many hundred years, these pious priests assure the people that Christ's gratitude for her kindness is still so great, that the least request she makes in heaven is instantly granted; while she on her part thinks so much of her pocket-handkerchief, that a prayer made while kissing it she takes immediately to the Saviour, and of course it is at once fulfilled.

"I don't know how it is, nurse Meta, but 'Christians,' as they call themselves, that is, 'disciples of Christ,' pray to everybody but him Although, as I have heard, it is written in his own holy book that he expressly said to his disciples: 'Whatsoever ye shall ask in my name, ye shall receive,' they send their messages to him by every one whom they believe to be now in heaven, as though they thought he could not or would not keep his own promise

"I would like to tell you, too, Nurse, of that bishop of theirs, whom we call 'the Pope;' but I shall not have time to-night, because I want to tell of a very precious treasure that these people have, and which I don't believe you ever heard of before They call it 'La Santissima Bambina,' which means 'the most holy baby;' and such a baby as it is! The priests say it was sculptured by St Luke; but—as a learned gentleman says—'If so, it does the worthy disciple very little credit as an artist.'

"It looks very much as though a big log of wood had been stripped of its bark, split through the middle, and then the rounded side of one half whittled out to represent the face and front of a Dutch doll, dressed and all, and painted with any colors that happened to be left in the bottom of the paint pots

"This valuable article is kept in a box that is literally covered on the outside with the diamonds and precious stones presented by rich people in gratitude for the miracles it has done for them. The Bambina is very obliging, and will work a miracle at almost any time, provided the person who wishes it done comes with the proper priest, and *bestows* a proper amount of money upon the church

"But once an unbelieving American gentleman went to visit the little lady, and though he complied with all the conditions, the priest declined to allow him the benefit of her aid, or even to let him see her do anything extraordinary. He gave him a reason for it however; he said that not a great while before, the Bambina had been shown to two young Englishmen, who, being heretics, of course did not believe in her powers By some means or other they managed to get an exact copy of her, and had another made so exactly resembling her that nothing but the closest examination could betray the difference.

"Well, when this was all ready, the young gentlemen paid the Bambina another visit, and when the priest's head was turned for an instant they took out the real one, slipped theirs in its place, and took their leave as if nothing had happened The very next day the priest went with a true believer to see the Bambina and get her help in a case of great difficulty; but to his horror the Bambina paid not the slightest attention to them. There she lay like a block of wood, and neither prayers nor tears could move her

"The priest was in the greatest distress Either he or the visitor must have been guilty, he was sure, of some deadly sin, for which the saints had refused to give them further assistance; and he was heartily praying to the Blessed Virgin to ask her Holy Son which of them it was, and what the sin was, and thinking what penance would be severe enough to atone for such an awful fault, when he heard the pattering of little feet over the floor of the church.

"It was too dark to enable him to see a small object at any distance, but the sound came regularly towards him—'patter, patter'—until at length the veritable Bambina made her appearance, jumped into her box, tumbled her representative over the side of it upon the floor, and then informed the priest of the impious deception that the young heretics had practised.

"Once more restored to her rights, the Bambina lay comfortably down and allowed him to shut her up; the bogus lady was used for firewood, and from that time not a miracle has been wrought except for the devout sons and daughters of the holy Papal Church, who, not being allowed to read the Bible for themselves, and therefore not exactly knowing what is in it believe just what their priests tell them to believe, and so see, hear, and feel by faith."

In the merry laugh that rang through the nursery Madame Luna joined heartily; and with a smile still upon her broad, good-humored face, she sailed slowly away, promising, if they wished it, to come again and tell them more of the wonderful things she had seen in her journeys round the earth —*Methodist.*

A SINGING MOUSE.

A singing mouse! who ever heard of such a thing? I hear some of my readers say with surprise But do not be startled, my friends; a singing mouse is not merely a dream of the imagination nor a fairy fable, but may be numbered among the realities of life; and although not of very common occurrence, yet there are those, perhaps, among your friends, who will vouch for the verity of the fact, that such an animal as a singing mouse does really exist Listen for a moment, while I tell you the short history of one that came under my own observation

One evening, as we were just preparing for a refreshing night's sleep, and were in a dreamy state of half-unconsciousness as to what was going on around in the material world, we were aroused from our reveries by a succession of trilling notes, which came apparently from the centre of the room The singing resembled very much the notes of the canary; but we owned no canary, and, besides, no ordinary bird swells forth with such a strain of music at the dead of night. On our jumping up, the song gradually subsided into a suppressed twittering, and then ceased altogether. After lighting a light and searching around, nothing could we find that in any way tended to explain the source from which the notes came that we had just heard. What could it mean? Surely it had not been an hallucination, for there were two of us that had heard it. What else could it have been but—spirits? No wonder that, as we stood there by the midnight taper, we conjured up in our minds all the stories that we had ever heard in regard to the visitations from the spirit-land; but among them all we had never heard of a singing one. On retiring again, and after all had become still as before, the song was repeated with still more clearness, and with more variation

Every night these same noises were repeated, so that the last sound which greeted our ears, as we left the outward world for a room in the brilliantly lighted chamber of dreams, was the bird-like notes of our midnight visitor At last we made the discovery that the sounds were always accompanied by scratching and usual gnawings of a mouse; so we resolved at last to catch the little fellow, and see if he had any connection with the disturbance. Accordingly, setting a trap that would catch him alive, we waited impatiently for the morning to reveal the fruits of our efforts. The morning came at last, and with it a little mouse with a sleek fur in the trap He differed none from ordinary mice, and we laughed at ourselves for ever supposing that the innocent little creature before us could be the author of the nightly song But hark! Was it not he made that chirp? Yes; and sure enough the little fellow is chirping and singing away to himself at a great rate—the very sound that had troubled us so during the past nights Our difficulty was solved

We had an open wire cage for our little songster—whom we named Fido—with a bed of soft cotton in one corner, where he would roll himself up and sleep for hours at a time. He was a great curiosity and pet with the neighbors who often came in to hear him sing

Soon he became so tame that we allowed him to run around where he wished, and was so attached to his cage that he always returned to it again.

One day Fido jumped out of the third-story window—which happened to be open—and ended sadly his career, so we thought, upon the pavement below We did not find his body until two or three days after, when a dead mouse was found quite near to the spot where he had fallen Supposing it to be our Fido, we buried him with all the honor of a fallen hero. A slab of marble marked the place in the corner of the garden where his mortal remains lay, on which was inscribed an appropriate epitaph

Several weeks after, however, we were startled from our sleep by the same notes of our bird-mouse which had greeted us on our first acquaintance; and, sure enough, the next morning we found our pet running around and chirping vociferously, as if he was highly delighted at finding himself once more at home Where he had been during the interval, and how he had escaped death from the fall from the third-story window, still remains a mystery. You may be sure we were glad to welcome back our "lost sheep" For a long time after this he continued to entertain us with his songs, until one day he was seized with convulsions and died. Thus was ended the career of this singular and amusing little animal The marble slab was all ready in the corner of the garden to welcome the true Fido to his final resting-place.—*Merry's Museum*

FOOD.

Horseflesh, which most Europeans would refuse to eat except in great extremity, is preferred by the Tartars to all others, and the flesh of the wild ass's colt was greatly esteemed by the Romans As for pork, it is on religious grounds that Jews and Mohammedans abstain from it as the Hindoos do from beef. But the Christians of the East seem to have nearly an equal aversion to it, and the like prevailed till lately in Scotland

The large shell snail, called escargot, was a favorite dainty with the ancient Romans, and still is so in a great part of the south of Europe, though most Englishmen would be half starved before they would eat it. In Vienna the large wood ants are served up and eaten alive. Small crabs are eaten alive in China. The guana, a large species of lizard, is a great dainty in some of the West India Islands. And the monkey and alligator are eaten in Africa and South America, and some travellers who have overcome their prejudices pronounced them to be good eating

Even when the same substances are eaten in different countries, there is a strange difference in the mode of preparing them Both we and the islanders use butter, but they store it up without salt till it is rancid and sour We agree with the Abyssinians in liking beef, but they would probably object as much to the roast beef of Old England as we should to the half living morsels of raw beef in which they delight. Maize, the Indian corn of America, has been introduced into New Zealand by the Missionaries, and the people cultivate and highly esteem it. But their mode of preparing it for food is to Europeans most disgusting They steep it in water till it is putrid, and then make it into a kind of porridge. —*English Exchange*

INTEMPERANCE.

New-Yorkers who were in fashionable society twenty years ago, remember the advent, from a neighboring State, of one of the most accomplished and dazzling beauties of her times. She was followed from one saloon to another, by crowds of almost crazed admirers, for the brilliancy of her conversation charmed as many as her personal attractions, while her social position was undisputed. She married a person of high position, of great amiability of character, and "the handsomest man in New York" He soon found that she was addicted to the use of opium—hopelessly so; this so preyed upon his mind, that he committed suicide Her progress downward became more appalling, and soon the grave claimed her, but not a living soul followed the cartman who conveyed her to her last resting place.

Within the easy memory of many New Yorkers, the names of eight clergymen, of this city, whose resistless eloquence in the pulpit made them, to many, almost demigods, stand to-day before the world as terrible mementoes of the devastating power of the social glass

The truth is, to be a great orator, a peerless beauty, or the star of the social circle, whether man or woman, is next door to being lost, and the reason of it is patent. They all feel that much is expected of them wherever they go, and a benevolent wish to please, combined with the pride of sustaining a reputation for brilliancy, stimulates them to their highest efforts. But now and then it will happen that the animal spirits are not adequate to the occasion, they feel it, and rather than there should be a failure, strong tea or coffee is resorted to, then the wine, and the brandy, and the pill. As time passes these become more frequently necessary, and larger quantities also, until, finally, no effort is made without them Before they are aware of it they are utterly helpless of resistance to the slavish appetite, and are wrecked up to their misfortune either by dishonor or death.

Within a year, a physician of large practice assured the writer, that although he was not yet forty, he found it absolutely necessary, before he went to see a patient, to bring his mind up to the prescribing point by taking opium.

An eminent lawyer, in this street, not forty-five years old, could not go to his office in a morning, to attend to its ordinary duties, without half a glass of clear brandy. He was considered a brilliant man. None but a few knew him intimately, not even his wife and children, ever had a suspicion, apparently, that he was a toper; and yet a year later, he dropped down dead in an out-of-the-way drinking saloon, "of the disease of the heart," the coroner's jury said.

It is clear that the professional man, whether physician, lawyer, or clergyman, as also those who are the charm of society, who are noted and courted for their brilliant powers of conversation, whether belle or beau, are at the very vestibule of ruin when they find themselves taking any stimulant whatever, preparatory to the satisfactory performance of any public, professional, or social duty.

The recently published Custom House tables show that three hundred thousand pounds of opium were imported into this country. Of this amount, reliable data show that only one-tenth is used for medicinal purposes Druggists assure us that the habit of eating opium is rapidly extending among lawyers, physicians, literary men, and ladies, who move in the higher circles of society, and that enormous quantities are used by the manufacturers of patent medicines, and those poisonous drinks in the saloons, restaurants, coffee houses, and groggeries, which infest every city and village in the land.—*Dr. Hall.*

Advertisements.

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FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

Providence, R. I., Nov. 27, 1861.
Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved After using one or two bottles, I was enabled to enjoy the free use of my limbs.
Rev. GEORGE A. RUE.

Newport, R. I., October 29, 1861.
Rev L. S. Lewis—Dear Sir: I have been afflicted for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment Its worth has proved itself ten times its cost ANTHONY RANDOLPH

Newport, R. I., Nov. 19, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment I recommend it to all who are thus troubled.
RICHARD WHITE.

Newport, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

Newport, R. I., Oct. 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public
Mrs EVELINA DEMONG

Providence, Dec 10, 1861.
Rev. L. S Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs PHEBE A MORSE

Newport, R. I., Oct. 16, 1861
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD

Newport, R. I., Nov. 20, 1861,
Rev. Mr Lewis—My boy was troubled with the chill-blains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES

Slocum's Ferry, Sept 2, 1861
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing in my joints, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs SUSAN GARDINER

Providence, Rhode Island, Aug 19, 1861
Rev. L. S Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT

Providence, Nov., 1861
Mr L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost everything—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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PINE TREE TAR CORDIAL
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WILL CURE CONSUMPTION.
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MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
HAVE BEEN CURED
HAVE BEEN CURED
HAVE BEEN CURED
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION.
BY Dr WISHART'S PINE TREE TAR CORDIAL,
BY Dr. WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would heal the lungs—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the Pine Tree Tar to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government We say to the afflicted that Dr Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST.
FOR SORE THROAT AND BREAST.

Dr. Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES.
BLIND AND BLEEDING PILES

Thousands have been cured of the above disease when all hope of ever receiving relief was gone

INFLAMMATION OF THE LUNGS

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die

LIVER COMPLAINT
CURED BY PINE TREE TAR CORDIAL.
COLDS AND COUGHS

are speedily cured by the use of Dr Wishart's Pine Tree Tar Cordial. It does its work at once, and the patient is cured before other medicines would have had time to have any beneficial effect.

DR WISHART'S PINE TREE TAR CORDIAL
IS A GREAT REMEDY FOR SCROFULA.

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is constantly breeding sores, internal and external Salt-rheum, sore legs and all skin diseases are especially cured by Dr. Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

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is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be cured by Dr. Wishart's Pine Tree Tar Cordial

Out of ten thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time All families should have it on hand, as it gives instant relief in croup and diphtheria.

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The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough It often cures whooping-cough before it runs half its course, as it acts at once upon the phlegm and mucus, and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits The genuine has the name of the proprietor and a pine tree blown in the bottle All others are spurious imitations Price, One Dollar per bottle, or Eight dollars per dozen.

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"HIGHLY CONCENTRATED"

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FOR

DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous Depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

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EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

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FOR

Enfeebled and Delicate Constitutions

OF BOTH SEXES,

Attended with the following symptoms:—

Indisposition to Exertion,
Loss of Memory,
Weak Nerves,
Horror of Disease,
Dimness of Vision,
Hot Hands,
Dryness of the Skin,
Loss of Power,
Difficulty of Breathing,
Trembling,
Wakefulness,
Pain in the Back,
Flushing in the Body,
Eruptions of the Face,

PALLID COUNTENANCE,

Universal Lassitude of the Muscular System.

Diseases of these organs require the aid of *a Diuretic.*

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IS

THE GREAT DIURETIC

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HELMBOLD'S EXTRACT BUCHU

CURES ALL DISEASES

Arising from

Habits of Dissipation, Excesses, and Imprudences in Life,

IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE
OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.

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"We make no 'Secret' of Ingredients"

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Is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist. Prepared in vacuo by H. T. HELMBOLD, Practical and Analytical Chemist, and Sole Manufacturer of

HELMBOLD'S

GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable
H T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.
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Physicians in attendance from 8 A. M. to 8 P M.

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Nov. 17.

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ARE ALL FRESH AND PURE AT THE VERY BEST QUALITY, and disposed of with care and accuracy.

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CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of doctors, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial, all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No. 618 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible

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Respectfully informs her friends and the public, that she still continues the Undertaking business of the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

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From Garnet Union No. 4, G. of T.; from Phenix Union, No. 8, G. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr Bias' Union, of Carlisle, Pa.; from Mount Olive Union, No. 10, D. of T.; from Vosbrackle Union, No. 15, T., of Norristown, Pa

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Sorris; Grand Treasurer, Sister Faucett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts,
" " E. Bowen,
" " M. H Burry,
" " S Newman,
" " S. Davis.
G. P. P. Sister Anderson,
" " J. P Black,
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Rev. Elisha Weaver, Editor. PHILADELPHIA, MARCH 12, 1864. Vol. IV.—No. 11.—New Series. Whole No. 166.

THE CHRISTIAN RECORDER

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All articles or matter for the Christian Recorder, must be directed E. Weaver, Box No. 2076, Philadelphia.

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Poetry.

For the Christian Recorder.

42d PSALM—2d Part.

Distresses dread may compass me,
Yet, Lord, will I remember Thee,
In realm remote, or distant town,
My help in Thee shall e'er be found.

Deep unto deep in rage may call,
Thy waves and billows on me fall,
Thy water-spouts all o'er me break;
Still, unto Thee, my prayer I'll make.

As with a sword, both keen and sharp,
My enemies may pierce my heart;
And taunting, in derision say,
Where is thy help from God, to-day?

I'll trust Him, yes, in trouble's hour;
For I have felt His mighty pow'r:
He will His love on me bestow,
And make me all His goodness know.

Wm. D. Johnson.
Ashmun Institute, Feb. 24th, 1864.

For the Christian Recorder

OUR WASHINGTON CORRESPONDENT IN NEW YORK CITY

Thomas H. C. Hinton—What he thinks—What he saw—Great Jubilee of the citizens over the 20th N. Y. S., colored troops of the U. S.—Copperhead Journal—New York world—Going on the stage, &c., &c.

Mr. Editor:—Here I am in the city of New York; the metropolis of the State to which I owe much of my active assistance; and as I gaze upon its granite frooted commercial buildings, I ask myself the question, can it be possible that here, but a short time ago, perhaps some seven months, there was an infuriated mob, terrible to behold, dealing death and destruction at every step? When I left Washington City, on the 27th of last month, a friend honored me to take charge of my weekly correspondence to your most invaluable paper, (the dear *Recorder*,) but I suppose out of sight, out of mind,—well I'll stop complaining, and tell what I think of New York, for be it remembered it is my first visit.

1. I think for mean white folks, it is the most accomplished place in this country. The hatred that exists here among the inferior class of whites, goes beyond anything I saw in Dixie, but with all this, some of them are getting tired of their bad whisky, and uneducated Erin go braugh, and "Sprig of Shelaleh fun." The events of the day of Saturday, March 5th, will, for a time, drown into silence, their stinking breath of prejudice, of which day I will speak, after one or two more observations.

2. I think that some of the same rabble, who were in the pro-slavery melee of July 13th, 1863, were made to shed tears of repentance on beholding the 20th regiment of Colored Troops off Riker's Island, as they marched through the streets of this great city in glorious array, onward to the defence of their country, God, and the right, notwithstanding the outrages they suffered a few months past at the hands of the anti-union party, (alias, copperheads.)

Now can I describe this scene as thousands beheld it, and perhaps felt it as I did? Shall I attempt to speak of the impressions made on that mass of people as they gazed on in breathless silence, and marked the honest step and patriotic bearing of those 1,000 strong, of true Americans? Yes, though they were slain in spirit, though some of the hardest battles fought by them, or may be fought by them, was, and is the low, sly, sneaking, underhanded meanness of the low rabble that had surrounded them for years in this same city. For be it remembered, that many of them are residents, born here in New York City, yet with all that, they were willing to go forward to the rescue of their bleeding country. Come now, Mr. New York World, what have you to say to this, also New York *Herald*, all other enemies of the colored man's claim, what is it you find so much fault with? You can't be the Americans you profess to be, and then say the negro is no use to the country, after such an exhibition of their patriotism, as was demonstrated on the aforementioned day and date. I shall not answer the pitiful exhibition of pro slavery slang of the New York *World*, as was seen in the columns of its issue of Monday, March 7th, under the title of Black Parade, with a Shakspearean exhibition of Othello, Desdemona, the fair Venitian, and her black husband, the Moor of Venice, taking as his text this play of the immortal bard, Shakespeare. To throw some light on what he felt about the black parade, and with a lengthy episode against the mothers, wives, matrons, sisters, and maidens of the New York Union League Club, this same sneak of the type, this same libeller on all newspaper publications, has also found ~~it to be his right to~~ complain against the vigilant authorities, for the manner in which they, the police, kept the eager crowd in their place, so that the colored ladies and gentlemen could pass through the street with some degree of ease.

Shall I describe that regiment? Yes, as the New York *World* says. I say they did march to the front of the Union League rooms—they did have on bran-new uniforms, with white gaiters, also, I will add more than the *World* has come in possession of, viz: muskets taken from English rebel sympathisers, or in other words, confiscated property. They did have a splendid and spacious silken banner, embroidered by the fair white hands of noble hearted white ladies, and of the first of this city; and I will leave the idea of the hypothetic sentimentality of those noble ladies and gentlemen, who were foremost in preparing these, our noble brethren, to go and meet the foe.

The *World* says more hypothetic, and says that there is no hypothesis about the *World's* sentiments about the Union, the defenders of the Union, and the liberty of the same; that the sentiments of the New York World are down with the Union, up with disunion, discouraging enlistments, and trampling upon the rights of every American citizen's claim to enlightened citizenship, and up with Jeff. Davis, down with Abraham Lincoln. Its language is so plain, I so understand it.

Saturday, then, was a great day; all seemed to be one grand jubilee. A new era has been ushered in, colored soldiers were gloriously welcomed in the streets of New York City, and protected by the whole force of police; their columns headed, as they marched down to the Steam-boat landing, en route to New Orleans, by some one hundred of the most influential merchants and business men of the city; also upwards of twelve hundred (1200) of the most prominent colored men of the country, in the wake, and with the two best brass bands of music the state could afford, next to them 1,000 strong of the brave 20th U. S. Colored Troops, S. N. Y., and as they passed along see the white and colored ladies wave their handkerchiefs—see the wealthy merchant leave his desk and perplexed accounts, to behold the scene; he claps his hands and smiles. The national ensign hung out at every window; on they go, cheer after cheer. Ain't that a victory? Yes. In connexion with the beautiful flag they had presented to them by the fair hands of the daughters of New York, a thousand little flags bearing the stars and stripes, were given to them individually.

I will close my correspondence, by saying that it was a day long to be remembered by the political reptiles of this city, (alias) copperheads. They were given a nice collation and other refreshments, by the mothers, wives, sisters, sweethearts, &c; besides the day was perfectly quiet otherwise here, and is yet.

The colored people are getting along here very well; they will soon shake off this tyranny, and stand forth bold, clothed with courage. Go it Ethiopia, for when you get old you can't.

Mr. Editor, one word more. Please to excuse me for not having written to you before; they have made a talking mill of me since I have been here, and I am up for a speech most every night or so. My love to your dear family, with all the desire of my soul, the Recorder may prosper, and her agents make regular returns with no tricks, for you need all you can get. I remain

Yours truly,
Thomas H. C. Hinton,
City of New York, March 5th, 1864.

For the Christian Recorder.

KANSAS CORRESPONDENCE.

Mr. Editor:—After a long silence, I write to let you and my friends know how we are progressing in this part of the country. On our return to this charge, we met with a warm reception by the officers and membership of the Church, together with the community generally, which fired us with new zeal in entering upon the perplexed labors of the year.

Notwithstanding we were somewhat in debt for church property, in view of rents being so very high here, we thought it would be a good plan to save money to buy ground and build a parsonage. So we went to work, bought a lot for two hundred and fifty dollars, opened up a subscription, commenced building, and, within two months and one week after our return, we were living in the parsonage, a snug little cottage, containing three rooms, cellar and pantry. I know you would smile if you could look over here and see how comfortably we are fixed. The lot and building cost about one thousand dollars. We have also lifted the last note on the church property this week, which was one hundred and ten dollars.

You may see, by these figures, that we have raised and paid eight hundred dollars within five months, over and above our current expenses. I think this speaks well for a poor people in a new country, many of whom only arrived here a year or two since, without a dollar, and inexperienced in making a living and providing for themselves. It is due to a little praiseworthy working band connected with my church, that mention should be made of them.

Quite a number of ladies and gentlemen, toward the close of my last conference year, formed themselves into a Society, known as the Union Independent Club. They held a festival on the 11th and 12th of August, cleared one hundred dollars, appropriated ninety of the amount, in the way of presents, to myself and wife, and, while engaged in building the parsonage, just at a time when we were pushed for money, they held a festival two evenings, and presented us with sixty-five dollars, to aid us in the good work. Mrs. Carolina Lee, President; Mrs. O. M. Burnham, Secretary.

During this struggle I have not forgotten the Christian Recorder nor the Wilberforce University.

According to the action of our last Annual Conference, first in obligating itself to raise two thousand dollars to aid in paying for the Wilberforce University, and, secondly, apportioning each charge in the district, half of the amount to be raised by the 15th of February, 1864, as Christmas drew near, having noticed the plan suggested by the Executive Committee, of holding bazaars or festivals during the holidays, I thought it would be a good plan for me to introduce the propriety among my people, as we had been using many other efforts to raise money to accomplish different objects. They all consented. We appointed a Committee of Arrangements, consisting of the most enterprising and intelligent ladies and gentlemen of the city. Mrs Margaret A. Morris, President; Mrs M. A. Murphy, Secretary.

Everything seemed to promise success. Meanwhile, we were not a little surprised to hear that the Rev. Robert Colwell, pastor of the Colored Baptist Church, had called a public meeting to denounce our efforts, having, to assist him in his wicked designs, two colored men from Ohio, one Charles H. Langston and one William H. Hardham, also one Bill Matthews, from Baltimore, Md., and others, tried to impress the public mind that it was a piece of great injustice for me, or any one else, to try to induce them to contribute money to buy an institution of learning in the State of Ohio, telling them not to be humbugged in any such a way, that the institution was the property of the people of Ohio, and would be of no use to them, and a thousand other misrepresentations, with a large amount of abuse.

In this way they continued to call meeting after meeting, and passed resolutions denouncing the effort, which they published in the city papers. But, notwithstanding all opposition, our Committee moved on with a will and determination rarely witnessed under such circumstances. As the time drew still nearer to test the friends of education and admirers of intelligence, all who were interested, feeling that there was a great principle of justice at stake, rallied. But now the elements seemed to be against us. The second evening it rained, and the fourth and fifth evenings the weather was very cold.

Notwithstanding all this, success crowned our efforts. We cleared two hundred and eleven dollars. We appropriated fifty dollars to Wilberforce, and the balance to some pressing home demands.

Too much cannot be said in praise of our very energetic Committee. I hope we will have the pleasure of letting you hear from them again soon.

Not being satisfied with this victory over the Prince of Darkness, we pitched into another fight against him, by way of a revival. We protracted the meeting for five weeks, during which time eighty-seven souls professed religion, and ninety-two joined the church. Since our return this year, we have had, in all, ninety-two professed religion, and one hundred and fifty-two accessions to the church. We have a number of anxious souls yet in our congregation. Pray for us, that the Lord may still pour out His Spirit upon us!

John Turner.
Leavenworth City, Kansas, Feb 28, 1864.

For the Christian Recorder.

A LETTER FROM CLEAVELAND.

Mr. Editor:—Allow me, through the columns of the Recorder, to give you a bird's-eye view of the sayings and doings of our people in this region.

This station has been noted for its many reverses from the days of Willbanks, who collected from a generous public several hundreds of dollars, for the purpose of building a church in this city for our people. He, I am informed, pocketed every dollar, and then fled to parts unknown, and wrote to the members: "Catch this old coon, if you can."

Then came brother Fuller, whose manner was not congenial to some of the sisters, who very unwisely came to the conclusion that they would try what virtue there was in a cow-hide, from which the dignity of his office nor the sanctity of his character would not exempt his back. A law-suit followed, and those foolish women were made to pay for their wickedness. The decision of the court was a wise one; it was just, for they had not only rendered themselves ridiculous in the eyes of the court, but also brought disgrace upon the church in which they were members. Whatever might have been the failings of brother Fuller, nothing could justify them for such a course of conduct.

After brother Fuller, came brother Sunrise, whose notoriety consisted more in being an Indian preacher, than it did in his piety and good works.

At this time, many became discouraged and left the church. Now, this was what the outside element desired; for the most wealthy and influential colored persons in this city look upon our church as a nuisance. So great has been the prejudice, that public meetings have been called, and our church denounced. They have excluded the members of the church, together with their minister, from their social gatherings. So great has been their influence, that persons coming here to reside, who were members of our churches, have joined in with that element, and become our most bitter enemies. But, in the midst of all the contempt and abuse that was heaped upon them, there were a few that loved our cause, and stood by old Bethel. Those I found worshipping on Bolivar Street, where they have been holding their meetings for eleven years. The house had a very meagre appearance, looking more like a rustic school house than a church. We found out, that in order that our congregation might command respect, we should have a house and location in keeping with the times. We were not here long before we sold our lot and bought one on Ohio Street, 88 feet front and 125 feet deep, with a beautiful parsonage, for the sum of $3100. We have removed the old building on the rear of the lot, with some improvements, and are now preparing to build. We have decidedly the handsomest location in Ohio.

We have a large and flourishing congregation. Principally those who opposed us are now our warmest friends, and are with us often. We have a very interesting Sabbath-school, with a one hundred and twenty five dollar melodeon, which the scholars have bought, and which, in my opinion, makes our school more interesting.

I do not know what are the opinions of our brethren in the East. In that direction to me it appears all right. I have not failed, in the last four or five years, to introduce the melodeon in our Sabbath-schools and churches, believing it not only to be the means of stimulating our children in their efforts in the Sabbath-school, but also to elevate the soul to sentiments of sublimity and reverence to God. But more anon on music.

We have also had charge of Toledo this year. This place has been noted on account of the hilarity of our people. These people were in the habit of giving two balls a week, in which the members of the church participated.

It has not been many months since Bishop Quinn came here, according to his arrangement. When the hour had arrived for service, the Bishop began to direct his steps towards the house of the Lord. He was informed by the sister of the house where he was stopping, that there would be no service that night.

"Why not?" asked the Bishop.

"Because there is to be a great ball to night, to which the class leaders, stewards and trustees will all go," she replied.

"Then," said the Bishop, "let us go."

"No, indeed," said she; "you can make yourself comfortable, for I am going to the ball."

I need not inform you that the Bishop left early in the morning.

I am happy to inform you that forty-five persons have joined the church in the last five months, and four hundred dollars have been collected towards building a church. The name of the Lord be praised!

J. A. Warren.
Cleveland, March 2, 1864.

For the Christian Recorder

LETTER FROM ADOLPHUS W. WINKFIELD.

Mr. Editor:—According to promise, I again take my pen in hand to drop you a line relative to the literary operations in the Seventh Ward, which, I am very happy to say, are very encouraging. We have one *Free* School, which meets daily, except Saturdays and Sundays, and two Evening Schools, one of which meets in E Street Chapel, (the Rev. J. J. Hubbard, pastor,) and the other in Wesley Zion Church, (John D. Brooks, pastor;) and I do assure you, sir, that the work is going bravely on.

The Washington Island Literary Association had one more of its grand old meetings on the 24th ult., the object of which was to eulogize upon the life and death of the Rev. William Holmes Gaillard, who was a member of the said Association until the messenger of death came to take him to a better world on high. The meeting was opened with singing, and a very affecting prayer was offered to the throne of God by the Rev. J. J. Hubbard; after which, our worthy and beloved President, John F. N. Wilkinson, stated the object of the meeting, in a brief, but appropriate, introductory, and then introduced the Rev. J. J. Hubbard, who very eloquently eulogized upon our much-esteemed and departed brother, and I never, in all my life, heard a more affecting, feeling, solemn and interesting eulogy. A gloom of sadness rested upon the brow of every member of the congregation, every heart was sad, and many eyes were filled with tears.

He was followed by the Rev Anthony Bowen, the eloquent John T. Costin, and your humble correspondent. Summing up the whole, I never attended a better and more interesting meeting in my life. Each speaker seemed to be sad to think that they had to speak upon the life and death of so noble a man as the Rev William Holmes Gaillard. Everything was still while the eloquence fell from the lips of each speaker, which seemed to sink deep into the hearts of all present, there to remain as long as they shall live.

I shall not tax the columns of your paper with further comment in this communication, but will, in each succeeding one, forward you a brief sketch of the remarks as delivered by each speaker.

Please accept my humble and sincere thanks for your kindness in acknowledging my former communication, and, with renewed wishes for your health and the prosperity of the Christian Recorder, I remain, respectfully yours,

Adolphus W. Winkfield.

For the Christian Recorder.

BALTIMORE CORRESPONDENCE.

Mr. Editor:—In our last communication we informed you that the Rev A. W. Wayman, Pastor, and the Trustees of the A. M. E. Bethel Church, Baltimore, responded to a call coming from the Pastor of Waters' Chapel, on behalf of the Trustees of the same, for aid in an hour of legal distress, and that they opened their house for a concert, to be given by the justly-celebrated Black Swan, Miss Greenfield, of Philadelphia, for the benefit of Waters' Chapel.

There was taken, cash in hand, upon that occasion, one hundred dollars. By this act, the Pastor and Trustees of Bethel Church have done a deed of practical Christian benevolence, for which they have the sincere and heart felt thanks of the Pastor, Trustees and membership of Waters' Chapel, with our prayers to God for their continued peace and prosperity.

By the above stated act, in connexion with what they were enabled to do among themselves, they succeeded in raising, and, in two weeks' time, paying, the sum of one hundred and sixteen dollars.

On Monday, February 29th, a new scene occurred in the history of the colored man in the city of Baltimore and State of Maryland. Upon that occasion was held the first one of a series of public meetings, in which the colored man stood upon the platform with the white man, to speak for himself.

Colonel Bowman, of the United States Army, has been sent into Maryland, to raise colored troops for the army. He found it to be necessary to call a mass meeting of the colored citizens, to be followed by other meetings, in order to ascertain the cause of the tardiness, on the part of intelligent and respectable colored men in the State of Maryland, in joining the army.

Judge Bond was called to preside at this meeting. The assembly was addressed by the Hon. Judge Bond, Hon Mr Mathews, (late of the State Legislature,) Rev J. Bowser, and Rev. J. P. Campbell. This meeting was held at the Sharp Street Church, of the Methodist Episcopal connexion.

Never, before this hour, did the colored man of the State of Maryland stand upon the same platform with the white man, and there present, before the world, to this State and the General Government his bill of rights and defend them in this State. This was a new thing under the sun. But upon this occasion it was done, and with a most happy effect.

The colored man of Maryland wants free soil, free speech, free men, and no slaves, with equal pay, equal bounty, equal pensions, equal rights, equal privileges, and equal suffrage, under the Government of the United States, with no distinction on account of color. The want, or demand, of equal remuneration in the Union army has been a cause of hinderance to the enlistment of colored men in this State.

During the past week four very interesting meetings were held. Another series of meetings will be held this week, for the same purpose. A deep interest has been awakened, the people enlightened, and the Government informed. The prospect before us is, that the Government will do justice to the black man, and that he will have an opportunity to develop the truth of his equal manhood. We are learning the nation, and the nation is learning us. Both are being benefited by the mutual action.

J. P. Campbell.
March 9, 1864.

For the Christian Recorder
Camp near Yorktown, Va.,
March 1st, 1864.

Mr. Editor:—*Dear Sir:*—I avail myself of the opportunity of writing a few lines for your excellent paper, the "Christian Recorder." And as it is the first time that I have ever written for your paper, please "don't view it with a critic's eye, but rather pass my imperfections by." Allow me to say to you that our regiment at the present time is living in hope of returning again. We have now formed a church at our camp, and had divine service held in it on last Sabbath. We had an excellent sermon preached by our worthy chaplain, Wm. H. Hunter; and in the evening we had prayer-meeting; and we intend holding class-meeting and prayer-meeting every Thursday and Monday evening. I hope the Lord will bless us in our effort. The Lord is doing a great work for the soldiers.

Since the raising of the United States Colored Troops I can safely say that I lent a helping hand in recruiting for the 4th Regiment; and since I have been out in the army I do candidly say that I feel more inclined daily to press the army on further and further, and let my opposition be in life what it will, I do firmly vow that I will fight as long as a star can be seen, and if such should be my lot to be cut down in battle, I do believe, from clear experience, that my soul will be forever at rest, for I promised God, about nine years ago, if he would separate sin from my soul, that the longest days he would give me to live I would spend them in the house of the Lord; and to-day I don't feel in no way worried or tired in well-doing, but feel more inclined, daily and hourly as I live in the world, to press onward until heaven I gain: for the Lord says, "Whosoever believeth on me shall not perish but have everlasting life." As we journey along we are able to sing this song:—

We are the gallant Fourth,
Who slightly have been tried;
When ordered to a battle,
Take Jesus for our guide.

In reading a late number of the "Christian Recorder," I saw a letter from one of the men in my company, named John H. Hance. How happy did I feel when I read his letter, to think that our boys are yet up and trying to improve themselves daily. In his letter he stated that he was ready and willing, at any time, to face the enemy. I hope that he will stick to that promise, for to be gallant and brave is the best of a soldier's life.

Allow me to say a few more words. As long as we have come out to battle for the freedom of our country, let us all, in the name of the Lord, stick fast to the sword and shield; and when this cruel war is over, we can return to our homes, and in the midst of it say, that we have fought the fight that was laid out for us, and now we have been so lucky, by the goodness of our heavenly Father, as to return to our homes once more. I pray to God to spare us to see our dear firesides again. May God bless and help us in our endeavors to put down this unholy rebellion.

Edward J. Wheeler,
1st Sergeant of Co. A., 4th Reg. U. S. C. T.

For the Christian Recorder.
Cleveland, O., March 2d, 1864.

Editor of Christian Recorder:—During a visit of two weeks in this city, I have not failed to notice the most unmistakable manifestation of a permanent change in the welfare of our people. This change seems to have been accomplished after strong battling with the opposers of the only colored organization of the city, namely, the A. M. E. Church under the pastoral care of Rev. J. A. Warren, whose untiring efforts are now being crowned with the richest success. I have been much pleased to witness the crowded house every Sabbath, eager to listen to the healing words of that Gospel which never fails to cheer the believer, though burdened with manifold temptations. The Sabbath School does not fail to contribute largely to the interest of the Sabbath exercises. It is well attended, and both teachers and scholars seem to appreciate its benefits and blessings.

The singing exercises of the Sabbath School are attended with a melodeon, performed on by Miss Josephine Warren, daughter of the pastor, who is but ten years of age. This speaks well for our people, and promises that the time will soon usher in when we shall realize a final departure of those old superstitious ideas that refinement must be absolutely kept out of the church. It is well that we master our pride and our dispositions to glory in our appearance; but we may justly approach a throne of heavenly grace, and worship before the God of light and glory, making melody with our voices, or, like David, praising God with even the loud sounding cymbal.

The A. M. E. Church property in this place is susceptible of the most desirable improvement to make it convenient and comfortable in front of the church now used is a space of eighty-eight feet, affording an opportunity of building a new church or a large addition to the old one. And should the present pastor be sent to this charge another year, it will be done.

The spirit of the people seems to be tending to that undeniable doctrine, that we must labor together for our own good, and that union is strength and disunion is weakness. We hope that this spirit will revive everywhere, and grow with such rapidity that nothing will be able to battle against it. Let us consider that our cause is just and holy, and then never fail to stand by it in every emergency. Our institutions must be made interesting, and can only be made so when we are willing to labor for their good. Let the churches be sustained, and our schools cherished and patronized, and by practice and theory combined, we will soon grow up to the full stature of manhood. Let every one lend assistance to our institutions, and if it be but a mite, we shall be strengthened and encouraged, and then our cause shall triumph, and our people shall be free.

Dorsey E. Asbury,
Albany, Athens Co., Ohio.

For the Christian Recorder.

AN IMPORTANT LETTER FROM ONE OF OUR MISSIONARIES SOUTH

Beaufort, S. C., Feb. 27th, 1864.

Rev and Dear Brother:—Your receipt came safe to hand, and would have been punctually attended to, but at the time I was entirely prostrate. I have been sick nearly seven weeks, and I am just getting able to sit up. I am glad that it is in my power to send by this mail—$2 25. I also send Brother Gabriel Haynes $2 25, to be sent to Beaufort, South Carolina.

Now, my brother, I send you a few lines for the Recorder. Agreeably to my expectations, as I informed you when I saw you last, that I was of the opinion that we should, sooner or later, come in contact with the M. E. Church; but it has come a little sooner than I had anticipated, just between Christmas and New Year.

Rev. T. W. Lewis, of Worcester Mass., in company with Rev Mr Brown, of New Jersey, called at my room to inform me that he was sent by Bishop Janes, of New York, empowered by the War Department to take charge of all the Methodist Churches within the lines, whose pulpits were not filled by loyal white ministers; and that he was further instructed by Bishop Janes to make Beaufort his head-quarters. He asked me by what authority I was here. I told him that I was here under the authority of the Baltimore Annual Conference and the National Freedman's Relief Association. He informed me that he should go immediately to work to organize societies or classes under the discipline of the M. E. Church. He said that he did not wish to interfere with my organization, but he should, nevertheless, urge the interest of the M. E. Church.

We entered into a lengthy discussion, and we both got quite warm on the subject; but we parted with the kindest feelings. He asked me when he could preach at the church. I told him he could preach either in the afternoon or evening, so he chose the afternoon. He preached a very fine sermon, at the end of which he said: "Two weeks ago I preached my farewell sermon in Worcester, and to-day I preach my first sermon to you, in my new field of labor."

In a few days he and Rev Mr. Brown called again. Rev. Lewis made this proposition to me, that he should occupy the church one part of the time and I the other part; that he should push forward the interest of the M. E. Church, showing, at the same time, their ability to carry on this missionary work in the Southern States; that their Missionary Board had voted $35,000 for the cause of missions in the South. I told him I thought it was not the large sums of money that were appropriated that was going to do the necessary amount of good that was to be accomplished, but it depended much upon the piety and good judgment of the ministers sent to labor in this field; and I think, sir, that we, as ministers of Christ, must have clear heads and sound hearts to do the work required. We must exercise judgment enough not to bring on a strife among these endeared people. If they were better versed, I should take a stand that I don't think it safe to take at this time, for fear of engendering evils, that neither you nor I would be able to control at the present time.

You have a discipline, and so have I. You say to them that your discipline and church polity is good, and so do I. But, said he, your discipline is very different from ours. I said there is only one difference, and that is the presiding eldership. Said he, yours says African, which excludes the whites. I said, if you are acquainted with the history of the separation, you would see through it as clear as sunlight. More than this, the word African is genuine, (it is not fictitious.) You call us Africans, why should we not call ourselves so? But, said he, we receive colored members into our church, and you don't receive whites into yours—there's the great difference. We receive all the white members that offer themselves. The fact is this, Bro. Lewis, you have a General Conference, composed of white ministers. They make the laws of your church, and all the colored members that join must abide by those laws. We have a General Conference, composed of colored ministers. We make our laws, and all the white people that join must abide by our laws. That is all the difference I see. I think we are even; what think you? Here the argument closed for the time.

(TO BE CONTINUED.)

Yours in Christ, J. D. S. Hall.

For the Christian Recorder

CHICAGO CORRESPONDENCE.

Mr. Editor:—We, the members of the Colored Ladies' Freedmen's Aid Society of Chicago, desire to announce, through your columns, what efforts we have made and are still making, towards promoting the object for which the Society was formed. We do this in order to give publicity to the fact, that the colored citizens of Chicago are not wholly indifferent to the demands of the needy freemen of the South.

The organization of the Society was effected on the 15th of September, 1863, by the election of the following officers. President, Mrs John Jones; Vice-President, Mrs James Blanks, Secretary, Mrs H. Ford Douglass; Assistant Secretary, Mrs. George Lee; Treasurer, Mrs. Henry Bradford; with the addition of a Board of Directresses, composed of the following named ladies: Mrs Sterrett, Mrs Lee, Mrs White, Mrs. Platt, Mrs Wagoner, Mrs Jones, and Mrs. Bradford.

It will be perceived, by the date of its organization, that the Society has been in existence about five months and a half, during which time we have sent South a quantity of clothing and cooking utensils, to which will shortly be added more. Besides this, in response to a recent call for fresh vegetables for the freedmen, we have purchased a quantity of these and sent them down also. In order to enhance the facilities for relieving these sufferers, we have employed, as a Travelling Agent, that active and assiduous worker, Mrs M. A. Cary, who has recently succeeded in collecting the sum of $89 55, generously contributed by the following persons of Louisville, Kentucky:

Jackson Street M. E. Church,	$5 10
Rev Mr Carter's Ninth Street M. E. Church,	13 00
Rev. Mr Keyes' (Centre Street) M. E. Church,	43 25
Young Men's Society,	4 75
Two Steamers,	18 40
Individuals,	5 00
Making a total of,	$89 55

We neglected, in enumerating our efforts, to add, that, some time since, when the refugees of Forts Scott and Leavenworth, Kansas, were destitute, in a degree almost unparalleled, we contributed to the Kansas Relief Fund as generously as was consistent with our then limited treasury. We feel a *very deep* interest in the cause of the freedman, and hope to be found, with liberal hands and hearts, ever willing to administer to their wants.

Sattie A. Douglass, Sec.
Chicago, March 2, 1864.

For the Christian Recorder

BRO. LEVI HENDERSON.

Mr. Editor:—Bro. Levi Henderson, of the African M. E. Church, died at Memphis, Tennessee, Dec. 30th, 1863, aged forty years and six months.

Bro. Henderson was born in Scott Co., Kentucky, in 1823. He was born in slavery; his mother being owned by Benjamin Bradford. When about fifteen years of age, he was taken to Missouri, having fallen into the hands of John Kyle, who had married from the Bradford family. He was subsequently owned by various parties, among them a company of gamblers, who took him through various parts of the South.

He was treated with great cruelty by them. They attempted, by inhuman treatment, to compel him to cease praying, but without success, as he proved faithful to his Saviour, in suffering persecution, as well as when permitted freely to enjoy his religious devotions.

He lived for a while in Louisiana, also in Mississippi, at Vicksburg. He was married when he was about twenty-two years of age. One child was born by this marriage. The mother and child, if they are living, are supposed to be still in slavery. The wife was owned by a Mr. Smith, in Vicksburg.

From Vicksburg, Bro. Henderson was taken to Missouri, where he was bought by a man named Lynch. A good man, named Barlow, of St. Louis, bought him of Lynch, with the intention of giving him a chance to purchase his freedom, which he did. By labor and such help as friends gave him, he was enabled to pay $900 for his freedom. He subsequently purchased freedom for his mother, paying $300.

While in St. Louis, he was married to Ellen Madden, but she lived but a few months. About a year and a half subsequent, he was married to Miss Lucretia Hall, of Detroit, Michigan, when he was spending a few months with a friend, and from which place he intended to go to Canada, to remain.

Miss Hall had been a slave. She was emancipated at eighteen years of age, her master, Mr. Raphael Blakesley, believing slavery to be absurd.

From Detroit, he moved to Washington, intending to go to school and secure a sufficient education to enable him more successfully to preach the gospel.

Bro. H. had been a Christian in heart and life, from the age of ten years. He began to preach among the slaves when he was about eighteen years of age. He preached after his freedom was secured, one year to a colored congregation in Chester, Ill. He was then connected with the M. E Church.

I believe soon after he came to Galesburg, he united with the African M. E. Church. In 1858 he united with the Indiana Conference. His first appointment was Galesburg, to which he was returned the second year.

His next and last appointment was Galena. Here his health failed, and at the end of the Conference year, he came back to Galesburg. He never afterwards recovered his health sufficiently to be able to labor beyond a very little light effort.

Early in November he went to Memphis, hoping to recover his health, so that he might labor for the benefit of the colored people of Memphis and vicinity. For a few days he seemed quite better, but it was but briefly.

He soon became prostrated. He lived after he was confined to his room but twelve days. He seemed quite apprehensive that he would not recover, though he seemed not to think he would die so soon. He was cheerful, trustful, and frequently greatly rejoiced. His wife was with him to the last. He received the kindest attention and care at the hands of his friends, among them Revs. Hibbero and Howlie.

After his death, generous friends (among them Rev. Rollard, Chas. Dickinson, Chas. Clouston, J Walker, W. Ware, and G. Williams,) contributed means, and rendered all assistance necessary to enable Mrs H. to bring the body to Galesburg. The body was finally buried Jan 16th. The writer conducted the funeral services at the house of the family. A large attendance of people, colored and white, attested the respect of the community for the deceased, and their sympathy for the family.

The mother of Bro. H. still lingers on this shore, weary, infirm and sad. She longs to be with Jesus.

"Blessed are the dead who die in the Lord!" How blessed the thought, that weary pilgrims, who found little of earthly good to satisfy them, are, when they cease this earthly toil, with Jesus. The Lord's jewels are being gathered for his crown. "Jewels set in ebony," often, but imperishable and precious.

I. B. Kent, Pastor of M. E. Church, Galesburg, Ill.
Feb. 29th, 1864.

RARE HYMNS.

LOST AND SAVED.

From Charles Wesley's Scripture Hymns: Gen 3. 6.

She saw; she took, she ate;
Death entered by the eye;
And parleying, in a tempted state,
We lust, consent, and die.
But all mankind restored
Their Eden may retrieve;
And in, by faith we see our Lord,
We touch, and taste, and live.

Jesus, thou art a tree,
That makes the foolish wise;
And safely we may feed on thee,
And feast both heart and eyes.
Wisdom divine thou art,
Received by faith alone;
And when thou dost thyself impart,
We know as we are known.

The Christian Recorder.

Philadelphia, Saturday, Mar. 12, 1864.

A HUMANE APPEAL.

An appeal to the citizens of Philadelphia and elsewhere, in behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies, and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they cannot be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk besides thousands in the Western departments. We want to send them our paper, that they may have more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 619 Pine St. Send any amount from $1 00 to 50 cts. by express, and it will be very gratefully received.

Dec5—3m ELISHA WEAVER, Ed.

ACKNOWLEDGMENTS

WASHINGTON, D C.	
Miss Laura Simms, for papers,	$10 00
LOUISVILLE, KY	
David Straws,	5 00
HUNTINGTON, L. I.	
Rev. D. P. Seaton, for papers,	4 20
BURLINGTON, N. J.	
Rev. Theodore Gould, on act.,	3 00
CINCINNATI, O	
Rev. James A. Shorter, of two sent money,	18 50
BEAUFORT, S. C.	
Rev. J D. S Hall, as follows:	
For himself,	2 25
Gabriel Haines,	2 25
Mrs Sarah Brown,	2 25
Jacob Simmons,	2 25
Sergeant W. C. Morrison,	2 25
MT. HOLLY, N. J.	
John Spencer, per Rev. Theo. Gould,	1 10
Henry A. Williams,	1 00
NEW YORK CITY	
Mr. John C. Cambey,	2 25
Mr. Josiah Jenkins,	2 25
Rev. R. P. Gibbs, on papers,	5 50

DRY GOODS

FOR SPRING AND SUMMER.

We call special attention to the advertisement of Mrs. S. Shorter Hawkins, 613 Lombard St., Philadelphia. She keeps constantly on hand a large stock of the latest styles, adapted to both young and aged ladies, for spring and summer. Her prices are moderate, and she has been in the business too long to need any recommendation from us. See advertisement.

TOLEDO, O.

To Rev. John A. Warren and Mr. William Merrit. The Hymn Books were sent a month ago, and we prepaid them. They must be in the office.—Ed.

NOTICE.

WILBERFORCE UNIVERSITY,
Xenia, Ohio, March 5th, 1864.

To the Trustees of Wilberforce University:

Gentlemen: You are hereby notified that a meeting of the Board will be held at the University on Tuesday, the 22d instant, at half-past 7 o'clock, P. M. As business of great importance will be transacted, it is earnestly hoped that all the members of the Board will be present.

By order of the Executive Committee.

tf JOHN G. MITCHELL, Secretary.

NOTICE

By Divine permission, the last quarterly meeting of the A. M. E. Bethel church, in the city of Wilmington, Delaware, will take place March 20th, 1864, at which time, no preventing providence, the Rev. A. L. Stanford is expected to preach at 10 o'clock, A. M., and 7, P. M.

H. J. RHODES, Pastor in Charge.

NOTICE.

Quarterly Meeting of Berks County Circuit:
Newhope, 2d and 3d of April.
Mountains, 17th and 18th Ap.
Newtown, 23d and 24th Ap.
Attleboro', Quarterly Conference, 30th Ap. at 1 o'clock, A. M.
May 1st, quarterly meeting.
T. GOULD, Elder
E. LAWS, Stated Pastor.

NOTICE.

Quarterly Meetings on the Bridgeton Circuit:
Back Neck, March 20th, 1864
Bridgeton, " 27th, "
Springtown, April 3d.
Gouldtown, Ap. 10th.
Quarterly Conference at Gouldtown on Saturday, the 9th of April, at 10 o'clock, A. M.
Millville, Ap. 17th J. WOODLIN, Min.

For the Christian Recorder.

A SURPRISE

MR. EDITOR:—We were greatly surprised on Wednesday evening, by a loud knocking at the door of our house, accompanied by singing. On opening the door, there came a grand rush of gentlemen and ladies, with baskets and packages filled with the good things of life. A table was prepared, when a large quantity of rich delicacies were spread upon it: consisting of meat of various kinds, bread, tea, sugar, butter, pies and cakes, and last—but not least—money.

The ladies of the "Sinking Fund," and the "Daughters of Conference," through their respective presidents, gave us $10 to make up the deficiency of our salary; making in all about $10.

We can assure you, Mr. Editor, it was a very pleasant gathering. There were speeches delivered, singing, and a general and agreeable conversation kept up; closing with that good old tune called "Old Hundred."

May the blessing of the Lord be upon all those who participated in this social levee, granting them a hundred fold in this life and in the world to come life everlasting.

E. S. WILLIAMS, Minister in charge of the Newport, R. I. Station.

THE CHRISTIAN RECORDER.

We would again most earnestly call the attention of those of our agents who take the Recorder by the week for the avowed purpose of supplying the members and friends to a few straightforward remarks which we shall make. Time and again have we notified our agents that they should settle their accounts with us every two weeks in order that we might have the money to carry on our affairs in a business like and creditable manner, the "ready cash" being even more indispensable than ever at the present time. But with what seeming indifference have our urgent entreaties been regarded! The majority of our delinquent brethren have vouchsafed no more attention to us than if we had never spoken. In such a state of affairs, what is to be done? We should experience some satisfaction could we even attribute their tardiness to forgetfulness or ignorance of our terms; but, in view of all we have said upon the subject, such an excuse would be but a miserable subterfuge. Nothing can be pleaded but criminal thoughtlessness. In several instances have we written private letters to brethren in arrears, but with the same *encouraging* result; they not even deigning to reply, probably not regarding either ourselves or the paper as proper objects to waste a stamp upon. Perhaps they expect us to furnish them with writing materials gratis also. It would be a very disagreeable duty for us to exercise the right reposed in us of striking the names of persistent delinquents off the subscription roll, and they would doubtless think it a very ungenerous action—yet no other course seems left us to pursue. Did we manage affairs like a certain editor "out West" that we once heard of, who, in answer to the query of a friend astonished at his prolonged success with so few subscribers, remarked jocosely that his paper was bound to flourish as long as printing material could be had on TICK, we might possibly do better; but this not being our style of doing business, we must insist upon prompt payment on the part of agents and subscribers. It cannot be that agents give the paper to the people; but if such generosity does exist, they must remember that they are just as responsible to us as though they had sold the paper. But what say the brethren and friends who receive the paper by the week? Do you pay for your paper? If so, can you tell us why——those who do not fail to send it us to us? Our current expenses are heavy and pressing—one hundred dollars per week probably being an under-estimate. And now, brethren, let us hear from you at once. You cannot dislike this dunning business more than we do. Try and pay up immediately; and, as the lowering clouds are swept away, and the balmy zephyrs of returning Spring steal smilingly upon us, we shall be found bright and smiling too.

CHICAGO, ILLS.

We have received some very interesting news from our good brother Birch in regard to the prosperity of the Church. May a beneficent and gracious Creator continue his blessing upon this good brother and his church. We would also remind Brother Birch, as he referred to Clubs who were to act for the paper, that that has nothing to do with his getting us subscribers. Continue in the good work. Those persons who promised to get up Clubs in Chicago have as yet done nothing towards redeeming that stipulation. There is also a number of subscribers in the city of Chicago who are indebted to us for the paper from the first of the year. Will they be considerate enough to forward to us the amount now due us? They will greatly oblige us by so doing. We sent all the names of the subscribers to Bro. Birch, that he might inform all that the paper is regularly sent, and has been ever since we left that city. We should be glad to see Brothers Birch and McIntosh, of Chicago, doing something for the paper. Come, brethren, what excuse have you to offer?

BEAUFORT, S. C.

We have received a very graphic and interesting letter from one of the missionaries, which our readers will find both entertaining and instructive. Very glad are we to find that Brother Hall has sent us some five new subscribers for the paper. This is quite right and proper; for we have been thinking very much of Brothers Hall and Lynch: they having so large a field to operate in, why should they not participate in the good work? But for the fact that Brother Hall has sent us these five new subscribers, we should think that all the people out there had relapsed into a state of torpid insensibility. At the lowest estimate, we should have at least fifty cash subscribers in that place. Thanks be to Bro. Hall for what he has done for the cause. Cannot all the brethren do likewise?

Our General Conference will soon be at hand and we need all the help that we can possibly get.

We are glad to see that Bro. John M. Brown is doing something for the good cause. Long may he do so.

PHOTOGRAPHS.

We take great pleasure in recommending to the attention of our friends and the public generally the well known and justly celebrated Photographic Establishment of Mr. B. F. Reimer, of this city, where the best and cheapest pictures can be obtained. Mr. Reimer is what we call a genuine gentleman—he makes no distinction as to color, or between rich and poor, but treats all with the same graceful and natural consideration—traits which at once proclaim him, not the Chestnut street style of "gentleman," whose illy-affected airs at once proclaim the ignorant mass from which they have aspired—but one who has been bred to it, a gentleman true to the manor born! Patrons may rely upon being dealt fairly with.

Mr. Reimer has two places of business. One is located at No. 61 & 63, North Second Street, which will be seen from advertisement in another column, the other is at No. 624 Arch St. Mr. Reimer is not the only person connected with the establishment who displayed such gifted politeness. The lady like grace, elegance, and business tact displayed by Mrs. Reimer must invariably win the respect and esteem of every one. Mr. Reimer is indeed a fortunate man, for the manners of his entire help appear but a reflection of his own.

The members of our General Conference, which meets here on the first Monday in May, should drop in at Reimer's for a specimen of what Philadelphia can do in the photographic line. Give him a call.

A WORD.

The Sacred Concert given by Prof. A. Burris & Troupe at Sansom Street Hall, on Thursday evening, the 3d instant, had a very good house. It was announced by Mr. Burris that the pieces to be performed would be strictly sacred. We were prevented from attending on account of sickness in the family. We have heard several persons speak of it. Some were much pleased, while others were dissatisfied. We are not surprised at this. To please every one is impossible. Mr. Burris has heretofore given his audiences full satisfaction. The pieces performed comprised some of the most high wrought and artistic compositions of Donizetti and Beethoven and were probably not appreciated, and they should not grumble. Prof. Burris we believe, did all in his power to give satisfaction to all. But even some professing Christians did not like the sacred music. Suppose it was a failure. Have not the most learned failed also? Yes. The next time he will please better by changing his programme.

HOW OUR COLORED TROOPS FOUGHT IN FLORIDA.

The Supervisory Committee, for the organization of colored regiments in this city, have handed us the following very interesting letter:

On picket, 6 miles West of Jacksonville,
Florida, February 23d, 1864.

SIR:—I deem it but proper that you and the balance of the Supervisory Committee should know all about the operations of the regiment brought into existence under your supervision, and will therefore give you a short history of the part the 8th Regiment had in the slaughter at Olustee, Florida, on the 20th instant, and will then allow you and the committee to judge whether colored men are the poltroons which their enemies tried to make us believe them to be.

The expedition with which we were identified had all the prospects in the world to prove successful, and would have been if we had come prepared to advance immediately, but as it was, we gave them time to prepare for us when we did advance.

We left Baldwin at the junction of the Jacksonville and Tallahassee, and Fernandina and Cedar Keys Railroads, about twenty miles West of Jacksonville, on Friday, the 20th, marched westward eleven miles, and bivouacked for the night at Barber's Ford on the St. Mary's river. The bugle sounded the reveille before daylight, and, after taking breakfast, we took up the line of march westward. Our march for ten miles to Sanderson Station was uninterrupted, but about four miles further west our advance drove in the enemy's pickets, keeping up a continuous skirmish with them for about four miles, when the 7th Connecticut, who were in the advance, deployed as skirmishers, fell in with the enemy's force in a swamp, strengthened still further with rifle-pits. Here they were met with cannon and musketry. The 7th were armed with Spencer rifles, which fire eight times without loading, with which they played dreadful havoc with the enemy. They were then ordered to take one of four pieces of artillery the enemy had, but were unsuccessful. They held their ground nobly, as long as their sixty rounds of ammunition lasted, which was perhaps three quarters of an hour, but were retiring just as the main body of our army came up. The 8th colored marched on the railroad, came up first, and filed to the right, when they were soon met with a most terrific shower of musketry and shell. Gen. C. Seymour now came up, and pointing in front towards the railroad, said to Col. Fribley, commander of the 8th, "take your regiment in there," a place which was sufficiently hot to make veterans tremble, and yet we were to enter it with men who had never heard the sound of a cannon. Col. Fribley ordered the regiment, by company, into line, double-quick march, but, before it was fairly in line, the men commenced dropping like leaves in autumn; still, on they went, without faltering or murmuring, until they came within two hundred yards of the enemy, when the struggle for life and death commenced; here they stood for 2½ hours, under one of the most terrible fires I ever witnessed; and here, on the field of Olustee, was decided whether the colored man had the courage to stand without shelter, and risk the dangers of the battle field; and when I tell you that they stood with a fire in front, on their flank, and in their rear, for 2½ hours, without flinching, and when I tell you the number of dead and wounded, I have no doubt as to the verdict of every man who has gratitude for the defenders of his country, white or black.

Colonel Fribley, seeing that it was impossible to hold the position, passed along the lines to tell the officers to fire and fall back gradually, and was shot before he reached the end. He was shot in the chest, told the men to carry him to the rear, and expired in a very few minutes. Major Burritt took command, but was also wounded in a short time. At this time Captain Hamilton's battery became endangered, and he cried out to our men for God's sake to save his battery. Our United States flag, after three sergeants had forfeited their lives by bearing it during the fight, was planted on the battery by Lieut. Elijah Lewis, and the men rallied around it, but the guns had been jammed up so indiscriminately, and so close to the enemy's lines, that the gunners were shot down as fast as they made their appearance; and the horses, whilst they were wheeling the pieces into position, shared the same fate. They were compelled to leave the battery, and failed to bring the flag away. The battery fell into the enemy's hands. During the excitement Captain Bailey took command, and brought out the regiment in good order. Sergeant Taylor, Company D, who carried the battle flag, had his right hand nearly shot off, but grasped the colors with the left hand, and brought them out.

I took my position along the railroad, and had the wounded brought there, and while busily engaged a volley was poured into us. About a dozen of cavalry were preparing to make a charge upon us, but disappeared as the 54th Massachusetts advanced out of the woods. They knew the men were wounded, and that it was a hospital, but disregarded it; and had it not been for the 54th, which advanced in splendid order, they would undoubtedly have taken us all prisoners. The 7th New Hampshire was posted on both sides of the wagon road, and broke, but rallied in a short time, and did splendid execution. The line was probably one mile long, and all along the fighting was terrific.

Our artillery, where it could be worked, made dreadful havoc on the enemy, whilst the enemy did us but very little injury with his, with the exception of one gun, a 64 pound swivel, fixed on a truck car on the railroad, which fired grape and canister. On the whole, their artillery was very harmless, but their musketry fearful. We were informed in the morning that they had some 10,000 men and 1 gone, while we had less than 6,000, but 18 guns. The troops all fought bravely; the 1st North Carolina (colored) did nobly. I saw at an early stage of the fight that we would be whipped, and went round among our wounded and told them, as many as could get away, to start for Barber, and then started the ambulance crowded full. The day and the field being lost to us we started on the retreat, and reached our old quarters yesterday. We were compelled to leave a few of our men behind, and they fell into the hands of the enemy. It could not be helped; I had but one ambulance to a regiment and the railroad was useless, because we had no locomotive. However, we got some horse cars to within 18 miles of the field, which aided us greatly. How the rebels have disposed of the colored men who fell into their hands we have not heard yet, but we hope that the fear of retaliation, if not the dictates of humanity, will cause them to reconsider their threat of outlawry. If not, we must act accordingly. Our men are neither discouraged nor dismayed, but ready for another fight.

We would like to have our regiment recruited. We *should have* at least two hundred men immediately. Will the committee not make an effort to send them to us? I have no doubt but the War Department would allow it. Please do your best for us. If it could be *done*, we would like two flanking companies of one hundred men each, armed with Spencer rifles. I think they are just the thing for bushwhacking. You can tell the committee that we look to them as our guardians, and therefore hope they will do all for us they can, and *do it quickly.*—*The Press.*

Your friend, A. P. HEICHHOLD,
Surgeon 8th U S C. T.

CHRONOLOGY OF METHODISM.

We clip the following chronology from one of our exchanges, a Syracuse paper:

John Wesley born,	1703
George Whitefield born,	1714
" " converted,	1735
" " embarks for America,	1739
The Wesleys converted,	1738
The first out-door preaching (by Whitefield)	1739
Corner stone of the first Methodist chapel laid,	1739
The Methodists separated from the Moravians,	1740
Separation of Whitefield from the Wesleys,	1741
Class meetings organized,	1742
First watch night,	1742
Introduction of lay preaching,	1742
Adoption of the General Rules,	1743
Itinerant system instituted,	1743
The first Conference, (in London,)	1744
First exhorters,	1746
Circuits formed,	1746
Methodism introduced into Ireland,	1747
Benson the commentator, born,	1748
Quarterly meetings introduced,	1749
Tract distribution commenced,	1749
James Wheatly expelled,	1751
First examination of the character of preachers in open Conference,	1759
Superannuated preachers' fund organized,	1763
Annual publication of Conference Minutes commenced,	1765
Membership letters first given,	1765
Sunday Schools instituted, (by Hannah Ball,)	1769
Asbury and Wright embark for America,	1771
First American Conference, (in Philadelphia,)	1773
Obituaries of preachers first published,	1777
Conference cabinet formed,	1781
First Conference in Ireland,	1782
Wesley's deed of declaration given,	1784
First ordinations by Wesley,	1784
Sunday Schools introduced into London,	1784
Sunday Schools introduced into America,	1784
Perronet, of Shoreham, died,	1785
Fletcher, of Madeley, died,	1785
Wesley first ordains preachers for England,	1787
Methodist preachers first protected by license,	1787
Charles Wesley died,	1788
John Wesley died,	1791
Religious Tract Society of London organized,	1799
Wesleyan Missionary Society,	1817
First French love feast,	1830
French Methodists organized into a separate Conference,	1852

For the Christian Recorder.

THE AFRICAN METHODIST EPISCOPAL CHURCH.—ITS DUTY, AND ITS DESTINY.

BY SHALOM.

The importance of the subject named above is self-evident. It speaks for itself. It is often the case that subjects, important of themselves, derive a greater importance from some change in the circumstances which previously surrounded them. It is thus with the subject under consideration.

The Duty and Destiny of our church is grave in its very nature; for is it not thus with any church of the Redeemer? Yet, from the times which have dawned, and the mighty stirring events which are now transpiring, the importance of the mission of the A. M. E. Church is wonderfully magnified.

Man, in whatever light we view him, whether as an individual, or bound up in the unity of an assembly, has a duty to perform. Indeed, all life, save that of God himself, is but the discharge of a duty—whether that life be celestial, terrestrial, or infernal. *Life is Duty.*

The duty of the church, General or Catholic, composed as it is of a "congregation of faithful men," as saith our excellent Discipline, is to evangelize the world, and prepare it for the coming of its Lord and Head.

A beautiful figure often employed by sacred and religious writers, is, that the world is as a vast wilderness, destined shortly to bloom as Eden.

Isaiah says, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God."

The pious and learned Doctor Adam Clarke, when he considered this figure as used by another prophet, exclaimed with rapturous emotions, 'What a glorious prophecy!'

And now, as we let our eyes fall upon the moral condition of the nations, how true is that figure seen to be! Is not the great continent of Asia a desolate wilderness, wherein nothing but thorns and thistles are seen to grow?

And Africa, poor benighted Africa, is it not all waste, without even a myrtle, a cedar, or a fir? Europe is, indeed, partially cleared, and more or less presents the appearance of a well attended garden; while the great majority of the Isles of the sea are rugged and barren,—the fit habitations for scape-goats.

And how is it with America? What is the appearance of this, our birthland? Is it that of a waste wilderness, or does it approach to Paradisiacal beauty? Does the fir tree or the thorn spring up? the brier or the myrtle? Though America was the last among the continents in receiving the attention of the watchful husbandman, yet it presents to-day, as fair a prospect as any other portion of the wide field of the world.—Such, then, is the condition and appearance of the world, and with what fidelity can it be compared to a wilderness?

The duty of the church, that congregation of faithful men, is plainly declared; for we are laborers together with God: ye are God's husbandmen. Awake, O Church, awake! The sun hath risen; the day is far spent, and thy Lord calleth upon thee to arise and gird thyself for the arduous labor of the days of time.

With more zeal than that of a Western pioneer the church should enter upon the work.

That work must be done; prophecy declares it, and already our eyes begin to see it. Let the church be not dismayed, but rather confident. The chief Husbandman has given orders to root out every thorn and thistle. His words are: 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.'

And shall not God be obeyed?

To use a common place allusion, shall not the church enter the field with axe, and hoe, and plough; and level the forests to the earth, those mighty oaks of Bashan; clear away the rubbish, and sink deep in the soil the point of the glistening plough? For thus saith the Lord to the men of Judah and Jerusalem, 'Break up your fallow ground, and sow not among thorns.'

The work of which we have been speaking, is that which devolves upon the church, general or Catholic; but in carrying it on, God, the Husbandman, has, by His providence, given special commands.

What then, we ask, are these providential special commands in reference to the great work of the world's redemption?

Before we proceed to answer this question, let us settle one point. Man is not permitted to limit the Divine condescension. To give but one instance of that condescension, we have no more than to make mention of the revelation of Himself, in the very way that he has done, even by the Bible.

Had God spoken to us, and not condescended to our finite abilities, then, indeed would He have been the incomprehensible one.

This same spirit of condescension is to be seen in the providential arrangement of the affairs of the church. The Gospel is intended to be preached in its *fulness*, to all men, in order that as many as will may be saved.

In the absence of the extraordinary manifestation of the Holy Spirit, it may be inferred, and truly, that the means best calculated to accomplish the design will be adopted. And what are the facts which present themselves as we gaze upon the "modus operandi" of the church?

We behold its Head, like a wise and considerate husbandman, apportioning off, as it were, this field of the world, into lots, if you will allow such an extended use of the figure; and giving providential command that each shall be cultivated by some particular member of the great family of churches.

In this arrangement, by careful observation, we shall find that two things always enter into the Divine mind, to wit, the laborers employed, their capabilities either natural, acquired, or bestowed, and the nation or people to whom they minister their natural attachments, and even their national prejudices. But let us explain, by bringing forward some facts noticeable in God's dealing with His church.

When Israel is to be led forth from Egyptian bondage and idolatry, to be taught anew the worship of the living God, who is chosen as the messenger of God?

Is it an Egyptian, a subject of the haughty Pharaoh, who, from his very position, could command the respect and obedience of the Israelites? God's word does not say so.

Is it a man from any of the surrounding nations, who, from the circumstances by which he was previously surrounded, might make a successful leader through that mighty wilderness? God's word does not say so. Who, then, is chosen to lead God's people? It is Moses, the son of Amram and Jochebed, a Hebrew of the Hebrews. We stop not here to argue the "whys or wherefores" of the case; we hang our argument upon the simple fact, that when God would exalt his people, one of themselves, who is bone of their bone, and flesh of their flesh, is prepared to be the leader.

And what are the facts in reference to publishing the glad news of a Saviour born?

Who are sent, and to whom?

Peter, a Jew, and a man of strong Jewish prejudices, is the Apostle of the circumcision, and minister in chief, to his own countrymen. Paul, in letter a Jew, but in spirit and in fact a Roman citizen, goes to the Gentiles; while we find Barnabas, that son of consolation, very naturally repairing to his native Cyprus.

How full the heart should be of charity,
Of those who judgment give 'gainst Salome.
How much consideration on her state
They should bestow, yea, pity her sad fate.

For the Christian Recorder

LETTER FROM CHARLES BIRCH.

DEAR BROTHER WEAVER:—Thinking that you might be pleased to hear from this point of our work, I have seated myself to give you a few items of intelligence.

I am just recovering from a short, but severe, fit of sickness. I have not seen the inside of the chapel for three Sabbaths, but trust, by Divine permission, to be able to fill my pulpit next Sabbath. Our church is in a moderately prosperous condition. We have had between thirty and forty accessions during the winter.

Our Bazaar for Wilberforce is just over. We have cleared nearly two hundred dollars, and feel determined to do our whole duty for this NOBLE INSTITUTION—the hope of our future mental, moral and religious elevation. As this is the centre around which our highest hopes of future greatness revolve, we feel determined to do our whole duty to secure its perfectness and future success.

Bethel Church is now holding a protracted meeting. It has been in progress nearly three weeks. They are having a good time. God is graciously visiting the church with outpourings of his Holy Spirit, and numbers have professed a saving faith in Christ, and have been added to the church, and we hope they all may be finally and eternally saved.

The Baptist church has also been holding a protracted meeting for the last four or five weeks. They have had, as nearly as I can ascertain, some twenty-five or thirty accessions to the church.

Justice may be long-deferred, but it will come at last. Enclosed, I send you three dollars, the amount of bad money received by you at the time of the Conference here.

I regret that you saw proper, when you was here, to appoint so many club agents here, as it is impossible for me to operate, without coming in conflict with them. And I fear they are not doing what ought to be done for your valuable paper.

We are now preparing for the General Conference, and hope to have a precious time when we are again permitted to meet our venerable fathers and brethren in the ministry.

Fraternally yours, CHARLES BIRCH.

Chicago, March 3, 1864.

For the Christian Recorder.

IDAHO CORRESPONDENCE.

BROTHER WEAVER:—I hardly know how to begin this letter; but, as I have a great deal to speak of, I will commence.

I believe that I told you, in my last letter, that, in consequence of a series of murders and robberies having been committed between here and Salt Lake City, the miners and residents of this country had formed themselves into a Vigilant Committee, to protect themselves, also of the hanging of one of the aforesaid robbers, or road agents, as they are called. Well, sir, since that time the Committee have been busily at work, and up to the present time, to-day's work included, they have hung and shot twenty two persons belonging to the gang.

They hung, this afternoon, at one time, in this city, five persons, whose names are: John Gallagher, George Lane, Frank Parish, Haze Lyons, and one Boone Helm. Last Sabbath, at Bannack City, they hung three or four, the chief of whom was Henry Plumer, Sheriff of the two cities, and said to have been captain of the robbers, who informed on a great many others. So you can see we are having stirring times.

The top of a drift caved in yesterday, killing one man, and wounding another very severely. The day before, a very estimable young man of color, a member of the A. M. E. Church, late of Denver, died here with us. His name was John W. Scott. He was formerly from Leavenworth City, Kansas. His disease was of the heart, and pronounced incurable by the physicians.

We have had one of the coldest spells of weather that I can remember for a long time; but the weather has moderated greatly since, and it is now pleasant again.

We can hear but little out here of what is going on in the States this winter, as the mail arrives but semi-occasionally, and then we get but few papers, and of not very recent date. I have written for you to send me a copy of your valuable paper to this city, and shall wait very impatiently for the same until I receive it. Although the tax is enormous on all mail matter here now—letters one dollar each, and papers fifty cents each copy sent you, and seventy-five cents to purchase from them—the people can get but few at these figures. It is yet winter, and there is no paying mining going on at present; only getting out dirt to wash in the spring.

The young friend who died was one of those I expected to attend Wilberforce next season; but he is called to attend in another world. May the Lord grant that he has found an entrance into the kingdom of glory!

Yours, truly, G. W. T.

Virginia City, Idaho Ter., Jan. 19, 1864.

For the Christian Recorder.

WILBERFORCE UNIVERSITY.

MR. EDITOR:—I thought it would be interesting to the readers of your paper to know how we are progressing religiously in this part of the vineyard. I am more than gratified to say, that we have been conducting a protracted meeting for some three weeks in the Trinity Church, Wilberforce, and God has been pleased to pour out his Spirit in answer to the prayers of his people, which has resulted in the conversion of a number of precious souls. Some thirty or more profess to have found pardon through Jesus Christ; and of this number, twenty young ladies and young men were received in church last Sabbath week, a scene which was heart-cheering—one that angels admired.

Last Sabbath seven more were added to the church, and all were members of the Institution. A cloud of mercy has gathered over Wilberforce, and burst in showers of Divine grace, so that the air has been pregnant with the sobs and prayers of penitent souls, but now reverberates with praises to God, who has redeemed them.

We have been favored with the labors of Bishop Payne this winter, and elder F. Peck, late of Baltimore. He is an eminent brother, and is here studying divinity under Dr. Payne. May God spare the Bishop, and give him strength that he may live to bless mankind!

We believe that God had a special design in throwing this Institution into our hands, that it might be a powerful means in the elevation of mankind. We notice one feature of Wilberforce since it came into our hands: all the students who have come, or have been sent, with three exceptions, have come unconverted. But, thank the great Head of the Church, two-thirds of all our students now profess to be happily converted to God!

May God send more sinners here to be converted and educated; and may Wilberforce flourish as the green bay tree, and become a garden—the nursery of the vineyard of the Lord!

Parents, send your sons and daughters here to be educated. They will be cared for, intellectually, morally and religiously.

You will hear from me again soon.

E. D. DAVIS.

Xenia, Ohio, Feb. 28, 1864.

For the Christian Recorder.

TERRE HAUTE CORRESPONDENCE

MR. EDITOR:—It may be that you will be pleased to hear from us at Terre Haute again. We have just closed a glorious series of meetings, which we have been conducting for the last few weeks, in which the church seemed to become more powerfully quickened than I ever saw it before. I have never seen a church become, in better earnest, in all my life before. Quite a number were, as it really seemed to me, soundly converted to God; and quite a number have joined the church also, since I last wrote.

My charge is one divided into three beautiful classes; each one of which meets on the Lord's day; and such a day as they had last Sabbath, in the class room, I believe I have never witnessed before. I began to feel a little afraid that our converts would shout all their religion away, and consequently go away without it.

My charge, I suppose, never was in better condition. How long it will remain so, the good Lord only knows. I have set apart next Lord's day to baptize some adults and to receive them into full membership.

Upon the whole, Mr. Editor, I have come to the conclusion that Terre Haute is progressing almost in every shape; taking into consideration the white as well as colored population. The Preachers' Association, which meets once a week regularly, at the Congregational Church, addressed me a note last fall, in order, thereby, to invite me to attend their meetings with them, which I have been doing regularly ever since, which they say is a new thing for Terre Haute.

The members of this Preachers' Association are very friendly and kind. I discuss regularly all subjects brought before the Association for that purpose. This each one does in regular order, which I find very profitable to me. We now have the matter before us, of each one producing a synopsis, every Monday morning, of his sermon on the day before. This is a splendid exercise; each preacher sits and criticises on the short sermon as it is delivered. Whether it is delivered verbally or written.

Our people here seem to be in great hopes about the welfare of our people in this country. That the present war is changing the national position of our whole people in this country is already recorded; and not only is the war changing our national position, but it is a "fixed fact," that it is changing it for the better. I do not suppose that there ever was a nation whose position nationally has ever so rapidly changed. And, on the other hand, I do not suppose that there ever was a nation in power, which had become so corrupt, and had gone so far astray as this nation, in the midst of which we live, that has become educated so rapidly as this nation has, up to the present time, after the corrections of the Almighty have been brought to bear upon them. Yet there is a great amount to be done to bring things right in the sight of the Lord and all truly honest men, that no power save that of the Almighty, can bring about or accomplish.

The reason of my conclusion is from the fact, that I see so many placed right at the head, or at least near the head of our national affairs, who are obliged to play a hand in turning the scale of national affairs, for weal or for woe, who, as it seems, will be obliged to take a grand sweat before ever they could become willing for the scale to be turned to bring all men politically and religiously upon an equality.

There are some who seem to be as earnest as well as truly patriotic, and truly honest, yet while this number is small, the number which stands diametrically opposed to those is overwhelming, and it is to be feared will remain overwhelming until the fierce judgments of the Almighty come and remove them out of the way.

T STROTHER

Terre Haute, Indiana.

For the Christian Recorder

NEW HAVEN CORRESPONDENCE

MR. EDITOR:—Sir, during the Episcopal notoriety, there was a letter in the "Christian Recorder, emanating from one of the most intelligent and distinguished elders of the A. M. E. Zion Church, on the consolidation of the A. M. E. and the A. M. E. Zion Church. I have waited with patience for some of the elders of the A. M. E. Church, who are more qualified to advocate the cause than your humble servant; but have waited in vain. The General Conference of the A. M. E. Church, and of the A. M. E. Zion Church, will meet in the city of Brotherly Love, in the month of May, 1864; and if we are of opinion that the two bodies or churches can be brought together, it is high time that our attention was drawn to that important subject. We are both Methodists. Why should we be divided? both of the same faith and order. In government we differ only on one or two points. Is not this the time for us to come together as one body? Is not this the time for the colored people to be united?

Mr. Editor, it would be one of the greatest means to elevate our race of any that can be presented at this time. If these two churches can be brought together, all of these little parties into which we are divided, will come to naught; they will be like the Kilkenny cats. But the great question is, How shall this thing be consummated? Those opposed to the elevation of our race, will oppose it, and will be sorry to see this thing come to pass. But now is the time for colored people to think for themselves; not only to think but to act. Who will start the abolition ball in motion at Harper's Ferry? We would not have had the emancipation proclamation; colored men would not have been citizens; there would have been no colored men in the field to-day fighting to save the best social government in the world.

The cause why those two churches should be brought together is obvious to every intelligent mind. But how shall it be consummated is the great question? Well, I will suggest the following plan, and wait till a better one is presented: Let the elders of each district meet together, both of the A. M. E. and A. M. E. Zion Church, and let them consult upon the great question. Let the best and most intelligent minds of both churches be brought together, and let them adopt some plan to bring the thing before each General Conference. Let the elders of each Annual Conference meet to devise some plans to establish a platform to work on. This would be no act of rebellion to the churches, and the disciplines of neither church will condemn the actors in it. Come, wake up elders, let us hear your sentiments on this subject. I will wait for an answer.

Yours for the spread of the gospel,
W. W. G.

New Haven, Conn., March 4th, 1864.

For the Christian Recorder.

REV. AND DEAR BRO. WEAVER:—How many and painful are the changes to which we are subjected, whilst we sustain a relation to this "Earthly Tabernacle," which must be desolated, and hurled into its original elements! And, Oh! how often are our heart-yearnings caused to bleed, on account of the unrelenting, and irresistible, and tenacious grip of the king of terror, upon the person of our nearest and dearest friends.

Little did I think when I wrote last, that my next would chronicle the decease of one so near and dear to me; and no man, but he, who has sustained a loss similar to mine, can form a just conception of my present feelings.

It was on the morning of the 5th of February, that my dear wife Emily departed this life, for the realms of the redeemed and sanctified. Her death-bed was a scene of perfect triumph over the powers of darkness; death had no sting for her, the grave no victory. Her parting words were these: "Farewell, my dear, I'm going; do the best you can, meet me in Heaven; Heaven's in view, Heaven's in view; Blessed Jesus, blessed Jesus, blessed Jesus." And thus embracing me around the neck, she transferred her membership from the church militant, to the church triumphant; and now I feel like a lone dove, lost from her dearest friend. I do sincerely solicit the prayers of the praying readers of the *Christian Recorder*, for grace and Christian prudence, to bring up my children in the nurture and admonition of the Lord. Emily has left me with six small children, the youngest of whom is seven months old.

And I will say to Emily's friends, although we may see her no more until the heavens are no more, yet be assured, if we live as Emily did, it will be the happiest meeting of all. We will meet to part no more, on Canaan's happy shore. And if we expect to hail her happy on the banks of final deliverance, we will have to live as she did, i. e., a holy life, and then we will die a happy death.

Her last words were expressed in a tone of heavenly rapture of soul, which seemed to mingle with those beyond the vale, where all is glorious perfection, yea, where God is praised in strains of melodious thunder.

P. S. The demand for your valuable paper increases, but on account of pecuniary embarrassment, many will have to wait a little longer.

WILLIAM THOMAS MILLENDER.

Chester, Ills., Feb. 29th, 1864.

For the Christian Recorder

THE PARTING OF FRIENDS AND RELATIONS.

CONTINUED.

Reader, I again bring this subject up before you. Perhaps you may think what I have made three short articles of, might have all been condensed into one. True, but time is money for all things.

I will now inquire if there are any afflictions of body or mind, for which there can be no remedy found.

I believe there is some afflictions of body that cannot be cured.

But with the mind, I am constrained to think otherwise. That there is an affliction of mind

No. 12

first sheet missing.

(Insanity excepted) but what there may be a remedy found for.

The greatest sorrow is caused by death. When we give the last look at a dying friend, or relative, and death shall have executed its office, then it is that the heart seems ready to burst with grief. Yet in this hour of the soul's extreme trouble, there may be found a remedy or comfort.

Do you ask, where, or would you inquire where you shall go to ease your troubled mind? I would say go to God. Turn to his promises, which are:

"Call upon me in the day of trouble and I will deliver thee, and thou shalt glorify me." Psalm l. 15.

"The Lord is a refuge in time of trouble." Ps. xxii 11.

"God is a present help in trouble." Ps. xxxvii. 39. "In the time of trouble He'll hide me." Ps. xxvii. 5.

Here God has promised to deliver us out of trouble, and to be a refuge where we may hide from trouble, also be a present help in time of trouble. The very time we need him he has promised to be there. Perhaps you will say that you are not a Christian, and these promises were not for you. Then this shows you the great necessity of being a Christian. You may be called to part with some very near and dear friend, or relative, and if you have not got the love of God, you may not be able to endure such affliction. Death may come and tear them asunder, or it may take you, and you not prepared. What a solemn thought! Will you secure this infallible remedy for all affliction of mind, the grace of God.

Prepare to meet thy God.

H. J. RHODES.

Wilmington, Del., March 5th, 1864.

For the Christian Recorder.

We have, mournfully, to record the death of our friend and sister, Rachel Growden, wife of Thomas Growden, who departed this life on the evening of the 23d of February, 1864, in the sixty-fifth year of her age, enjoying an unshaken confidence in a happy and glorious resurrection.

Sister Growden sought religion when young, somewhere about the seventeenth year of her age, when Father Peppers used to hold the meetings in a cooper-shop in Trenton. It was then she found her Saviour; there she found Him precious to her soul. Since that time I have become acquainted with her, and she has been known frequently to speak well of the cause, and her unshaken confidence in her Redeemer; and when coming down to change worlds, she then and there said that she was ready and willing for the will of the Lord to be done.

She leaves an affectionate husband and two children to mourn her loss; yet we are consoled with the thought, that their loss is her everlasting gain.

On Sabbath, the 28th ult., Father Murray and the Rev. Mr. Crispin delivered a fine sermon about her, after which the body, followed by a very large procession, was conveyed to its final home.

"Sister, thou art gone before us,
And thy saintly soul has fled,
Where the wicked cease from troubling,
And the weary are at rest."

CHARLES CONOVER, SR.

Attleborough, Bucks Co., March 1, 1864.

For the Christian Recorder.

DEAR BROTHER WEAVER:—Permit me to write a few lines for your valuable paper. We have had great cause to rejoice in the Lord this year. In my charge the Lord has blessed us all. When I entered the charge, last July, I found it in such a condition, that it was only by the help of God that I endeavored to do the best that I could, and, up to New Year, the Lord was with us.

On the 23d of January we commenced our protracted meeting in Kinderhook. The Rev. William H. Ross was with me two nights. I continued the meeting up to my third quarterly meeting, which was on the 14th of February, at which time my elder, Rev. B. Lynch, not being able to be with me at my quarterly meeting, the Rev. W. H. Ross, on his return from New Haven to his charge, stopped with us over Sunday, and assisted me in my quarterly meeting. The Lord was with us all day. The meeting will long be remembered in Kinderhook. Eleven professed to be converted, and united with the church. The meeting continued up to the 18th of February; and, up to that time, seventeen persons attached themselves to the church.

I then left, to assist brother Ross with his quarterly meeting in Coxsackie, on the 21st, and thence to Hudson to attend to my quarterly meeting there. Pray for us.

REV. R. M. JOHNSON.

Kinderhook, March 3, 1864.

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr. ——

SIR,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN,
No. 20 Lawrence St., Brooklyn,
JOHN PETERSON,
No. 16 Wooster St., N. Y.
GEO. W. LEVERE,
No. 41 De Kalb Ave., Brooklyn.
} *Committee of Correspondence.*

Rev. H. M. WILSON, 26 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvement, are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel to the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent, or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid those movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 11 De-Kalb Av., Brooklyn, N. Y.

Vice-Presidents, Rt Rev. D. A. Payne, D. D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa; Rev Duncan Dunbar, New York.; Benj. Coates, Esq., Philadelphia Pa; Rev. D. H. Vandervere, Elizabeth City, N. J., Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev Jeremiah Asher, Philadelphia, Pa; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 16 Wooster St. New York.

Corresponding Secretary Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bustil, Philadelphia, Pa.; H. W. Wilkins, H. H. Garnet, New York; A. G. Heman, New Haven, Conn.; Wm. Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delany, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S. J. Haward, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y.; Rev. Geo. Potts, D. D., 27 Fifth Ave., N. Y.; Rev. John M. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave., N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y.; A. Booth, Esq., 19 E. 14 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 60 E. 20th St., N. Y.; Jonathan Sturges, Esq., N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; David Hadley, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, in the interest of the colored people, what the American Bible Society is to the world. HENRY M. WILSON, *Secretary.*

Our Country.

SABBATH-BREAKING BY LAW.

It is well known that unusually great and persistent efforts are being made to induce our present Legislature to allow the passenger cars of this city to run on Sunday. Let all the Christian and order-loving citizens at once take action against this impending evil. Every person who has not yet signed a petition against the proposition, should immediately seek an opportunity for doing so. Persons should also volunteer, in various parts of the city, to go about their own neighborhood for signatures. Meetings should be called, addresses made, and sermons preached. What is to be done should be promptly done, or the rail-road proprietors, the lager beer men, the ice cream garden men, and others of that class, whose only object in this movement is pecuniary gain, will accomplish their reprehensible purpose. Should the depraved statute be passed, our city will have to mourn over the loss of its departed Sabbaths of quietness and peace, and over a fearfully increased flood of vice and dissipation. And our mourning ought to be deemed to be perpetual and unavailing, for it would be found far more difficult to regain our present position of safety than to maintain it while it is still ours. Think what our Sabbaths would be to-day, instead of what they are, had not our Mayor, sustained by the virtuous citizenship, five or six years ago, nobly upheld the law. Fellow-citizens, suffer not that law to be destroyed, for we owe to it far more than can be told, of peace and quiet, of order and morality, of security and prosperity. May God defend the right!

M. S.

THE DETAILS OF KILPATRICK'S RAID.

DESTRUCTION OF REBEL PROPERTY.

WASHINGTON, MARCH 5.—The special correspondent of the New York Tribune reports the following: The much talked of raid by General Kilpatrick has ended with failure as to the main result intended to be accomplished, but with success in cutting the railroads between Lee's army and Richmond, the destruction of much property, stores, &c., and the actual shelling of Richmond.

On Monday they reached the Virginia Central Railroad, and tore up the track in four places, destroying whatever property would render the road useful. At Frederick's Hall, on the Central Railroad, they came upon a court-martial peacefully holding its sessions, and captured a colonel, five captains, and two lieutenants. General Lee had passed over the railroad, on his way to his army, but about an hour before our men reached it. As they passed through the country in the most good-natured way, questioning as to whether any Yanks had been seen there lately, the inhabitants could not believe that it was Lincoln's cavalry who were paying them a visit. The negroes generally were delighted, and many, in the presence of their owners, asked to be allowed to go along. A large number were thus gathered together, who cheerfully trudged along with the cavalry, delighted at gaining their freedom. Occasionally, Union families were encountered, who gave valuable information, and offered what they had to eat and drink. Leaving Frederick's Hall on Monday, they pushed on to Richmond a detachment of five hundred, under Colonel Dahlgren, keeping well to the right, in the direction of Louisa Court House, while General Kilpatrick, with the main body, moved upon Ashland, both parties scouring the country thoroughly, and doing all possible damage.

As the forces neared Richmond, the two main parties began concentrating. Col. Dahlgren was to move down to the right of Richmond, destroying as much of the James River Canal as possible; then taking the road, was to cross opposite and enter the city from the south side, and attempt the deliverance of the prisoners on Belle Isle. Gen. Kilpatrick, with the main body, was to attack the city by the Brooke turnpike simultaneously, if possible, with the other movement. It was hoped to reach the city on Monday night or early on the following morning, when a partial if not a total surprise could be effected. Two of those fatalities which more than once during this war have snatched success from the very grasp of those, who, by their valor and daring, have richly deserved the victor's crown, interposed to prevent the consummation of one of the best conceived and most brilliant plans of the whole war. Colonel Dahlgren had taken a negro to pilot him to Richmond. The detachment had rapidly moved across the country, destroying farms, forage, and everything which could possibly be of service to the enemy. Pushing on so as to reach Richmond as soon as possible, Col. Dahlgren discovered that his negro guide had betrayed him, and led him towards Goochland instead of to Richmond, and on Tuesday morning he found himself miles in just the opposite direction from that which he wished to take. The negro was promptly hung for his baseness. Exasperated by this treachery, the men burned the barns and outbuildings of John A. Seddon, rebel Secretary of War, and it is perhaps fortunate that the gentleman himself was not present.

Retracing his steps, Col. Dahlgren marched down the river road, destroying the Upper Flour Mills, several private flouring establishments and saw mills. His force also did considerable injury to the James River Canal, burning canal boats, and seriously damaging one or two locks. They did not reach the immediate vicinity of Richmond, till the afternoon, when everybody was on the alert, Kilpatrick having already made his attack. Col. Dahlgren's detachment was divided into several parties, for the accomplishment of different objects, keeping together, however. One party attempted to cross the river, but were repulsed. A very sharp fight ensued, and finding the enemy in superior numbers, and confronting them on every road, the force was compelled to fall back. In attempting to cut their way out, Major Cook, of the 2d New York, with about 150 men, got separated from the rest. The other detachments succeeded in rejoining General Kilpatrick, but nothing has been heard of this one. The people on the road aver that a Colonel, who had but one leg, was captured by the rebels. If so, it is feared that he must have been wounded. Strong hopes are entertained that, with his usual determination, he has cut his way through with at least part of his hundred and fifty men.

Meanwhile, General Kilpatrick had advanced down the Brooke turnpike from Ashland, having torn up the rails at that point, destroying the telegraph as he marched. At one station, however, an operator succeeded in sending a despatch to Richmond announcing that the Yankees were coming. He was a prisoner in less than fifteen minutes, but that short time put Richmond on the *qui vive*, and it has since been ascertained that about a dozen pieces were put in battery and new intrenchments thrown up while awaiting his arrival. The troops reached the outer fortifications early on Tuesday morning, and as the spires and houses of the city came to view, cheer after cheer went up from our men. Riding rapidly forward, the outer line of works was entered. The rebels, thus surrounded, threw down their arms, many of them surrendering and others taking to their heels. A fight then ensued for the next line, but the batteries were too much for them, and so, with his battery, Gen. Kilpatrick opened upon the city.

There is no doubt the men would have dashed upon and over anything that stood in their way, so enthusiastic had they become; but Gen. Kilpatrick acted the wiser part, and, as the shrill whistle of the locomotive told of the bringing up of reinforcements from Pickett's Brigade, at Bottom Bridge and vicinity, he reluctantly gave the order to move towards Mechanicsville. That this was difficult to do, became apparent. On every road the enemy's pickets confronted them, and a series of manœuvres took place, in which the enemy were found to be on the alert at every point. Night coming on, Kilpatrick, with his accustomed audacity, halted and made preparations to encamp. He had chosen a place, however, too near a rebel camp, and of this fact he was reminded by being shelled out of his position; so the command groped its way on in the darkness and gloom, fighting when pressed too hard, and with the tell tale whistle of the locomotive now warning them that troops were being hurried back to Bottom Bridge in the hope of cutting off their retreat.

On Monday, General Butler received orders to send over a force to meet General Kilpatrick, and assist him if necessary. This force was sent, and the two returned to Williamsburg. The force picked up on their way one of the escaped prisoners, a Colonel Watson or Watkins, of an Ohio regiment.

Over five hundred prisoners were taken, but, from the nature of the expedition, it was impossible to bring them in. The casualties have not yet been ascertained. Col. Dahlgren, Major Cook and Lieut. Colonel Litchfield, with about one hundred and fifty men, are missing. The latter is known to have been wounded.

SOUTHERN ACCOUNT.

Washington, March 5.—The Richmond Whig of March 2d, gives an account, nearly similar to this of the progress of the expedition and the mischief effected. It says:

A number of prisoners were brought in about eight o'clock last night. Up to the hour of writing this, we have learned no particulars. The body of raiders are under command of General Kilpatrick, celebrated in connection with the raid of last Spring, passing over very much the identical route. Besides the general destruction of property, one of the principal objects of the raid was evidently the release of the prisoners in this city, but the plan miscarried by the treachery or ignorance of their negro guide. It is not to be supposed that it would have been successful, had it been otherwise.

Secretary Chase on the Pay of Colored Soldiers.—The following letter has been received from Mr. Chase:

TREASURY DEPARTMENT, Feb. 29.

"DEAR SIR: I have received the petition that Congress will pass such laws as will put the soldiers of our army on the same footing as to bounty, pay and pensions, without regard to difference of complexion. I have no doubt of the expediency or justice of such legislation.

Yours, very truly, S. P. CHASE.

VINCENT COLEYER, Esq.

The War in Virginia.—WASHINGTON, March 3. The President has received a despatch from Gen. Butler stating that Gen. Kilpatrick yesterday arrived within our lines, with a loss of something less than one hundred and fifty men, having had skirmishes on the way.

Among the missing are Colonels Dahlgren, Cook, and Litchfield.

Dahlgren and Cook are supposed to be prisoners. Kilpatrick destroyed a large portion of the Virginia Central Railroad, and several mills along the James river, as well as other valuable property.

He penetrated to the suburbs or outer fortifications of Richmond.

BALTIMORE March 4.—We learn from Norfolk that there was some excitement there yesterday among the rebel sympathisers, who profess to have intelligence of a great scare at Richmond owing to Kilpatrick's movements in the neighborhood of the city.

Some rumors were current that Richmond was being evacuated, but there is nothing definite. The telegraphic cable across the Chesapeake is not working, hence nothing can reach here except by regular boat or by sending despatches across to Cherrystone.

It was generally understood that a force had been sent up by Butler to co-operate with Kilpatrick, but nothing had been heard from this force at the time the boat left last evening.

Ministers in Richmond Prison.—Among the Union prisoners taken at Chickamauga and carried to Richmond were two or three Baptist clergymen, who were chaplains of Indiana regiments. Rev. J. B. Jeter, D. D., and one or two other clergymen of Richmond, visited these prisons for the purpose of rendering any assistance in their power. Of course the prospects of the war were discussed, the Union prisoners confidently maintaining our Government would eventually succeed, and the Richmond divines contending that they would not. The latter expatiated upon their army and their resources, declaring that their soldiers were well provided with everything. In a kind and patronizing manner, they inquired if they could do anything for those who were sick and in prison." "Well," said one of the chaplains, "we need some blankets, we were stripped of everything we had, and it is rather uncomfortable here without more clothing." Dr. Jeter exchanged glances with his companions, and then said, "Brethren, we have to confess that we have no blankets for you. In order to make the soldiers as comfortable as we have represented, our houses have been stripped of blankets and everything else." This was certainly a marvellous backing down from the dignified and patronizing air assumed, and the incident, which we have from one perfectly "reliable," serves to corroborate other accounts of Southern destitution.—*Watchman and Reflector.*

Married.

On the 6th inst., by Rev. J. Hamilton, Mr. John Nash, of Philadelphia, to Miss Mary Elizabeth Alston, of the State of Delaware.

PHILADELPHIA CATTLE MARKETS.

MARCH 7th—Evening.

The arrivals and sales of Beef Cattle at Phillips' Avenue Drove Yard, are larger this week, reaching about 1,721 head, the market in consequence is dull, and prices have declined; 1st quality Pennsylvania and Western Steers, are selling at from 13½ to 14½cts; a few choice sold at 14cts; 2d quality at 12@13cts.; and common at from 8 up to 11cts. ₩ lb as to quality. The market closed dull at these rates, and several sales were made late in the day at lower prices than the above.

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(Signed) ELISHA WEAVER,
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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be used well, and yet be one can do without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early and we would recommend parents to get pronouncing Bibles for their children, so that in reading verses about to the family the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—would but be teachers can do themselves, with all [illegible] as this. Indeed, if many congregations could place a copy of the Pronouncing Bible in the pulpit for their pastors to read from, they would hear no more of such phrases as Philip-pi, and Thes-a-lon-ica, or such personages as Ab-i-am, Meph-ibosh-eth, and Tro-phi-mus. Mr. W. S. Young, of this city has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church on Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions; it finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole [illegible] the same plan.

In the pronunciation of the Hebrew names that [illegible] Holy Scriptures, I should not, indeed, consider myself [illegible] authority of Walker so implicitly as when it [illegible] pronunciation of the English language generally [illegible] proper names. In the pronunciation of the [illegible] I should very infrequently depart from [illegible] as there is no higher standard than his, [illegible] portion even of well-educated Christians, [illegible] readers of all classes shall be enabled [illegible] still more, when his pronunciations of our [illegible] be obtruded upon their notice whenever [illegible] of life.

From Mr. Alger's industry, and his well-known [illegible] paring works of this kind, I am persuaded that [illegible] furnished with as correct an edition of the work [illegible] hand as could reasonably be expected from any man [illegible] wish you success in your laudable enterprise.

Yours respectfully, J[illegible]

From Rev. J. L. Blake, Rector of St. Matthew's Church, [illegible] tor of a Young Ladies' Seminary, in Boston, to [illegible]

I am much pleased in learning that you contemplate [illegible] the whole Bible on the plan of the "Pronouncing [illegible]" the critical accentuation of school books generally [illegible] justification, from its tendency to hinder the proper [illegible] mind and memory, with the young, in acquiring [illegible] the pronunciation of the [illegible] able to regard the Bible and Testament, which [illegible] used chiefly, not as class-books, but in connexion with [illegible] exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should unite daily, after having been duly instructed to do so, in reading by turns the chapters appropriated to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually witnessed. And judging from my own experience, I should have no hesitation in saying, that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work to which he has engaged, and those who have seen the neat style of typography, and the good paper and binding of your late publications, will, I have no doubt, be persuaded, that your contemplated edition of the Bible will be thoroughly what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. [illegible], Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD.
G. B. EMERSON.
S. E. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Masson St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider the attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that the success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,

THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted. A true copy.

Attest, JAMES ROBINSON, Secretary.

[illegible] by

REV. ELISHA WEAVER.

No. 619 Pine St. Phila.

DR. WM. ARMSTRONG,

No. 210 NORTH NINTH STREET, PHILA.,

Respectfully informs his friends and the public that he has resumed the practice of his profession at his residence, where he may be consulted in all cases of chronic diseases, such as

DYSPEPSIA, LIVER COMPLAINT, KIDNEY[illegible]
DIARRHŒA, COSTIVENESS,
PILES, HEADACHE,
BRONCHITIS,
&c., &c.,

and medicine furnished to suit their respective cases. 3mo.

JOSEPH BRISTER,

DENTIST,

NO. 844 LOMBARD STREET,

PHILADELPHIA,

Begs leave to inform his friends and the public generally that he is now prepared to insert artificial teeth, upon the most reasonable and accommodating terms, in a superior manner, and at prices ranging from 50 cents to $5 per tooth, upon Gold, Silver, Platina, Vulcanite, or in Continuous Gum work.

Also, the Filling, Extracting, and Cleansing of Teeth attended to.

Patients visited and attended to at their residences when requested.

References.

Dr. James H. Wilson, 907 Lombard Street.
Dr. Hudson & Bore, 1310 Walnut Street.
Dr. James H. Briscoe, 920 "
Drs. Romstein & Son, 913 "
Dr. Cardwell, 559 Pine Street.
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Oysters served up in every style during the season, at

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All kinds of help wanted for the city and country. Men wishing to join the army will positively be informed where to obtain the largest bounty.

JOHN OLIVER,
1113 Pine Street, bet. 11th and 12th,
March 5th, 1862. PHILADELPHIA.

THE CROSS!

The cross! the cross! how throbs my breast
Whene'er its hallowed form I see;
Pledge of a sure and golden rest,
To worms like me.

As on through stranger lands I go,
I hail my loved Redeemer's sign,
The blood-stained cross! it was his woe,
And it is mine.

Yet though a sign of woe so true;
Crest of the Mediatorial throne,
It must not claim the honor due
To Christ alone.

To Him my willing vows I pay,
While here I tread the path He trod,
His cross, my solace by the way,
But not my God.

LINES FOR LITTLE GIRLS.

Cold whistling winds, and pattering rain,
Snow, sleet, and hail, and ice!
Old Winter's come, hear you his train?
He'll pass here in a trice!
He's frightened all the birds away
To some fair, milder sky,
And there we'll let them sing and play
Till he bids us good-by.

He's rolled earth's splendid carpets up,
And laid them all aside;
Hid every flower and buttercup,
Her spring and summer's pride.
He's plucked the leaves all off the trees,
And throws them all away,
And left them naked to the breeze
As long as he shall stay.

Old Winter does not care a whit
For buttercups and flowers,
Or where his snow-balls chance to hit,
But sends them down in showers!
The hills and plains, all cold and drear,
He wraps them up in snow,
Nor even drops one icy tear
For all their frozen woe!

Sometimes, indeed, the trees he trims,
From out his jewelled store,
[illegible] all the twigs and limbs
[illegible]kling diamonds o'er;
[illegible] can look down so bright,
[illegible]ining trees,
[illegible]oks, he laughs outright
[illegible]g he sees.

[illegible]are with his bright face,
[illegible]k at them too long,
[illegible]t their shining silver case,
[illegible] all their beauty's gone!
[illegible]inter's reign is quickly o'er,
[illegible]ing drives him out of town;
[illegible] earth wipes up her muddy floor,
[illegible]d spreads her carpet down.

Spring scatters round rich fragrant flowers,
And sets the birds to singing,
And pins new leaves on all the trees,
While yet their music ringing!
The sun now takes another peep,
The flowers look up with joy,
And bid him not to go to sleep,
Lest he their lives destroy.

From this we learn not to despair,
But hope, and hope so ever,
For though our life is full of care,
It will not last forever.
A spring will come and chase away
All sorrow from our breast,
When on us dawns the summer day
Of an eternal rest.

THE LONG AGO

On that deep retiring shore
Frequent pearls of beauty lie,
Where the passion waves of yore
Fiercely beat and mounted high.
Sorrows that are sorrows still,
Lose the bitter taste of woe;
Nothing altogether ill,
In the griefs of long ago.

W. N. Milnes.

The Family.

FUDGE!

MILITARY AND HEROIC FUDGE.

"My brave fellow-soldiers, we are now on the eve of encountering the enemy. See, there he stands in hostile array against you. He thinks to terrify you by his formidable appearance. But you regard him with a steady, fearless eye. Soldiers! the world rings with the fame of your deeds. Your glory is imperishable; it will live forever. Regardless of wounds and death, you have ever been foremost where honor was to be won. Recollect, then, your ancient fame, and let your deeds this day show that you are still the same brave men who have so often chased your enemies from the field; the same brave men who ever looked upon death as a thing unworthy of a moment's consideration—on dishonor as the greatest of all evils. Band of heroes, advance! On, on to victory, death, wounds, glory, honor, and immortality!" "Hurra, hurra, field-marshal Fudge forever!—lead us on, field-marshal, lead us on." "Lead you on, my brave fellows! Would to heaven my duties would permit me that enviable honor! But it would be too much for one so unworthy. Alas! I dare not. My duties call me to another part of the field. I obey the call with reluctance. But my confidence in your courage, my brave fellows, enables me to trust you to advance yourselves. On, then, on, my band of heroes, and fear nothing!" The field-marshal raises his hat gracefully, bows politely to his "band of heroes," and rides off to a height at a safe distance, from which he views the battle comfortably through his telescope.

LITERARY FUDGE—THE AUTHORS!

"In putting this work into the hands of the public, the author has not been influenced by any of those motives that usually urge writers to publication. Neither vanity, nor the desire of gaining what is called a name, has had the slightest share in inducing him to take this step; still less has he been influenced by sordid love of gain, he looks for neither praise nor profit. His sole motive for writing and publishing his book has been to promote the general good by contributing his mite to the stock of general information. The author is but too well aware that the merits of his work, if indeed it have any at all, are of a very humble order; that it has, in short, many defects, but a liberal, discerning, and indulgent public will make every allowance for one who makes no pretension to literary excellence. The author may add, that part of the blame of his now obtruding himself on the public, rests on the urgent entreaties of some, perhaps, too partial friends.

THE PUBLISHERS' FUDGE!

The publishers of this new undertaking have long been of opinion that a new and more efficient course of moral instruction was wanted to raise the bulk of mankind to that standard of perfection which every Christian, every good member of society, must be desirous of seeing attained. It is with the most *poignant regret* they have marked the almost total failure of all preceding attempts of this kind. How much it has pained them, how much they have grieved to see the inadequacy of the supplies of knowledge to the increasing wants of the community, especially alluding to the working and lower classes generally, *whose interests they have deeply at heart*, they need not say; but they may say, that they anticipate the most triumphant success in their present efforts to supply the desideratum alluded to. The publishers may add, that as regards the undertaking they are now about to commence, profit is with them but a secondary consideration. Their great object is to promote the general good by a wide diffusion of knowledge, and a liberal infusion of sound and healthy principle. If they effect this, their end is gained. The work, on which no expense will be spared, will be sold at a price so low as to leave but a bare remuneration for workmanship and material; so low, indeed, that a very large demand only can protect the publishers from positive loss. But it is not the dread of even the result that can deter them from commencing and carrying on a work undertaken from the purest and most disinterested motives.

CRITICAL FUDGE!

A more delightful work than this, a work more rich and racy, more brilliant in style, or more graphic in delineation, it has not rarely been our good fortune to meet with. Every page bears the stamp of a master-mind, every sentence the impress of genius. What a flow of ideas! What an outpouring of eloquence! What a knowledge of the human heart with all its nicer intricacies! What an intimacy with the springs of human action! What a mastery over the human passions! Ay! this is indeed the triumph of genius. The author of this exquisite production writes with the pen of a Junius, and thinks with the intellect of a Bacon or a Locke. His language is forcible and epigrammatic, his reasoning clear and profound; yet can nothing be more racy than his pleasantry when he condescends to be playful, nothing more delectably cutting than his irony when he chooses to be satirical; nothing more striking or impressive than his ratiocination when he prefers being philosophical.

We confidently predict a wide and lasting popularity for this extraordinary production. Indeed, if we are not greatly mistaken, it will create quite a sensation in the literary circles of Europe.

PATRIOTIC FUDGE!

"My country, oh, my country! It is for thee, for thee alone, I live; and for thee, my country, will I at any time cheerfully die. (Who's that calling out fudge?) Nearest my heart is the wish for thy welfare. To see thee happy is the one only desire of my soul, and that thou mayest be as is my constant prayer. Night and day dost thou engross my thoughts, and all, all would I sacrifice to thy welfare! My private interests are as dust in the balance. (Who's that again calling out fudge? turn him out, turn him out.) My private interests are as dust in the balance; and shame, shame, oh! eternal shame to the sordid wretch, unworthy to live, who should for a moment prefer his individual aggrandisement to his country's good. Perish his name, perish the name of the miserable miscreant! Wealth! what is wealth to me, my country, compared to thy happiness? Station! what is station, unless thou too art advanced? Power! what is power, unless the power of doing thee good? Oh, my country! my country, oh!" ("Oh! oh! oh!" from various parts of the house.) The patriot sits down, wiping his patriotic nose with a white handkerchief amidst thunders of applause. Before going farther with our illustrations, indeed we don't know whether we shall go any farther with them at all or not, as we rather think we have given quite enough of them; before going farther, then, with anything in the more direct course of our subject, we may pause a moment to remark how carefully every one who comes before the public to claim its patronage, conceals the real object of his doing so. How remote he keeps from this very delicate point! He never whispers its name, never breathes it. How cautiously he avoids all allusion to his own particular interest in the matter! From the unction with which he speaks of the excellence of the thing he has to dispose of, be it what it may, Dutch cheese or a treatise on philosophy, the enthusiasm with which he dwells on them, you would imagine he spoke out of a pure feeling of admiration of those excellences. You would never dream—for this he carefully conceals from you,—that his sole object is to get hold of as much of your cash as he can, the Dutch cheese or the treatise on philosophy being a mere instrument to accomplish the desired transfer.

It is rather a curious feature this in the social character; everything offered for sale is so offered through a pure spirit of benevolence, either for the public good or individual benefit; nothing for the sake of mere filthy lucre, or the particular interest of the seller—not at all. He, good soul, has no such motive—not he, indeed.

We said, a little while since, that we doubted whether we would give any farther illustrations of the great science of humbug. We have now made up our minds that we shall not. Although we could easily give fifty more, it is unnecessary. —*From an old Number of the Dublin Gentleman's Magazine.*

A FRENCH QUAKER.

The annexed is translated from a late Paris journal: The clerk of the court called upon M. Devinage, to answer a charge for refusing to do duty as a National Guard. An individual, dressed in an entire and plain suit of blue, stepped forward. His hair was closely cut; his hat, which he kept on, of great breadth of brim, and his visage of a fixed and almost cheerful gravity.—"Are you M. Devinage?" asked the President.—"Thou hast said it—I am that man," replied Devinage.—"You must not 'thee and thou' the court."—"I thank thee, brother. I even protect thee from greater injury."—"Take off your hat."—"A man should only take off his hat before his Maker or in the presence of aged men."—"You have never done duty as a National Guard, I understand?"—"I have no arms."—"A musket was sent you, and you refused to use it."—"'They that take the sword shall perish with the sword.'"—"It is the duty of every good citizen to watch over the public safety."—"It is not my duty to watch my fellow-citizens."—"You will not perform the duties of a citizen then?"—"Tell me who may have need of my purse, or my good offices, and I will go to them, though it be in the middle of the night, or in the midst of the storm."—"Do you belong to a peculiar sect?"—"I am a Quaker."—"The court must punish your dereliction of duty. The court cannot make any distinction of persons, however respectable." The council, after some deliberation, condemned the Quaker to twelve hours' imprisonment for his contumacy. The clerk was making out his commitment, when the pen dropped out of his hand. The Quaker politely picked it up, and returned it to him with a smile, saying, "Take care, friend, thou wilt ink thy uniform." His imperturbability afforded much amusement.

FACTS FOR THE LADIES.

There is more truth than nonsense in the following. Ladies read it and profit thereby:—"The credulity of women on the subject of being loved is very great: they often mistake a common liking for a particular regard, and on this foundation build up castles in the air, and fill them with all the treasures of their bright hopes and confiding love; and, when some startling fact destroys the visions, they feel as if the whole creation were a blank to them, and they were the most injured of women. It is wise to be very skeptical on the subject of being loved; but if you do make the mistake, take all the blame to yourself, and save your dignity by secrecy, if you cannot keep from loving."

YOUNG LADIES OF TO-DAY.

Did you ever think what a contrast there is between the young lady of to-day, and the one of fifty or even a score of years ago? Then, a lady was one who could take care of herself—could sing in plain musical English, wash, bake and cook all kinds of food, milk a cow if necessary, and make herself generally useful. If she didn't she was called lazy—that was all there was about it. But now, we have no lazy women, they are all delicate. The modern young lady is a strange compound of dress and nerves—by which we mean those "exquisite susceptibilities" which cause her to shudder when she sees a wash tub, and scream at the sight of a cow. She is a living image made to be waited upon. She sings "divinely," and plays the piano "exquisitely," but neither one of these affects you as much as the "jabbering of a North American Indian," for it is not half as intelligible. She lounges about in the morning, crochets or embroiders a little, then dresses herself up and promenades for the benefit of some "genteel exquisite." Thus passes her days. Now you needn't tell me that old bachelors are continually harping on women's faults—that we do not find any such ladies—that they are the same they always were. It is no such thing. It is an uncommon thing, indeed, to find a young lady now-a-days who half pays for the food she eats. She is nothing but a bill of expense to her father, and a larger one to her husband, for he has not only her to support, but one or two hired girls to wait upon her also. My advice to every young man is to beware of a fashionable young lady. Never marry the girl who *sits* in the parlor while her mother *stands* in the kitchen. It won't pay.

HOME-LIFE IN THE ANIMAL WORLD

THE LITTLE FISHERMEN.

A very respectable old otter had settled down with her family on the banks of our pretty mill-stream. Their house consisted of one long gallery in the rocks hollowed out in some past time by the action of the water. Here they passed their days in great content, snug and warm in their soft fur overcoats, through the winter, and supplied with an abundance of fine fish through the summer.

"Come, my little dears," said the mother one day, "I will take you beyond those little rapids to fish to-day. Always hunt in still waters, when you can. If you go with the strong current, you'll be sure to overshoot your game, and if you swim against it, they can easily keep out of your way."

So the three dove into the clear rock-bottomed stream, spreading out their broad webbed feet like fins, and speeding on as swiftly as a fish, with just the tips of their noses above water.

What a start they gave little Alice Lee, as she was tripping across the stepping stones in a shallow part of the stream—a far more desirable crossing, we children thought it, than the substantial bridge by the mill. Alice threw up her hands in surprise, but quickly thought:

"I am sure these are otters, like the one brother Dick caught in his steel trap. I will tell him, the minute I get home, and perhaps he can catch them and get another three dollars for the fur. How glad he would be, for then he could get the other books he wants so much."

The little animals sped on, quite unconscious of the designs on their life and liberty that were brewing. And when they came to a calm, fine fishing spot, the mother proceeded to instruct her little ones in the art by which they were to get their living.

Presently there was a great commotion and cry of trouble from little Brom Brownie, and his mother hastened to see what was the matter.

"What! tangled up in a fishing net, Brom! You must be a little sharper than that, my child. However, such sharp little teeth were meant to be of use to you. Set to, now as you see me, and tear yourself loose."

So she gave him a pretty lesson in spoiling fishermen's nets, which would have enraged poor Isaak Walton still more against those "villanous vermin," as he was accustomed to call them.

The fishing frolic went on swimmingly, many more fish being caught and laid on the shore, minus their heads, than even these voracious little fellows could eat.

But, with all her shrewdness, the old mother fell a victim at last to Dick Lee's superior cunning in setting his snares, and left her two children to "shift for themselves." She accomplished much good, though, in buying some useful books, which Master Richard greatly needed.

I dare say, too, that her fine, soft fur saved its wearer many a cough and cold through the winter; and as she had brought up her children so well, and qualified them to take care of themselves, we will not mourn over her.—*Merry's Museum.*

CAPTAIN TOMMY.

BY UNCLE TIM.

It is a question not as yet fully decided by our philosophers, to what extent the education of our domestic animals can be carried, as it is a little more than we can do to educate such of us as walk on two legs, without trying many experiments on those who walk with four.

It is not my object to speculate on the uses or abuses of education. Goodness knows that it is abused enough by animals walking on two legs, to say nothing of its use or abuse by animals walking on four legs. One thing is a fixed fact, that kindness to animals will bring out their good qualities far better than cruelty will their bad ones. I want all my Merry friends to understand that I am not a professor of catology, neither am I going to spin a cat's tale; that the hero of my story was not educated in a cat college, but had nothing more than a common country education, some portions of which had better have been left out, and that the principal items are strictly true, having been narrated to me by the brother of the lad, who gave the cat his education or training.

Some twenty five or thirty years ago there lived in the mountains of western Pennsylvania a family consisting of father, mother, and two sons, whose names were William and George.

It is sufficient to our purpose to state that at the distance of a quarter of a mile over some chestnut trees, lived the grandmother of those lads, who had made William the favorite of her declining years.

One day, while the boys were visiting at their grandmother's, a bright, active gray kitten came frolicking into the room, which played off so many antics before them, that William persuaded his grandmother to give him the kitten. The kitten was carried home, provided with a soft bed and plenty of fresh, new milk, and soon became the pet of the family. Tommy, as he was called, would run round after his own tail so fast as to make a complete striped ring, and yet, with all his smartness, never could quite catch it. It was always a mystery to Tommy why he never could catch it, for the faster he ran, his tail seemed to go just fast enough to keep out of his reach. The education which Tommy received was decidedly military, and his disposition, like most military heroes, quarrelsome.

He would, at the command of his master, shoulder a miniature wooden gun, and go through the use of the musket probably much better than one half of the militia of the State.

To add to his appearance, he was dressed up in a little blue coat, with red lappels, cuffs and collar with white fringe; a cocked-up hat, after the fashion of those times, was put on his head, in the top of which stuck a splendid blue feather borrowed from the tail of a young rooster.

Tommy, of course, like all military heroes, was taught to walk on two legs instead of four. Captain Tommy could face to the right or to the left, march and countermarch, and form a line at one very readily.

But Captain Tommy's military talents did not center in wooden guns or chicken feathers, for he was taught to make assaults on the pigs, calves, and colts, which he did in a real gouging style with teeth and toe nails, for his master had taught him to assault pigs, cows, calves, or anything which came in his way, and such a squealing and scampering was never heard nor seen as when Captain Tommy assaulted them in his terrible style of giving battle.

It made no difference with him as to size, for he would attack great and small, and the only difference Tommy's master could see was, the bigger the animal the louder he would *holler*.

About the time that William brought Tommy home, one of his uncles caught a young raccoon, brought it home to the old place, and made a pet of it, which, in process of time, became much attached to the family. It would follow them round like a little dog, picking up chestnuts or whatever suited his taste, minded his own business, and let his neighbors alone.

About half-way between the two houses was a cool, sparkling spring, which supplied both families with water.

One day William and George went down to the spring for a pail of water, with Tommy, as usual, following them. At the same time their grandmother came down from the opposite direction, with the raccoon following her.

"Now," said William to George, "we will have some fun, and put Tommy after the raccoon."

In the mean time, the raccoon was over head and ears in business, running his nose along on the ground, hunting chestnuts, wholly unconscious of danger.

William spoke a word or two to Tommy when with a few bounds he lighted on the back of the raccoon in his usual gouging style. The raccoon gave one fearful yell, and up the nearest tree he went, with Tommy close to his heels. Up, up, up they went, until they reached the top, when the raccoon leaped down to a lower limb, then on to a small limb of another tree, and Tommy gave up the pursuit.

As Captain Tommy grew older, he became the more attached to his young master, following him everywhere he went, and sleeping with him at night. To this William's parents objected, and shut Tommy outside the house at night; but he would climb up on the back shed to a window of William's room, burst in a pane of glass, and lay down by his side with his paws round his neck.

William would, at times, in the warm days of summer, lie on the ground in the shade of an apple-tree, when Tommy would come, put his arms round William's neck and lie by his side.

The cat was so fond of his master that he got above a cat's business, and would not touch a rat or a mouse unless told to do so by his master.

But the time came when the boys must go to school, and such a thing as a cat attending school could not be tolerated, and Tommy was kept at home. But Tommy kept up such a moaning and crying for the loss of his young master every day he was away at school, that William's father one day was compelled to shoot him to get rid of his tormenting noise.

Captain Tommy's great failing was in getting too much above his business, and in trying to catch rats and mice with gloves on his hands.—*Merry's Museum.*

DONALD MACPHESSON

Every one has heard of the brave Macpherson, who with his trusty *ferrara* mowed down whole ranks of the Gallic foe, in that memorable battle where the immortal Wolfe expired in the arms of victory! His captain, who had marked the incredible valour of the gallant Caledonian, saw him after the fate of the glorious day was decided, sat himself down by a heap of Frenchmen, slain by his valiant arm, wipe the dust and sweat from his sunburnt brow, and refresh himself with a hearty pinch from his snuff-mill. The king, on the regiment's return to Britain, expressed a desire to see this brave old Highlander, who being introduced by his captain, his majesty presented his hand to Donald to kiss; honest Donald, unacquainted with the ceremonial of courts, and thinking the king asked him for a pinch of snuff, clapped his horn into the monarch's fist, accompanied by a hearty squeeze. The king laughed heartily, accepted of a pinch, made Donald a lieutenant, and gave him half pay for life.

REMOVAL FROM OFFICE.

A postmaster in Maine, near the Aroostook line, years ago when Colonel Barry took command of the post-office department, and was sweeping all before him, in the shape of reform, addressed him a letter, which ran in the following vein:

"MY DEAR COLONEL: The sound of your broom, which is now sweeping the Augean stables, is echoing among these distant hills; village and forest are alike filled with dismay; the birds forsake the woods, the trembling infant flies to its mother's arms, and even strong men find their joints give way—they shake like Belshazzar at the visionary hand that wrote his death-doom. I tremble for my office—I have eleven small children, and nine of them are girls—it yields me now three dollars and thirty-seven and a half cents a year—this enables me to buy them sugar-plums, jewsharps, besides, a 'thanksgiving' goose. I cast myself on your clemency.

Ever faithfully yours."

An amiable temper is the source of continual pleasure to its possessor, and to every one with whom he has to do. [Quere. *Is an unamiable temper consistent with the Christian character?* Can a true Christian be habitually unamiable? I think not.] Here is an anecdote of one who was very far from being a true Christian yet how beautifully his amiability displays itself.

The Duke of Marlborough riding one day with Mr. Commissary Mariot was overtaken by a shower of rain.

The Commissary called for and obtained his cloak from his servant, who was on horseback behind him. The duke also asked for his cloak several times, but without avail, his servant delaying to bring it; when at length it came, he was awkwardly endeavoring to fasten it, and muttered sulkily 'You must stay, if it rains cats and dogs, till I get at it.' The duke, instead of getting angry, turned to the commissary and remarked, 'I would not be of that fellow's temper for the world.'

Advertisements.

REV. LEWIS S. LEWIS,
FAMILY LINIMENT
IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov. 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. RUE.

NEWPORT, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 18, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffness in my joints by using your Liniment. I recommend it to all who are thus troubled. RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.
Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public. Mrs. EVELINA DEMOND.

PROVIDENCE, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MORSE.

NEWPORT, R. I., Oct. 10, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

STEVENS FERRY, Sept. 2, 1861.
Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 16, 1861.
Rev. L. S. Lewis: I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost every-thing—but nothing so effectual as your Family Liniment. I would not be without it. Mrs. LUCY WATERMAN.

MANUFACTURED BY
REV. LEWIS S. LEWIS,
No. 115 Meeting St., Providence, R. I.,
TO WHOM ALL ORDERS SHOULD BE ADDRESSED.
PRICE, 25 CTS. PER BOTTLE.
☞ *Sold in Newport by Mrs. MARTHA J. RANDOLPH, No. 1 Spruce Court.*

WISHART'S TAR CORDIAL.
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PINE TREE TAR CORDIAL
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WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
HAVE BEEN CURED
HAVE BEEN CURED
HAVE BEEN CURED
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
BY DR. WISHART'S PINE TREE TAR CORDIAL,
BY DR. WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would heal the lungs—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the Pine Tree Tar to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government. We say to the afflicted that Dr. Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency. Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST.
FOR SORE THROAT AND BREAST.

Dr. Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES.
BLIND AND BLEEDING PILES.

Thousands have been cured of the above disease when all hope of ever receiving relief was gone.

INFLAMMATION OF THE LUNGS.

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr. Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die.

LIVER COMPLAINT
CURED BY PINE TREE TAR CORDIAL.
COLDS AND COUGHS

are speedily cured by the use of Dr. Wishart's Pine Tree Tar Cordial. It does its work at once, and the patient is cured before other medicines would have had time to have any beneficial effect.

DR. WISHART'S PINE TREE TAR CORDIAL
IS A GREAT REMEDY FOR SCROFULA.

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is constantly breeding sores, internal and external. Salt rheum, sore legs and all skin diseases are especially cured by Dr. Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

PINE TREE TAR CORDIAL

is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be saved by Dr. Wishart's Pine Tree Tar Cordial.

Out of ten thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time. All families should have it on hand, as it gives instant relief to croup and diphtheria.

ASTHMA AND COUGH.

The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough. It often cures whooping-cough before it runs half its course, as it acts at once upon the phlegm and mucus and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr. Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits. The genuine has the name of the proprietor and a pine tree blown in the bottle. All others are spurious imitations. Price, One Dollar per bottle, or Eight dollars per dozen.

Sold by all respectable druggists and storekeepers.

DR. L. Q. C. WISHART.
Store and office, 10 N. Second Street,
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HELMBOLD'S
GENUINE
PREPARATION.

"HIGHLY CONCENTRATED"
COMPOUND FLUID
EXTRACT BUCHU,
A POSITIVE AND SPECIFIC
REMEDY
FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S
EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU
FOR
Enfeebled and Delicate Constitutions
OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion,	Loss of Power,
Loss of Memory,	Difficulty of Breathing,
Weak Nerves,	Trembling,
Horror of Disease,	Wakefulness,
Dimness of Vision,	Pain in the Back,
Hot Hands,	Flushing in the Body,
Dryness of the Skin,	Eruptions of the Face,

PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life,
IMPURITIES OF THE BLOOD, &c.
And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE
OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
"PHYSICIANS," PLEASE "NOTICE,"
"We make no 'Secret' of Ingredients."

HELMBOLD'S EXTRACT BUCHU

Is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist. Prepared in vacuo by H. T. HELMBOLD, Practical and Analytical Chemist, and Sole Manufacturer of

HELMBOLD'S
GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.
WM. P. HIBBARD, Alderman,
Ninth Street, above Race, Philadelphia.

Physicians in attendance from 8 A. M. to 8 P. M.

Price, One Dollar per Bottle,
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Genuine Extract Sarsaparilla.
HELMBOLD'S
Genuine Improved Rose Wash.
SOLD BY ALL DRUGGISTS EVERYWHERE.

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AFRICAN M. E. CHURCH,
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We keep on hand, in connexion with our other Sabbath School books of various kinds: Question Books Catechisms, Nos. 1, 2, and 3. We have a good assortment of such books as are generally used in the Schools. Also, Stationery, Inks, Pens, Paper, Key and Blank Books.

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Every department of Dentistry attended to. Persons waited on at their residences, if desired. Nov. 17.

DR. J. W. CREEK,
Thomsonian and Botanic
MEDICINE DEPOT,
N. E. CORNER OF NORTH AND PLEASANT STREETS,
BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

ARE ALL FRESH AND PURE OF THE VERY BEST QUALITY, and disposed of with care and accuracy.

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DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiased opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED!—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicines, that they are really in dread of doctors, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, as them as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions in Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change: decomposition or neutralization, as the case may require. 1y

SHROUDING.
Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No. 818 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

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ONE-PRICE CLOTHING,
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Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike.
JONES & CO.,
Dec25-1t 604 MARKET STREET.

MRS. H. S. DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or Dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE. 8—1y.

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention, April 11th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 8, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Bias' Union, at Carlisle, Pa.; from Mount Olive Union, No. 16, D. of T.; from Vanbrackle Union, No. 16, D. of T., of Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Harris; Grand Treasurer, Sister Faucett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P., Sister E. Roberts,	G. P. P. Sister Anderson,
" " E. Bowen,	" " J. F. Beach,
" " M. H. Sandy,	" " E. Allason,
" " S. Newman,	" " Watts,
" " S. Davis.	" " S. Hall.

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THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SARAH CARTER,
President.
Mr. L. R. SEYMOUR, Sec'y.

merous little books ever published in America. Price, 50 cents

VI

TOUSSAINT L'OUVERTURE. A biography and autobiography. Illustrated with an authentic portrait and an autograph of the First of the Blacks, and a colored map of colonial St. Domingo. Price, $1 25.

WILLIAM LLOYD GARRISON says of this book:

"*We bespeak for this work the attention and patronage of all who are interested in the redemption of the negro race. Even those who are as strongly as they are unreasonably prejudiced against the race may, on giving it a close perusal, find their prejudice giving place to sympathy, contrition, and even admiration. Every intelligent colored person should try to possess a copy of it, not only for his own gratification, but in order to make use of the facts embodied in it for the furtherance of the cause of the millions of bondmen, complexionally identified with himself, who are yet waiting to be actually delivered from galling fetters.*"

Address, Rev. Elisha Weaver, 619 Pine St., Philadelphia. ☞ *Agents wanted.*

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr. ————

SIR,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN, No. 20 Lawrence St., Brooklyn,
JOHN PETERSON, No. 16 Wooster St., N. Y.
GEO. W. LE VERE, No. 44 De Kalb Ave., Brooklyn.
} *Committee of Correspondence.*

Rev. H. M. WILSON, 26 Bible House,
Corresponding Secretary

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble.

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvements are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution.

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent, or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment at any one time of twenty-five dollars shall make any person a life member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and coöperation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 44 De Kalb Av., Brooklyn, N. Y.

Vice-Presidents, Rt. Rev. D. A. Payne, D. D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa.; Rev. Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia, Pa.; Rev. D. H. Vandervere, Elizabeth City, N. J.; Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia, Pa.; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 16 Wooster St. New York.

Corresponding Secretary: Rev. H. M. Wilson, 26 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bustil, Philadelphia, Pa.; B. W. Wilkins, H. H. Garnet, New York; A. G. Beman, New Haven, Conn.; Wm. Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y.; Rev. Geo. Potts, D. D., 27 Fifth Ave., N. Y.; Rev. John M. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave., N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y.; Wm. A. Booth, Esq., 10 E. 14 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 50 E. 20th St., N. Y.; Jonathan Sturges, Esq., N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; David Hoadly, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, to the interest of the colored people, what the American Bible Society is to the world.

HENRY M. WILSON, *Secretary.*

Our Country.

IMPRESSIONS OF A VISIT TO THE ARMY OF THE POTOMAC.

WASHINGTON, D. C., March 4, 1864.

GEORGE H. STUART, Esq.—*Dear Sir:*—Having spent a few days in the Army of the Potomac, and in the camps near the city, I address myself to the fulfillment of a promise to give you my impressions, which are as follows:

I. *That God is working steadily and surely a great change in the institutions and character of our nation.*

This is too evident to require proof. We see and feel the fact every where in the church, in political measures, in the condition of the people both white and black in Congress, in commerce, in finance, and in warfare. Old relations and views are giving way to new. The change is upon us—in us. It has come in spite of us. We are borne on by a resistless power, as insects in a mighty costal current, or like ships on the ocean's breast, God only knowing whither. But he works out a purpose glorious both for himself and for us.

II. *That the process by which this change is effected is the most terrible of all in modern times.*

Our old revolutions, the revolutions of England and France, "the thirty years' war" in Europe compare not in grandeur, in expense, in destructiveness, neither in purpose, with our present war. It absorbs all interests, labor, enterprise, thought. It desolates whole States, breaks up society, gathers in its broad sweep nearly *two millions* of warriors, devotes on the altar of Mars annually *tens of thousands* of our youth, reaches—to fill with apprehension, agony and death—the homes of our people, and involves in temporary chaos all the moral and material forces of the land. The process is terrible, for the malady is desperate.

III. *That the elements of good and evil are brought into powerful action and antagonism.*

Our war is pre-eminently for *government.* Law lifts its barrier against misrule, against the forces of treason and anarchy. It meets insolence, Right confronts assumption and passion. The terrible and sublime energies of the soul work death and extinction where, as hours before, and after, the softest melodies float on the air, and the gentlest emotions speak in tears. We daily meet these contrasts in the army. From one tent goes up sweet home music, while another, close at hand, is rent with bitter oaths. In one part of a regiment are found devotional men in prayer and praise, while in another part the demon of profaneness and impurity rends the air. Here you may see men folding letters with money for their wives and dependent mothers, there disappointed, maddened gamblers belching out their rage against God and men. There are mighty, earnest, Christian influences and the most rigorous developments of sin. These are in conflict, in all departments of life formed or intensified by the war. On the one hand we have patriotism, virtue and religion; and to confront them, treachery, impiety, and crime. Life, in our armies and in our country, is intense both for evil and good.

IV. *That a remarkable development of material forces, and of the skill which applies and controls them, characterize our times.*

The war demands and employs mechanical talent no less than statesmanship. Transportation, engineering, munitions and defences, ship building, locomotives, and all the machinery of warfare, demand mind, while they disclose the capabilities and uses (too often the *abuses*) of matter. It is an epoch in Christianity that now is so leavens to meet this development.

V. *That regarding the present as a transition period, we are not to be alarmed at the abounding and stupendous wickedness.*

In all changes things are made worse before they become better. If you repair a house, you fill it with confusion, separate its parts and render it almost a wreck before the new proportions appear. So is it with fortunes, with mental culture, with spiritual renewal, with all revolutions and reformations. Nations are not exempt from this law. In the breaking up of old, evil systems we put things in ominous confusion; but patience, labor and calm thought, above all the mighty will of God, brings out the harmony, and triumphs over fear and resistance. Thus we trust, it shall be with our republic, with society, with our national life.

VI. *That there is wonderful need of, and opportunity for reorganization of social and civil life in our country.*

This will be the great work of legislation, philanthrophy and religion when the war shall close. Indeed, there are openings already, under the protection of military authority, in Portsmouth and Norfolk, and Harper's Ferry. There are church edifices whence the disloyal have fled, or been expelled. There are schoolrooms which might be filled with children. There is also a demand for these influences on the part of citizens and of the army. Let Northern teachers, preachers, and organizers open their eyes to these, and other localities, and enter into the fields. This may be yet the grand work of the Christian Commission. It may be carrying out in completeness what you have already gloriously begun. I would like to recommend some men for this work in the localities already named.

VII. *That the question of the improvement and future condition of the freedmen is of paramount importance.*

What is their destiny? Can they learn and do what civilization demands of them? These questions are already partially, happily, answered. They can learn to do the duties of citizenship. But the work will be slow and require much patience on the part of those who direct them. They are quick to learn certain branches of business. *Fifty five colored girls* sewing and working sewing machines, in a large room, form one of the attractions of the Freedmen's village on Arlington Heights. The adults have prejudices, habits and superstitions which will not readily yield to the new process under which they are brought, we have therefore less hope of improvement in the first generation. They will die, they are dying rapidly. But the second and third generations will meet their new condition. They will realize the claims of liberty and civilization. It is a providential fact that the children among them do not die off like the adults. May not God be about to *repeat* his dealings with ancient Israel in the history of the freed colored race?

VIII. *That our future as a people is to be preeminently glorious.*

I do not forget that we are still sinful; but we have drawn the sword for a good and holy purpose; multitudes in our land are bowing in heart to the great God. He does not reject nor destroy such, and we believe he will save our nation for their sake. I see signs of a better national condition in our financial principles, founded, as they are on property, and holding the mind of every citizen firmly to the interests of the Government. We are almost certain also to have a *strong Government.* This is the demand of all thoughtful and wise citizens. We have hitherto ethrated between the evils of centralization on the one hand, and license on the other. Now, we think, democracy in its exceptional form, and the damning doctrine of states' rights will disappear, and the golden mean of true republican rule be inaugurated and made permanent.

After this storm may not the political heavens settle into salutary calm?

IX. *That lessons of humanity are needed in the army, specially in relation to the treatment of our mule.*

Life and property are held too cheaply. Men should be taught the worth of all that God has created. The most painful sight in the army and in the camps about Washington, is the abuse of horses and mules. It would be a mercy were some competent author to write a plea for these injured creatures, to be circulated among officers and soldiers. I am told that the average endurance of the horses in the army is only about three months. This is owing not to legitimate service, but to abuse of every kind. It is worthy the thought and the life of any man who would dedicate himself to the reformations of this branch of the public service. Let there be moral appeals and legal restraint against one that shall put an end to this cruelty and shame.

X. *That the Christian Commission has a still greater work to do, both for the army and the nation, than it has done.*

Officers and soldiers have entire confidence in it. A member of the Christian Commission is welcome and trusted. Your stations are centres of influence. Your work and your agents are spoken of favorably by the President, by Congress, by surgeons, by all. The world sees your economy, your devotion, your purpose. Your agents at the different stations are noble, intelligent Christian men. It is impossible to compute the amount of religious truth published by the Commission in books and tracts, and through the lips of its agents. Impossible to measure its influence restraining, moulding, moving men.

How many wants are supplied, how many lives gladdened, how many souls converted by its instrumentality. Think of prayer-meetings held in almost every regiment of the Army of the Potomac alone; think of the encouragement it gives to faithful chaplains and godly men, and of its rebukes to the unfaithful. Most of the men sent out by you labor beyond their strength. They live as the soldiers do, and most walk or ride by night and by day in the same exposures. But they work with great devotion and with blessed results. We could tell of thrilling temperance meetings, in which scores give their names to the pledge. A society in Camp Convalescence at this time has a roll of 1,500 names, extending almost across the large chapel. We could tell of prayer-meetings in which 2, 10, 25 rise for prayers, and often 12, 15, 18 soldiers give brief, pungent addresses. We could speak of meetings in the open air in which 700 men, with officers and ladies visiting the camp, (wives and sisters of the officers,) gathered to hear the word of God.

There is need of more laborers in the forts about Washington. Mr. Bowler has accomplished much in them, but he might find work for 20 men regularly in those places. You have much to do yet in the army, among the citizens of towns which our Government holds, perhaps also among the contrabands, teaching, organizing, Christianizing them.

My visit to the army has benefited me every way. I have better views, see more largely what God is doing and feel a nobler manhood as a citizen. I will not say that a young man is more likely to become a Christian in the army than at home, but I am sure that he can avail himself of great religious privileges, and that there is in the army a more general and diffused Christian agency than in our cities—and *that mostly* through the agency of the *Christian Commission*, which, in my view, is the *only agency* that fully comprehends the real wants of the army, and applies itself thoroughly thereto—first aiming at the conversion of men, but promptly *and fully* supplying them also with bodily comforts.

I am thankful for having seen the great field of the Potomac Army, and that my name is found among those who have endeavored to do something in connection with your Grand Association.

May the prayers and gifts of the churches still attend it, and the blessing of God Almighty crown its agency.

Yours, fraternally,

E. E. ADAMS.

The Conduct of the War. Maj. General Meade has suffered from a severe attack of pneumonia, and, yielding to the advise of his physicians, may not enter upon active duty for some time to come. As the army must immediately prepare for the new campaign, the statement has arisen that a new commander will be appointed.

The Mails for the Northwest Territories. The Post Office Department has just concluded contracts for mail service in Nebraska, Washington, Idaho, and other far off Territories.

The Chesapeake Bay Raid.—Reports from the Chesapeake are to the effect that the rebels are preparing another piratical expedition from some of the small inlets of the Virginia shore.

The Return of Gen. Grant to Washington. It is said in military quarters that Lieut. Gen. GRANT will return to Washington in the course of the next two weeks.

Removal of Indians from Kansas.—The Indian Bureau is taking preliminary measures for the return of the Indian refugees in Kansas—about 5,000 in number—to their own country, from which they were driven by secession hostilities; but the removal will not be immediately affected.

Negro Regiments.—Of one thousand seven hundred and eighteen applicants before the Casey Examining Board for commissions in negro regiments, seven hundred and eighty four have been rejected.

Another False Rumor—Our Relations with France.—There is no foundation for the statements in regard to the arrival of Mr. Dayton's son with important despatches from France in reference to prospects of recognizing the Southern Confederacy. No special bearer of despatches from Mr. Dayton has arrived here, nor is there any ground for the absurd rumors built on this supposed fact.

Governor Hicks.—It became necessary, on Friday, to amputate the leg of Senator Hicks to save his life, as mortification was about to take place, resulting from a remarkable phase of erysipelas.

Dahlgren.—It is untrue, as stated, that Admiral Dahlgren has received the remains of his son from Richmond.

Bragg.—The Atlanta *Register* says that "Mr. Davis could not devise any measure which is so largely calculated to weaken his own position in the public confidence, and derange the status of military affairs and opinions, than by creating General Bragg the practical commander of our armies." It regards the appointment as "inauspicious for ill."

Returned Prisoners—Revised Story of Rebel Barbarity.—Colonel JOHN M. SANDERSON, who arrived at Annapolis with over forty officers and six hundred men from Richmond, emphatically denies the exaggerated stories of the cruelties of the rebels hitherto published by returned prisoners. He discredits the report that one hundred kegs of powder were laid to blow up the Libby, but other officers and soldiers assert the contrary, on authority of the rebel officials themselves and an article in the Richmond *Enquirer*, which state that the commandants of the prisons had taken *efficacious* measures to prevent the chance of capture and escape.

Fortress Monroe. March 12.—General Butler sent a portion of Kilpatrick's cavalry (Colonel S. Underdonk and Spear's cavalry) to King and Queens Court House, to deal with the citizens claiming to be "non-combatants," who ambushed Colonel Dahlgren.

General Kilpatrick sent forward Col. Onderdonk's command. The latter reports that the 5th and 9th Virginia Cavalry, with the citizens of that place, twelve hundred in all, were driven from camp near Carolin's store. The camp was taken, and a number killed. Twenty prisoners were captured. The enemy were also driven from the Court House, and a large amount of grain, mills, and storehouses were burned.

The Return of Kilpatrick. BALTIMORE, March 13.—General Kilpatrick arrived here to-day, from Fortress Monroe, and left immediately for Washington.

The Right of Soldiers to Vote.—THE AMENDMENT TO THE STATE CONSTITUTION—THE QUESTION TO BE SUBMITTED TO THE PEOPLE.—HARRISBURG, March 12.—The amendment to the State Constitution, which received the sanction of the Legislature, (allowing soldiers to vote,) will shortly be submitted to the people. The Constitution requires that such amendments (to be made not oftener than once in five years) shall receive the assent of two succeeding Legislatures, and shall be voted upon by the people within three months after publication by the Secretary of the Commonwealth.

HARRISBURG, March 12, 1864.—REMOVAL OF THE CAPITAL.—Having the discussion, day before yesterday, upon the bill relating to the purchase of an executive mansion, the propriety of changing the seat of Government incidentally came before the House. If I am not greatly mistaken, many of the members are in favor of its removal to your city. The present complicated condition of our country may delay immediate action. Some think that this change ought not to be made while we have such a gigantic war upon our hands, yet they are agreed that Philadelphia is the place for the seat of government. It can only be objected that its geographical position is not favorable, that the capital should be more nearly the centre of the State. Yet really this is no objection. Every member goes to Philadelphia several times during the session. In this city, the convening of the Legislature is the signal for high prices and crowded hotels. In your city the people who visit the seat of government would find ample accommodations, and they would not find every public house filled from cellar to garret. Here, members get accommodations frequently with great difficulty. Everything is crowded and in confusion. These are many reasons for its removal. There are none against it, save location; and, since railroads and telegraphs have "annihilated time and space," this amounts to nothing.

Correspondence of Press.

Married.

Leavenworth City, Kansas.

On Nov. 11th, 1863, by Rev. John Turner, Mr. Wm. Stone, to Miss Sarah Ann Johnson, both of Leavenworth City.

On Nov. 19th, 1863, by Rev. John Turner, Mr. Wm. Haywood, to Miss Mary F. Lewis, both of Leavenworth City.

On Nov. 26th, 1863, by Rev. John Turner, Mr. James McQuitty, to Mrs. Martha Young, both of Leavenworth City.

On Dec. 16th, 1863, by Rev. John Turner, Mr. Dewtrey Gentry, to Miss Emily Sharpe, both of Leavenworth City.

On Jan. 24th, 1864, by Rev. John Turner, Mr. Willis Irald, to Miss Lizzie Johnson, both of Leavenworth City.

On Feb. 21, 1864, by Rev. John Turner, Mr. Solomon Woods, to Miss Sallie Polk, both of Leavenworth city.

On Feb. 3d, 1864, by Rev. John Turner, Mr. Solomon Head, to Miss Mary Anderson, both of Leavenworth City.

On Feb. 9th, 1864, by Rev. John Turner, Mr. Joseph Rainy, to Miss Mary McReynolds, both of Leavenworth City.

On Feb. 11th, 1864, by Rev. John Turner, Mr. Samuel R. Jurden, of Ohio, to Miss Catherine Frasier, of Leavenworth City.

On Feb. 11th, 1864, by Rev. John Turner, Mr. Anderson Marsh, to Miss Emaline Ransmen, both of Leavenworth City.

On Feb. 18th, 1864, by Rev. John Turner, Mr. John Williams, to Amanda Washington, both of Leavenworth City.

Leavenworth City, Feb. 27th, 1864.

On March 10th, 1864, by Rev. James Hamilton, Mr. Wm. Henry Fields, of Georgia, Alabama, to Miss Edith Rodgers, of Phila.

On March 13th, 1864, Mr. John P. Willis, of Lynchburg, Va., to Miss Julia A. Stably, of Philadelphia.

Died.

DIED.—On the 8th inst., George H. Roper, son of George W. and Mary Roper, aged 13 years.

DIED.—Departed this life, on March 11th, 1864 at Camp Wm. Penn, Bennett Preston Jackson. He was born in Wilmington, Del., June 24th, 1845, aged 18 yrs, 8 mos. and 16 days.

DAVID ANDREW JACKSON.

Church Directory

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NOTICE.

To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the CHRISTIAN RECORDER of the African Methodist Episcopal Church of America.

We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing in this great cause.

(Signed) ELISHA WEAVER,
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ADDRESS

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them: and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capitol of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects to a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults or children of both sexes. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 29, 1862.

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables, and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do it without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in their pulpits for their pastors to read from, they would hear no more of such places as Phil-ip-pi, and Thes-sa-lo-ni-ca, or such personages as El-i-am, Meph-ib-o-sheth, and Tro-phi-mus. Mr. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help us to a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions, it finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing in the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community,—and I am gratified to find that Mr. Alger's edition of the New Testament, to which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the Hebrew names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority, and, so long as there is no higher standard than his, accessible to the great proportion even of well educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Principal of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "Pronouncing Testament." If the critical examination of school books generally would be objectionable, from the tendency to hinder the proper exercise of judgment and memory, with the young in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books, but in connexion with devotional exercises, and in families, and by individuals under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should unite daily after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayers, they would soon acquire an accuracy and elegance of pronunciation not usually attained—and, judging from my own experience, I should have no hesitation in saying, that the older members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged; and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs Lincoln & Edmonds:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed.

Yours, &c., B. A. GOULD.
G. B. EMERSON.
S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Nassau St.

Messrs Lincoln & Edmonds:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament*, I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, *generally*, with artificial helps to the correct pronunciation of words, but in *first* books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy, and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider this attempt of Mr. Alger to apply the principles of Mr. Walker and the marks and characters used by Mr. Perry, and other Lexicographers for designating the various sounds of the vowels and consonants, to the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words, and that his success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,

THOMAS PAYSON, Chairman.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted.

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THE CHANGE.

Look where the baby lies
So still, and white,
With dark unmoving eyes,
Most strangely bright!
What fixes now their gaze
Far off through space?
Do they in answer see
See one lost face?

Ah! image of the dead,
Left long on earth,
A glory that hath fled
Smiled on thy birth.
Now, in the silent night,
Thy dream fulfil,
Gaze with inspired sight,
And see *her* still.

Look where the baby lies
So cold, and white,
With strange *unmeaning* eyes
No longer bright!
Where hath the spirit fled
Through yonder space?
Do baby and the dead
Stand face to face?

Ah! image of the lost,
Thy lot is blest;
Thy little hands are crost,
Thy thoughts at rest.
Here in the silent night
My soul stands awed;
Death brought the torch to light
Thy soul, to God!

A. E. C.

SONG OF THE BLACKSMITH'S WIFE.

My husband's a blacksmith, and where will you find
A man more industrious, faithful, and kind?
He's determined to thrive, and in that we agree,
For the ring of his anvil is music to me.

Though dark his complexion and grimy his shirt,
Hard and horny his hands, and disfigured with dirt;
Yet in that rude casket a jewel I see,
And the ring of his anvil is music to me.

Ere Aurora's fair nymphs chase thought from the skies
Ere the sun pierce the gloaming, from bed he does rise,
Ere the lark leaves her nest, at his forge he will be,
And the ring of his anvil is music to me.

Though to labor he owns, we are far from being poor,
Industry has banished gaunt want from the door;
For the blacksmith's a man independent and free,
And the ring of his anvil is music to me.

At a distance from home I have seen with delight,
The red sparks from his chimney illumine the night,
And have heard the fast strokes on the anvil rebound,
And my heart has leaped up at the musical sound;

Those strokes on the anvil, say, what do they prove?
Forethought and affection; industry and love;
A resolve to be honest, respected, and free!
That's the tune on the anvil that's music to me.

The Family.

TRIFLES.

"Why, Fritz! what is the matter!" exclaimed little Greta Hochheimer, stopping in astonishment in the middle of her cousin's room that she had entered in search of a book. And well she might ask the question, for never before, in all the two years she had known him, had she ever seen him that he was not full of fun and frolic; even in the midst of his most serious occupations, with a smile upon his face, or just ready to dance out from his eyes: but now he sat beside his study-table with his face buried in his hands, and looking altogether exceedingly miserable.

Brothers' children though they were, never were two people more exactly opposite, in both body and mind, than Fritz and Greta Hochheimer. Greta was one of the very tiniest of children, with a wonderfully serious, earnest manner of doing and talking, though she too was always ready to laugh merrily, and had a fashion of singing from morning till night. Whatever she was to do, though, must be done in the most exact manner and at the most exact time. In person she was neatness itself, and greatly would she have been mortified to have left her room with a torn, soiled, or rumpled dress, carelessly brushed hair, or untidy hands or feet.

Poor Fritz was the exact reverse of all this. He was not wilfully bad, but he was careless: he was in too great a hurry to stop to be neat; too eager to finish his lessons to stop to see whether his books were blotted or his exercises badly written. Thus far he had won every prize from his classmates, and as long as he could remember, had heard from his well-meaning but injudicious mamma that he was a very handsome fellow, so it is not at all to be wondered at that he was one of the most conceited young gentlemen to be found. Never did he come near a mirror without casting into it a look more or less open; and great was his indignation to hear Greta, though he had become really quite fond of her, constantly praised and commended, while he—do, as he thought, his best—was as constantly blamed.

They were the children of Dr Hochheimer's only two brothers, to both of whom he had been like a second father, and whom he dearly loved. He found that these younger brothers, each with several children, had not the means of educating them; while he, with his great wealth, had neither son nor daughter. He sent to them, therefore, to ask that each would send their oldest child, to whom, for three years, he would give every advantage that money would procure, and then be regulated in his future movements by the results. The consequence of this message was the arrival of this tiny, grave-looking little Greta one day, just as the doctor and his wife were sitting down to their solitary dinner, and the bursting-in of the noisy, handsome, rattle-brained Fritz just as they were leaving the table.

Aunt Hochheimer was a most kind, generous-hearted woman, but so neat and particular that she was a torment to herself and all about her. She had been brought up by a maiden aunt, who had carried these matters to excess, and impressed such ideas most firmly on her niece's mind; and since her marriage she had had a large and handsome house, with plenty of servants to keep it in order, and neither chick nor child to disturb it; so that now, somewhat advanced in life, she had become so particular, that the smallest acts of neglect were, to her, serious offences, and made her positively unhappy.

No one can imagine how she had dreaded the coming of the two children. She was too much accustomed to submit to her husband's least wish, to think for a moment of opposing his plans; and indeed too kind-hearted herself to have refused doing anything that she could for the children; but she fully expected that from the moment they came under her roof, her comfort would be all gone, and that to keep her house in a state fit to be seen, she would have to employ no one knows how many more servants, while it made her a perfect slave to look after those she had already.

Under these circumstances it was well perhaps that little Greta should be the first to arrive. Her neat, trim, tidy little person; her soft, pleasant face and blue eyes; and above all, the smoothness of her hair, although it did hang in curling clusters about her head; the perfect fit of the dark kid gloves in which *both* hands were encased, and the well-made, well laced gaiters on the tiny feet, were all so different, so much more lady-like than anything Aunt Hochheimer had expected to see on a *child*, that she was too much astonished even to bid her welcome. If the uncle had expressed his gratification in the same way, poor Greta would have had a strange reception; but fortunately he was more impulsive, and at sight of the pleasant young face at once opened his arms to it. Then he led the little girl up to his wife; but she only took her by the arm, turned her round and round, looked at her from head to foot, and then with a look of the greatest apparent relief, remarked: "Well, you're the first child I ever saw that looked like this!" Then she called her maid, bade her show Miss Greta to her own room, assist her in changing her dress, and bring her back again, and with a recommendation to the little girl not to be longer than she could help, quietly sat down again to her own meal.

Greta had heard much of her aunt's peculiarities, but was not quite prepared for this; and if the good lady's face had not been kinder than her manner, might have felt hurt. Madeline, the maid, equally as well pleased as her mistress with the new comer, seemed to understand her feelings, and assured her that with all her "oddities," the Madame was "one of the best and kindest women in the world, when people didn't cross her little whims."

But the aunt's face did not wear an equally satisfied look when Master Fritz presented himself. Living at a less distance from Dresden, he had seen his uncle several times, and felt as if he knew him too well to stand upon ceremony any more than he did with his own gay, merry-hearted father, and treated him in the same style. Tossing back the long curls from his glowing, smiling face as he rushed into the room, he took the doctor's hand in both of his and shook it heartily while he laughed, talked, and listened all at the same moment, forgetting that his feet were cased in heavy travelling boots, his jacket covered with the dust of the road, his face moist with perspiration, and his hands burdened with cap and stick. He was the very impersonation of poor Madame Hochheimer's idea, and as she stood hopelessly shaking her head and looking at him, she felt as if she were right after all. No, no! she could not be so mistaken; children were children, and wherever they came, there too came litter and dirt. Now she could no longer believe even Greta an exception, but immediately took the idea that the child's mother, knowing *her* peculiarities and anxious to make a favorable impression upon her, had dressed her with peculiar care, and given her especial directions as to her conduct; but no doubt as soon as she began to feel at home she would show herself to be like all the rest.

The horrified lady did not even attempt to welcome her nephew, but with a most woe-begone face begged him to go and put himself in order as quickly as possible, that he might get his dinner before everything was stone-cold. Unlucky Fritz! He by no means rose in her good graces even for what he meant by the most obliging behavior in the world—proposing to sit down and eat just as he was, without the delay of making any toilette at all, that he might not keep her table!

Time did not improve this state of affairs; every day, while it confirmed the good impression that Greta had produced, made Fritz more and more an object of dislike to his aunt, until at last it needed the full exercise of her own good sense, as well as the remonstrances of her husband, to bring out her better feelings, and treat the boy with even common kindness. The doctor remonstrated with Fritz too, and pointed out to him the effect he was producing upon his aunt; and the really well-meaning and affectionate boy promised to do better; but the promise was soon forgotten—the first thing that roused his eagerness drove it from his head.

A few days had been given the young people, after their arrival, to look about them and begin to feel at home, and then the uncle set about making arrangements for keeping his promise and having them well instructed. Fritz was to go to the gymnasium (or great public school;) Greta was to study three hours each day with her uncle; then masters for English and French were to attend them an hour daily after dinner, and teach them together, and a music-master three times a week. The only essential branch thus left unprovided for was drawing, and for this a good teacher had not yet been found. Suddenly he proposed to his wife that *she* should undertake that at least until some one else could be obtained; for she both drew and painted exquisitely. Poor Madame Hochheimer stood aghast at the proposal. All through the arrangement she had been in the greatest uneasiness and distress, for in her mind's eye she already saw careless strangers, in their common clothes, and with thick dusty walking shoes, coming in, day after day, through her nicely-cleaned halls and over her well-swept carpets; and now to have these children sharpening crayons and chipping pencils all over—it was intolerable! It was to avoid that very same thing that she had given up drawing herself, though she *would* have been careful; but children!

The doctor, however, insisted. He knew her heart better than she did herself, and that when she had more to do with Fritz, she would become more interested in him and feel more kindly towards him; and she, as usual, gave up and agreed; while he talked to Fritz seriously and earnestly, and pointed out to him the opportunity thus given to gain his aunt's good opinion.

So one morning a large folio was produced, containing beautifully done bits of landscape and flowers, and they were told to choose which they preferred to do. Greta at once determined upon flowers, but Fritz selected landscape, as requiring less care and "fussing," as he called it. A piece was appointed for each to copy, and that afternoon they set to work. Seizing his pencil Fritz dashed away at a small branch, and had made three or four copies before poor Greta had sketched her own flower. "Oh, Greta!" cried Fritz, "how do you ever expect to draw like a master, by poking and fussing in that way! Give a free dash with your pencil! It would kill me to work so!"

"I think," replied Greta, quietly, "that the best way to get a master's command of the pencil, is to work at little things carefully and slowly until we have made ourselves perfect on them. 'Slow and sure,' you know, Fritz!" Fritz whistled by way of reply, but an examination of his work by no means improved his aunt's opinion of him. She kept her patience, though, for weeks and even months, but at last told him that she could teach him no more, for he had not the least talent or application. The doctor was disappointed, but he saw that his wife was right, and sharply did he reprove the heedless boy.

He was the more provoked with him, too, that complaints from school were so constantly coming from the director. The schools he had attended at home were of a lower class, where he had no difficulty in distinguishing himself; then a wealthy friend of his father's had invited him to study with his son, for whom he had provided a superior tutor. The boy was amiable, but not brilliant, and here, too, Fritz had no trouble in surpassing him: thus he had learned to look upon himself as a perfect genius, and smiled almost disdainfully when his uncle said he thought that, at the gymnasium, he would enter "third." He found it, however, almost too much to do even that, and pride for a time made him exert himself; but as he became more accustomed to the routine of such an establishment, it became more easy, and he in consequence more careless and indolent, until at last the director began to talk of a dismissal. It was the reproaches of his uncle, who had just left his room, that had thrown him in the state in which Greta found him, and made her ask so anxiously, "Fritz, what is the matter?"

"I think," said Fritz, and there were really tears in his eyes, "I'm homesick." "Nonsense!" replied Greta. "Homesick now, after two years, and here in a second home!"

"I tell you what," said Fritz, almost angrily, "it is well enough for you to talk of a second home, where every one pets you up; but for poor me! Why, that old woman hates me like poison!"

Greta was shocked. "Fritz," said she, "it is all your own fault; you worry her into it. Now just think! She finds fault with your soiled linen, you come to the next meal with the same shirt: you bring in a flower, and scatter the leaves all over the carpet: you spill your gravy or fill your water glass too full at table: and come into the parlor in your dirty boots. These are all trifles, I know, but to her they are great ones; and uncle who loves you so dearly and always takes your part, you mortify by your laziness at school."

"But nonsense, Greta," replied Fritz, in astonishment. "I can understand uncle's anger, and shall do my best to mend there; but such silly trifles as those could never be the reason of aunt's dislike of me. I can't think her such a fool!"

"I tell you what," replied Greta, "trifles as they are, they are the sole cause of it, and she is not a fool either. Every day I see better the truth of my mother's teachings—that 'trifles make up life,' its happiness or misery: suppose you try!" and she left him.

Fritz made no reply—she was not there to hear it if he had; but he did try, and soon found that though sometimes guilty of great faults, a close attention to the wishes of others in trifles made him such a favorite that the greater faults were pardoned or unobserved.—*Methodist.*

RULES FOR HOME EDUCATION.

The following are worthy of being printed in letters of gold, and being placed in a conspicuous position in every household:

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them any thing unless you are sure you can give them what you promise.
4. If you tell a child to do something, show him how to do it, and see that it is done.
5. Always punish your children for wilfully disobeying you, but never punish in anger.
6. Never let them perceive that they can vex you or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give your children anything because they cry for it.
10. On no account allow them to do at one time what you have forbidden, under the same circumstances, at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals the perfect truth.
13. Never allow of tale-bearing.
14. Teach them that self-denial, not self-indulgence, is the appointed and sure method of obtaining happiness.

THE HARD WAY.

Bob Winslow was the worst boy in the village. His father never checked him, but let him have his own way, till he had grown to be the terror of the neighborhood. He particularly loved to make sport of old, lame, crippled persons. There was one poor woman, bent down by age and infirmities, that Bob used especially to make game of. She came every day, leaning on her crutch, to draw water from the well near her house, and just within the play ground of the school-house. Bob would sometimes follow close behind her, pretending to be lame, and hobbling along on his umbrella for a crutch, and mimicking her motions. "Only look at her," he would say, "isn't she like the letter S, with no extra crook in it?" One day, when he was doing this, the old woman turned round, and looking at him reproachfully, said, "Go home child, and read the story of Elisha and the two bears out of the wood."

"Shame on you, Bob!" said Charles Mansfield, one of the best boys in the school; "Shame, I say, to laugh at the poor woman's misfortune! I've heard my grandmother say that she became a cripple by lifting her poor afflicted son, and tending him night and day."

"I don't care what made her so," said Bob, "I wouldn't stay in the world if I was such an ugly-looking thing as that. Do look!"

"Shame! shame on you!" said Charles, and "Shame! shame!" echoed from each of the boys present. "*You may get your own back broken* one of these days, Bob—who knows?"

Charles Mansfield sprang to the old woman, and said, "Let me help you, grandmother." Then he kindly took her pail, filled it at the well, and carried it home for her, and the boys made an arrangement for one of them to come every day, and fetch her a pail of water. "God bless you! God bless you all! dear boys," said the old woman, as she wiped away her tears, and entered her poor lonely home.

Bob Winslow's conduct was reported to the master. He was much grieved, and sentenced him to stay in school and study, instead of going out to play at recess, for a week. This was pretty hard punishment, for Bob had very little love for study, but was prodigiously fond of play. Yet this was a slight punishment compared with what he was soon to receive.

On the second day of his confinement, he sat near the open window, watching the boys at their sports in the playground. Suddenly, while the master was occupied in another part of the room, he rose and jumped from the window into the midst of the boys, with a shout at what he had done. "Now let him punish me again, if he can!" cried he. As he said this, he ran backwards, throwing up his arms in defiance, and shouting, when—suddenly his voice ceased; there was a heavy plunge, and a loud groan burst on the ears of his startled companions.

It so happened that the well, of which we have spoken, was being repaired. The workmen were at a distance, collecting their materials, and had carelessly left the opening of the well uncovered. As Bob was going backwards, at the very moment of his triumph, he stepped into the mouth of the well, and down he went. There was a cry of horror from the boys. They all rushed to the spot. Charles Mansfield, the bravest of them all, was the first to seize the well rope. He jumped into the bucket, and got the boys to lower him down. The well was deep, but fortunately, there was not much water in it and Bob lay motionless at the bottom. Charles lifted him carefully, and with one arm round his apparently lifeless body, the other on the rope he gave the signal, and was slowly raised to the top. The pale face of the wicked boy filled his companions with horror. Without saying a word, they carried him to the house of the poor woman whom he had treated so cruelly. She had seen the accident from her window, and was hobbling along on her crutch to meet them. Poor Bob was taken into her humble home, and laid upon her bed. The kind-hearted old woman, forgetful of his ill treatment of her, got out her bandages, her camphor bottle, and other things; and while one of the boys ran for the doctor, and another for their teacher, she sat down by his side, and bathed his hands and his forehead, as tenderly as though he had been her own son. After the doctor had dressed his wounds, he was carried on a litter to his own home, surrounded by his sorrowing companions, but still insensible.

A few hours later in the day, a group of boys met on the play-ground. They talked to one another in a low voice. They looked pale and sad. Presently, Charles Mansfield came up.

"Well, boys, how is poor Bob now? Have any of you heard?"

"Oh, Charlie!" cried several at once, as they gathered round him. "Oh! don't you know? Haven't you heard? Why, he has opened his eyes, and is able to speak, *but his back is broken, and he will be a cripple and a hunchback for life.*"

Charles clasped his hands, without uttering a word, and burst into tears. He couldn't speak for a while. At last, with the tears still streaming down his pale cheeks, but with a manly voice, he said, "Boys, I hope we shall never forget the lesson we have learned to-day. The Bible says, 'The way of the transgressor is hard;' and poor Bob's experience proves how true that is."

DR BREMNER.

Dr Bremner, of Boston, is now at the head of a school of art established by the Lowell Institute. Up to this time, however, he has had few opportunities of following his art calling. The exigencies of his life have made him a professional man, but there are voices which call even louder than the demand for daily bread, and which no man can disobey. In the intervals of his medical avocations and under every possible disadvantage works have been executed, which prove what Dr Bremner is capable of.

A bust was hewn out of the granite. Every twenty minutes the chisels became blunted, and it was necessary to sharpen them. So vivid was the conception of the head, that the block of granite was cut down at once into the present pose. Owing to some accident, the clay in which the figure of the gladiator was modelled, cracked and began to fall before the figure was half finished. A cast was taken off it as it stood, and the rest of the figure was cut in the plaster.

ENGRAVING.

The publication by Harpers, and various other houses, of illustrated newspapers, and especially the illustrations of the events of the war, which abound in their books and periodicals, calls attention to the art of engraving as one of the most important of the age. In general terms no distinction is made, and perhaps none ought to be made, between engraving on wood, or wood-cutting, as it is commonly called, and engraving on metallic plates, such as we see, not alone in the splendid published engravings of great pictures, but in our daily handling of money. The art of engraving on wood is older than the art of printing from movable type, as every one knows, or ought to know. To what early period we are to assign the invention of books, or sheets printed from engraved wooden pages, it is impossible to say. The Chinese probably used this art long before the European nations issued those curious little publications which antiquarians now prize so highly. In very ancient times, even in the days of Nineveh and Babylon, there is reason to believe that cylinders of composition or stone were used to transfer signatures, seals, and perhaps even religious or royal phrases and decrees, to papyrus, parchment, or to waxen tablets. The Egyptians used huge seals of pottery, mere lumps of clay hardened, with the names of kings and perhaps the decree relating to the particular subject in hand, and with these they impressed inscriptions on lumps of Nile mud, used to fasten doors of granaries, or for other purposes of temporary record. These seals, bearing long inscriptions, are frequently found in the tombs, and numerous specimens may be seen in the Historical Society's collection in this city. It seems scarcely possible that that nation of ingenious and learned men could allow so near an approximation to the art of printing from stamps to come into universal use without applying it to something else than the mere impressions on mud or wax. But the researches of antiquarians fail to give us any specimens of ancient printing from such blocks of brick or of wood. We find the earliest extant impressions of such work in the playing-cards of the middle ages, when the painters who had made them seem to have discovered that by engraving the outlines on wood they could save considerable labor, and accordingly made wood blocks to print cards, which were colored by hand. Much dispute and learned discussion has been elicited by the discovery of certain printed specimens of a series of eight engravings of the deeds of Alexander, said to have been executed by one Cunio and his sister in the pontificate of Pope Honorius IV., about A. D. 1284–1285. Whether these be genuine or not, it is quite certain that about A. D. 1300 cards were so produced from wood-cuts. As early as A. D. 1423, images of the saints were published in similar style, and the art thus originated grew slowly to the perfection which Albert Durer illustrated at the close of the century.

RICE.

To many, a good dish of plain boiled rice will appear to be attainable by a knowledge of the simplest rudiments of the culinary art, but this is a great mistake. Unlike wheat, rice has no gluten, and it cannot, therefore be made into bread, but it can be, and generally is, made into a soft paste, repulsive to the taste and oppressive to the stomach. When well cooked, each grain of rice should be whole and distinct, but swelled to its full size and easily masticated.

There are but few cooks in this section of country who can prepare such a dish, and none of the cook-books we have ever seen will furnish the proper information. The first thing to do is to scald the grain. This must be done before it is washed in cold water. Take the rice and sprinkle it with fine salt, and pour over it boiling water sufficient to immerse it. Let it stand until it can be handled, and then rub it hard, to cleanse it from the scurf and dust. Afterwards, rinse it in three or four successive waters, rubbing it vigorously each time, then drop it into boiling water, adding a little more salt if necessary, and let it boil about twenty minutes. Chinese table rice may boil a few minutes longer. Take it up in a cullender or tin basin with a perforated bottom, which will drain off the water, and set it on the hot range or cooking-stove for a few minutes to dry out the surplus moisture. It needs no further seasoning, and its beautiful appearance, as it is dished for the table, will justify the process of cooking which we have described.

Advertisements.

REV. LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,

EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure to the weather. No family should be without it. Having a wish to benefit mankind in general, and those afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions, chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov 27, 1861.
Rev L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no sure relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my slippers. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs.
Rev GEORGE A. SUE.

NEWPORT, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been affected for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost.
ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 18, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled.
RICHARD WHITE.

NEWPORT, R. I., Nov 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions.
SOPHIA TAYLOR.

NEWPORT, R. I., Oct 7, 1861.
Mr Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public.
Mrs EVELINA DEMOND.

PROVIDENCE, Dec 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite results. I procured a bottle of your Liniment, and was effectually relieved.
Mrs PHEBE A. SHIRES.

NEWPORT, R. I., Oct. 10, 1861.
Rev Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints.
Mrs. ELIZABETH THOROGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him.
Mrs. ADELINE JONES.

[illegible], Sept 8, 1861.
Rev. Mr Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed.
Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 16, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of some years with swelled joints. I have tried almost everything, without the desired effect. At last I obtained a bottle of your Liniment, which relieved me successfully.
Mrs MARY A. JEWITT.

PROVIDENCE, Nov , 1861.
Mr. L. S. Lewis—I had a very severe attack of rheumatism last fall, during which time I tried almost every thing—but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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REV LEWIS S. LEWIS,
No 115 Meeting St., Providence, R. I.,
TO WHOM ALL ORDERS SHOULD BE ADDRESSED.
PRICE 25 CTS PER BOTTLE.
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WISHART'S TAR CORIDAL.

DR. WISHART'S
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PINE TREE TAR CORDIAL.
PINE TREE TAR CORDIAL.
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WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
HAVE BEEN CURED
HAVE BEEN CURED
HAVE BEEN CURED
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
BY DR. WISHART'S PINE TREE TAR CORDIAL,
BY DR. WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would heal the lungs—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the Pine Tree Tar to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government. We say to the afflicted that Dr. Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency. Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST.
FOR SORE THROAT AND BREAST

Dr. Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES.
BLIND AND BLEEDING PILES.

Thousands have been cured of the above disease when all hope of ever receiving relief was gone.

INFLAMMATION OF THE LUNGS.

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr. Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die.

LIVER COMPLAINT
CURED BY PINE TREE TAR CORDIAL.
COLDS AND COUGHS

are speedily cured by the use of Dr. Wishart's Pine Tree Tar Cordial. It does its work at once, and the patient is cured before other medicines would have had time to have any beneficial effect.

DR WISHART'S PINE TREE TARORDIAL C
IS A GREAT REMEDY FOR SCROFULA.

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is constantly breeding sores, internal and external. Salt-rheum, sore legs and all skin diseases are especially cured by Dr. Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

PINE TREE TAR CORDIAL

is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be cured by Dr. Wishart's Pine Tree Tar Cordial.

Out of two thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time. All families should have it on hand, as it gives instant relief in croup and diphtheria.

ASTHMA AND COUGH.

The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough. It often cures whooping-cough before it runs half its course, as it acts at once upon the phlegm and mucus, and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr. Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits. The genuine, has the name of the proprietor and a pine tree blown in the bottle. All others are spurious imitations. Price, One Dollar per bottle, or Eight dollars per dozen. Sold by all respectable druggists and storekeepers.

DR L. Q. C. WISHART,
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GENUINE
PREPARATION.

"HIGHLY CONCENTRATED"
COMPOUND FLUID
EXTRACT BUCHU,
A POSITIVE AND SPECIFIC
REMEDY
FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S
EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU
FOR
Enfeebled and Delicate Constitutions
OF BOTH SEXES,
Attended with the following symptoms:—

- Indisposition to Exertion,
- Loss of Memory,
- Weak Nerves,
- Horror of Disease,
- Dimness of Vision,
- Hot Hands,
- Dryness of the Skin,
- Loss of Power,
- Difficulty of Breathing,
- Trembling,
- Wakefulness,
- Pain in the Back,
- Flushing in the Body,
- Eruptions of the Face,

PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation, Excesses, and Imprudences in Life,
IMPURITIES OF THE BLOOD, &c.

And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE
OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
"PHYSICIANS," PLEASE "NOTICE,"
"We make no 'Secret' of Ingredients."

HELMBOLD'S EXTRACT BUCHU

is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist. Prepared in vacuo by H. T. HELMBOLD, Practical and Analytical Chemist, and Sole Manufacturer of

HELMBOLD'S
GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable.
H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.
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Physicians in attendance from 8 A. M. to 8 P. M.

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Genuine Extract Buchu.
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WM. H. LONGFELLOW,
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Between 11th and 12th, and Lombard and South Sts
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Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov. 17.

DR. J. W. CREEK,
Thomsonian and Botanic
MEDICINE DEPOT,
N. E. CORNER OF NORTH AND PLEASANT STREETS,
BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

ARE ALL FRESH AND PURE OF THE VERY BEST QUALITY, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND.

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-Ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaints on reasonable terms. Directions are adhered to them. Can be cured invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will cure? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, he then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity, and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1p

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

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THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth anniversary, April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No 4, D. of T.; from Phoenix Union, No 8, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr Rice's Union, of Carlisle, Pa.; from Mount Olive Union, No. 18, D. of T.; from Vanbrackle Union, No. 18, T., at Norristown, Pa.

Officers installed to their several positions are as follows:—

Grand P., Sister Bennett; Grand Associate, Sister Burris; Grand Treasurer, Sister Fawcett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

G. P. P.,	Sister E. Bassett,	G. P. P.	Sister Anderson,
"	" E. Bowan,	"	" J. F. Blake,
"	" M. H. Bussy,	"	" E. A. Clark,
"	" S. Newman,	"	" White,
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The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SUSAN CARTER,
President.
Mr. L. R. SEYMOUR, Sec'y.

THE CHRISTIAN RECORDER.

Published by the African Methodist Episcopal Church in the United States, for the Dissemination of Religion, Morality, Literature and Science.

Rev. Elisha Weaver, Editor. PHILADELPHIA, MARCH 26, 1864. Vol. IV.—No. 13.—New Series. Whole No. 168.

THE CHRISTIAN RECORDER

Is published every Saturday on behalf of the
AFRICAN METHODIST EPISCOPAL CHURCH,
BY
REV. ELISHA WEAVER,
General Book Steward,
No 619 Pine Street, Philadelphia.

Notice.—All letters and matters pertaining to the Book Concern subscribers, sale of papers, and all moneys belonging to Book Concern or paper, must be directed to Rev Elisha Weaver, Box No. 2073, Philadelphia, and all matters sent by express, and in our city, must be directed to E. Weaver, No 619 Pine st.

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Single copies Five cents.

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Poetry.

For the Christian Recorder.

LINES IN MEMORY OF MRS. MARY C WEAVER

ZOELOS.

An angel spirit has returned
To God, too pure for earth and time,
Weary of earthly wrong and crime,
It hastened 'way from the dark clime
In which it had too long sojourned.
Come! weep for the departed one,
For her whose race so soon is run,
Whose work complete so soon is done—
So soon is summoned to be crowned

In life, how eminent was she,
Her angel spirit scorned to move
In selfish air, but soared above,
High in the atmosphere of love,
And gazed 'pon all with heav'nly glee.
Meek, was she, as the stream which hides
Its face, while through dark shades it glides,
And fears to leave the hilly sides,
For plains, lest sunbeams will it see.

And has thy dovelike spirit flown
'Pon wings unwearied, to thy native shade?
While here, through field and op'ning glade
Thou sought'st thy mate, thy sad note made
The breezes mournful with their tone.
At last, O! dovelike Mary, thou
Hast found thy mate; thy cooing now
Is hush'd fore'er: upon thy brow
Of beauty, is the fadeless crown.

Come! shed a tear, ye maidens fair
And strong, a princess fell to-day.
Amidst a glorious array
Of peace and light, she took her way
On lightsome wings through upper air,
Weep, maidens! for the vacant seat,
Around it bind the laurest
Most prized; nor cease ye to repeat
The praise of Mary debonair.

Georgetown, D. C., March 15th, 1864.

* * *

For the Christian Recorder.

Respectfully inscribed to the Rev. Reading B. Jones, of Princeton Theological Seminary.

Not long ago within our Ashmun's infant walls
We searched and read the pages of the sacred Book,
To gather fruit ambrosial, food substantial, and
To catch a hope inspiring way of truth to illume
Our path to heaven. We also talked of childhood's days,
And youthful sports, and marked our future course of life,
But God saw not as we. Now whistling winds surcharged
With blue Atlantic's damp and cold salute your ears
At early morn; and when the light of day is clad
In night's black vestments, Æolus howls around your
House, reminding you of him, who prayed and wept in
Cold Gethsemane. To hold him up for sin stung
Men to look upon in faith, is your solemn charge.
On me in sunny South, his symbol Sol pours down
With lavish hand, his genial warmth to comfort and
Imbue with thoughts of Christ's warm love to all mankind.
Though sunder'd far in body we may oft approach
The Holy One, and on Him lay our mutual cares,
May pray that He would touch the slumbering hearts
Of all who say they love a Saviour yet unseen,
But rob, enslave, and crush their dark-hued fellow-men.
May pray that our own sins may be subdued by grace
Divine, and we be made a blessing to our race.

Norfolk, Va. William H. Morris.

* * *

For the Christian Recorder.

ON GRADUAL AND IMMEDIATE SANCTIFICATION

BY THE REV JABEZ P. CAMPBELL.

The doctrine of sanctification is a great fundamental doctrine of Christianity. Its importance will appear when we consider the fact established by the Scriptures, that there is no salvation without sanctification. This thought makes the subject of great practical importance, and more especially so, because there exists a great diversity of views in relation to it. We hazard nothing in saying, that no question in theology is of greater practical importance to every Christian than this one upon the subject of sanctification, and yet there are few points, if any, in regard to which the views of Christians appear less clear and perfect. Those who have experience in the practical operation of the truths of sanctification may possibly understand what we have to say upon the subject, but we have little hope of being able to write so plainly upon it, as to satisfy the minds of those who have never experienced that blessing.

Among those who admit the truthful existence of the doctrine of sanctification, its object and necessity, there are two very opposite views, viz: First. That sanctification is a gradual work, never completed until death, which is the finishing stroke. Secondly. That sanctification is begun in conversion, and ended in regeneration. Both of these views, by their popular advocates, have their great and learned authors, to which they made references for arguments to support these views.

Our limits will not, by any means, allow us to enter upon a free and full discussion of the subject before us. We can here only give, at most, an outline of it, hoping that this necessarily brief article may have a tendency to lead the diligent student to a more thorough investigation of the subject under consideration.

The statement that sanctification is a gradual work, never completed until death, which is its finishing stroke, has no foundation anywhere in the word of God, and, therefore, needs the only evidence that could make it probably true. Death is never referred to in the Scriptures as a means of sanctification. Christ prayed that his disciples might be sanctified, not through death, but through the truth, and said that His word was the truth, through which He prayed that they might be sanctified. If death is the means through which sanctification takes place, then all the sinners in the world will be sanctified, with all that have died since the world began, for they will all surely die.

Again, sanctification is urged in reference to life, and not death. "This is the will of God, even your sanctification, that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honor." "Abstain from all appearance of evil. And the God of peace sanctify you wholly; and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." This declaration of the Apostle refers to the life of the believers in Thessalonica, and not to their death, and his prayer was for the sanctification of the living, and not the dead. Death is the wages of sin, and not the wages of righteousness; therefore it is not the medium through which we are sanctified. They who wait to be sanctified by death, will wait in vain, and never be sanctified at all, but they will surely die in their sins.

The statement that sanctification is begun in conversion and ended in regeneration, or, which is the common mode of making the statement, that regeneration and sanctification signify one and the same thing; that those who are regenerated are sanctified, and that entire sanctification signifies nothing more than regeneration, is the opposite view of the one just stated. But this view of the subject of sanctification is not faultless, because it makes the doctrines of regeneration and sanctification to have a distinction, without a difference. It requires that a man should pray for sanctification, according to the Scriptures. It makes it to be the duty of believers to pray, and pray continually, for sanctification for themselves and others, when they know that they have been regenerated. But it does not require the regenerated man to pray God for his regeneration, when he believes and knows that he is regenerated—that God has done that work for him. All thinking men believe it absurd for a man to ask of God a thing which he believes and knows that he really possesses. Every living true believer in the world knows that he is regenerated, and that, to pray for regeneration, he must pray for that which he has had already. That would be what Christ calls vain repetition, and it is a point which intelligent Christians avoid.

Regeneration is always an instantaneous change, never gradual. At once the work is done, in a moment, in the twinkling of an eye. God himself does the work, and it does not take him a year, nor a day, nor an hour to do it. God regenerates the soul, not in part, but the whole at once, in a moment. Such is the experience of all who have been regenerated. But this is not the whole experience of those who have been sanctified. That regeneration is sanctification begun, is a point about which we have no question. All admit this truth who have enlightened views upon the subject. But, while we admit that regeneration is sanctification begun, we do not admit that regeneration is sanctification finished, or entire sanctification.

We now offer, a third statement, viz: that sanctification—entire sanctification—may be a gradual, or it may be an instantaneous, work, performed in the soul. Sanctification signifies the renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement has power to cleanse from all sin; whereby we are not only delivered from the guilt of sin, which is justification, but are washed entirely from its pollution, freed from its power, and are enabled, through grace, to love God with all our hearts, and to walk in His holy commandments blameless.

While this definition includes all, it expresses more than what is contained in a true definition of regeneration, as will appear on comparison. Thus, regeneration signifies a renewal of our fallen nature by the power of the Holy Ghost, received through faith in Jesus Christ, whereby the regenerate are delivered from the power of sin, which reigns over all the unregenerate, so that they love God, and, through grace, serve Him with the affections of the heart. That this is all that is comprehended in the term, will appear on comparing it with the Scriptures, of which we will give illustration. Titus 3: 5: "Not by works of righteousness which we have done, but according to His mercy, He saved us, by the washing of regeneration and renewing of the Holy Ghost." The Apostle speaks of a work already done—a change that had already taken place. This work was done by the washing of regeneration. "He hath saved us," describes a work already done. But sanctification signifies more than this work already done. It looks forward to a work yet to be done where this first work was completed.

To sanctify signifies two things, namely: first, to separate a thing from common use; and secondly, to devote that thing exclusively to holy or religious purposes. Regeneration is included in the first part of this definition or description, and that is sanctification begun. Consecration is included in the second part of this description, and that is entire sanctification.

Sanctification adds no new virtues to the soul that are not present in every regenerated heart before entire sanctification. Regeneration reverses the current of the affections, and so renews the whole soul, that all the Christian graces exist as the good seed sown in the ground, ready to bring forth first the blade, then the stalk, and then the full corn in the ear. But the seed is not the full corn, nor the stalk, nor the blade.

Sanctification may be gradual. It is most generally so. Perhaps there are few believers to be found in the enjoyment of this great blessing, whose experience will not accord with this statement. They have become sanctified by a gradual growth in grace. But while that statement is admitted to be true, it must not be denied that instantaneous sanctification is possible. The progressive work may be cut short and finished at any moment when faith comprehends the need, feels the necessity, hungers and thirsts after that holiness without which no man shall see God in peace; and then that same faith comprehends the power and willingness of God to sanctify us wholly, and to do it now, is exercised. This we call instantaneous or immediate sanctification, because it takes place whenever and just as soon as we have the faith to believe the promises of God, through which the blessing comes. We must bear in mind, that whatever we ask, in the name of Jesus Christ our Lord, the Father will give unto us, if we ask it in faith, nothing wavering. God is able and willing to sanctify us wholly, and He will do it whenever we feel the necessity for entire sanctification, and will seek after it in the use of the means which He hath appointed. Entire sanctification does not place the sanctified person beyond the powers of temptation and trial; not by any means. The design of it is to put us in possession of grace sufficient to stand and withstand all trials, temptations and afflictions, whatsoever they may be and from whatever source they may come.

Neither does the state of entire sanctification preclude or prevent a farther growth in grace. It puts a stop to the reign of sin within. It dethrones Satan, and casts him out, with all his goods. It sets up the kingdom of God in the heart, and sets Christ upon the throne, where He reigns, without a rival. But the sanctified soul is a subject of temptation while he lives upon this earth. The Scriptures, which treat upon the subject of sanctification, convey to us the idea that we may be gradually or speedily sanctified throughout soul, body and spirit, just in accordance with the faith we may have and exercise. In many cases, the Church has had satisfactory evidence of persons who have experienced the blessing of instantaneous entire sanctification soon after having experienced the blessing of regeneration. Thus sanctification is both gradual and instantaneous, according to the faith of different persons. All men have faith, but all men have not faith in the same degree. All men exercise faith, but all men do not exercise faith to the same extent about the same thing. There is, unquestionably, a difference in the power and in the exercise of faith in different men. That one Christian has received the blessing of entire sanctification, as most Christians do, by a gradual process, is no evidence at all that another Christian has not received it by an instantaneous process; and that one has received it by an instantaneous process, is no evidence at all that another has not received the same blessing by a gradual process; and the fact that a vast majority of Christians have never experienced the great blessing of entire sanctification, is no proof whatever that some Christians do not enjoy that blessing in their experience.

God is able to sanctify believers wholly. This will not be denied by any who believe in the omnipotency of God. It is right and desirable that believers should be sanctified, on which account the Omnipotent God will sanctify them. 2 Cor. 8: 8: "God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound to every good work." God has promised to believers a state of entire sanctification. 1 John 1: 9: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." We may justly conclude from these and many other Scriptures, with the experience of the whole Church of God founded upon those Scriptures, that sanctification is attainable gradually, or immediately, according to the faith of those who believe.

Thanks be to God that we are not debtors to the flesh, to live after the flesh; for if we live after the flesh, we shall die, but if we, through the Spirit, do mortify the deeds of the body, we shall live.

Baltimore, March 17, 1864.

* * *

For the Christian Recorder

THE DUTY AND DESTINY OF THE A. M. E CHURCH.

BY SHALOM

Continued

And again. Let us notice the *facts* which characterize the glorious reformation.

Who are sent, and to whom? Luther the [illegible] went, German only suffices for Germany; Calvin for the Swiss; the early Wickliffe for England; John Knox for Scotland, and more latterly, but in the same spirit, Richard Allen for *Anglo-Africans* of this country. Thus it is that this divine arrangement is always to be seen in this Church.

It is its chief characteristic at each of the three great epochs in the Church's history. Hebrews for the Hebrews; a Roman citizen for a world of Roman citizens; a German for the Germans; and an Anglo-African for the race of Anglo Africans.

Each nation or race producing its own religious teachers, and God vouchsafes success to His own arrangement. These special messengers never fail to do the work apportioned off to them. Moses could sing: "The Lord hath triumphed gloriously, the horse and his rider hath He drowned in the sea." Paul and Peter could rejoice at the onward march of the Gospel; and while the former lay bound in a Roman dungeon, he was hopeful in the fact that the Word of God was not bound.

Luther and Calvin, upon the continent, listened with glad hearts to the crushing noise of the falling appurtenances of the man of sin. The British Reformers were exultant as the death knell of Popery was heard to resound from John O'Groat's house to the land's end. And last, but not least, the Apostolic Allen, and his noble compeers, when they planted the seed of the A M E Church, though it was the smallest of all seeds, the torch of faith so illuminated the future that they were enabled to behold its wonderful growth and expansion. "Another parable put he forth unto them, saying: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field, which indeed is the least of all seeds; but when it is grown it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

We now ask the question,—What is the providential command of God to the A. M E Church? We answer,—To minister in holy things; first and foremost to the Anglo-Africans upon this continent, and then to the colored races of the earth. This is her duty, made so plain that no one can doubt it, who looks for one moment upon the circumstances of the case. What were the circumstances which called unto Moses to undertake the deliverance of his people? The ruling race were Pagans, and from necessity, as it doubtless would have been from choice, they could not minister in holy things to the Hebrews. Added to this, the act of that Egyptian who smote his brother, came to him as the voice of God, and he was not disobedient to the call. Peter beheld his countrymen led by blind guides, and his soul was moved within him for their spiritual disenthrallment. Paul beheld his fellow citizens of the Empire, led captive at the will of Satan, and he was willing to count all things loss for their redemption. And when the national sensibilities of Luther, together with all the Reformers, saw the unutterably sad condition of those who were one with them in soul and body, it stirred them up to holy deeds.

And what shall we say of Richard Allen? Did not his heart burn within him as he gazed upon the sad condition of his people, both temporally and spiritually! And now what are those circumstances of which we have spoken, and which make it appear beyond doubt, that it is the imperative duty of the A. M. E. Church, to minister to the colored or Anglo-African race of this country?

Let us see. Here was a people snatched by the hand of violence, from their native shore. The humblest subjects of outrage and wrong, the helpless prey to the unrestrained passions of the ruling class, their increase had been wonderful.

And first, they were slaves, compelled to endure all the severities of that ungodly system. And will the master deal justly, even in things spiritual with the slave? History and experience both say, 'No!' They were doomed to labor for naught, and consequently were the poorest of the poor. And will the rich properly respect the poor, will he vouchsafe unto him the sum of his rights as a *man*? Methinks the social history of the world will give one emphatic? 'No!'

As they were debarred from all school privileges, they were the most ignorant of all; and the estimate which the cultivated and refined place upon ignorance is not very flattering. And to cap the climax of their degradation, they were accounted in the eyes of the law as goods and chattels.

Surrounded by such circumstances as these, we are led to inquire 'What was the character of the religious training which they would most naturally receive?

But come, let us first reason together. The design of Christianity is to mend the breach made in Eden; most particularly in reference to his religious condition. The Gospel is the gate through which the sons of exiled Adam may return. When the Gospel is proclaimed in its *fulness*, its design to a greater or less extent, is always achieved; and man in all of his relations, approaches nearer and nearer to the glory he had in Eden.

Realizing this fact, we are enabled at a single glance to perceive one thing, viz: To embrace the Gospel in its *true spirit*, utterly disqualifies a man to innocently occupy either of the two positions; the oppressor or the oppressed. The keen sensibility of right, of doing unto others as he would have others do unto him, which has ever brought honor to the converted man, disallows him of acting the ignoble part of an oppressor; while, upon the other hand, the stern sense of individual responsibility to himself, his people and his God, is calculated to break every fetter.

Then, to repeat the question, we ask again, 'What was the character of the religious teaching which *they* would most naturally receive from the race?' We have seen that if the Gospel had taken its legitimate course, it must run counter to the unjust principles which quietly consigned hundreds, ay thousands to lives of bondage. How to permit the Gospel to have its course, and yet hold slaves, was doubtless a question often debated in the minds of those who were the spiritual teachers of our people. The dilemma in which they found themselves, was this: Preach a full Gospel in its true spirit, and submit to the severing of even a right arm, or the plucking out of a right eye; or, preach another Gospel than that of Christ; place strange fire upon the altar, like Nadab and Abihu of old, and maintain the body intact with all its corrupt members.

Mr. Editor, please do not attach any daggerel to this communication, as in the last.

* * *

For the Christian Recorder.

UPON THE DEATH OF BRADFORD HARRIS.

Who died in the City of Terre Haute, Ind, of the winter fever, on the 10th of Jan., 1864, at the age of 34 years, 10 mos and 25 days. His sickness was only of about two days' duration. A block of frame buildings took fire on last New Years' day, in which a widowed sister of his was living, and it is thought that he over-heated himself in trying to secure his sister's things from the flames, in which he bravely succeeded in doing, but became suddenly chilled, and was immediately taken ill, and died in two days, as above stated.

It seems that he had great confidence in Sister Elizabeth Johnson. He sent for her, that she might teach him how to pray. She came and talked with him about the change which she thought he would have to undergo; and also about a change of heart, which she told him was necessary for him to have, in order that he might be able to reach the Lord in peace. She prayed with him in great earnestness, and pointed him unfalteringly to the Lamb of God, which taketh away the sin of the world.

As he was still without hope, his mother and other religious friends, still talked with him and prayed for him, and urged him to rely with implicit faith upon that Christ who had died for all men. But he still grew worse; and his case was such an acute one, which seemed to have taken a pulmonary form, that it completely baffled the skill of his physician.

The writer called to see this young man in the midst of his illness, for I had always respected him for his firmness and principles, as he seemed to greatly regard his mother, his relations and his race. And I confess that I greatly regarded this young man from another consideration. He seemed always to have the tenderest regard for the house of God. It would put him out of humor as much as anything else, to see anybody misbehave in the house of God.

At the time of my seeing him he was very low, but I *rejoice* to say, that two days before his departure, his mother says he seemed to undergo a change that she was looking for. She had noticed him praying incessantly; so, on the abovementioned day, she perceived a sensible change in his countenance; he seemed to smile and show strong symptoms of rejoicing. This though was when nature had sunk, and was about to yield to the throes of death. But from that time until his death his countenance was placid and calm. But his mother, who felt greatly concerned about him, as to whether his peace was truly made with God, was deeply distressed over the matter, until she went to the Lord, and she says he convinced her in a vision that her son was safe, and all of her distress left her at once, and she was no more distressed as to his safety. This was a strange manifestation, yet we believe it to be exactly so.

This reminds me of a circumstance with which I was made acquainted, which occurred with Melville Cox and two other brothers. Melville and another of his brothers were professors of religion; then there was a brother who was at sea, and who was very wicked. All three of these brothers were in different parts of the earth. The one that was at sea was taken violently ill, and became very much concerned about a preparation for death, as he felt unprepared for that event, and accordingly fell into a perfect state of agony, and found peace just before dying. The captain of the vessel made a note of the matter, and sent the particulars to the other two brothers, with the hour of his death, as well as the day on which he died; and these two religious brothers, though at a great distance apart, had been both drawn out in prayer for their brother at sea; and as they found afterwards, they had both of them become wonderfully distressed for their brother at sea, at the same hour, and could feel no more distress about him. This they found out when they met and compared their journals. I give these facts in Mr Cox's case, because they are quite similar to Sister Harris', in the case of her son Bradford.

There is something still very wonderful in this young's man case. He was doing business down by the river, at the edge of the town, which called his attention at night as well as the day time. Some few weeks before taking sick, the Lord, as it seems, gave him a sign while attending to his business at night, which entered his sense of hearing so powerfully, that it made a lasting impression on his mind. It seems he was alone at the time, and there was a marked change in his conduct afterwards, until his death. I noticed the change [illegible], but did not know what had produced it, as also did others.

Meeting one of his wicked associates afterwards, whom he had not seen for some time, he said to him, "What do you think about trying to do better?" When his associate found that Mr. Harris was in good earnest, he was greatly astonished. Before Mr. Harris closed the conversation, he told his friend that he never intended to swear another oath.

We noticed that he had turned his attention to the church more than usual. He would even attend weekly prayer-meetings, and was noticed to have wept bitterly on some occasions. When a collection was to be made to defray the expenses of the church, and for the support of the gospel, he was certain to be seen making his way to the table; and there were but few men who were more liberal than he, and but few as liberal?

His relations and friends greatly lament his loss, especially his aged and widowed mother, who feels greatly his loss, as he was the last one of her sons, and as he was her only hope in her old age. About the last thing he said after he found that his time of dissolution was at hand, looking wistfully up into his mother's face, he said, "Mother, how can you do without me!" There seemed to have been something very singular in this young man's history. He was in the Mexican war, amidst the closest engagements; even where it was so close that our men had to make breastworks of the dead man; still he returned home safely.

He enlisted early in the present war, in the 11th Indiana Regiment, and was at the great battle of Shilo, where he had two water-buckets shot out of his hands, as he passed along without receiving the least injury himself; and after a long siege returned home again safely. He had made up his mind to go again into the army, but the providence of God willed it otherwise, by calling him from time to eternity. But I have no doubt but that he is to-day where he could not be prevailed on to change for any enjoyment that earth can afford.

Let me say to every young man who may see this sketch; here I have given a description of a young man who was high-minded and high-spirited, yet when he came to die, and indeed before he was taken sick, he had come to the conclusion to turn his attention to religion, and when he came to meet death, he was wholly unwilling to depart and leave the world without a preparation to depart. Hence, he prayed fervently and constantly until he died; and we are satisfied that he did not pray in vain; and I would say to all young persons, both male and female, take up the subject of religion, and embrace it, and then you can die easy, and die prepared to live forever.

T. STROTHER.

Terre Haute, Ind

* * *

For the Christian Recorder.

WASHINGTON CORRESPONDENCE.

Absence of Mr Thos. H. C. Hinton,—Divine Service at Israel Church, by Revs. Charles Hicks and Reed,—A Cavalry charge on fashions,—Revival at Israel Church,—Invitation Extended to Colored People to attend the Ladies' Soldiers' Relief Fair at U. S. Patent Office Building,—Marriage of Mr. John W. Green and Miss Mary V. Lee, and Mr Daniel Humphreys and Miss Clarissa Chew,—Death of Sister Alethea Tanner.

MR. EDITOR:—As the wheel of time is revolving over and over, I deem it expedient to pen a few of the many noble and sad events that occur in the history of our lives. As the wheel of time revolves upon its axles, ushering humanity to a soundless eternity, there are many objects that attract our attention through our meanderings of this inconstant and inconsistent life. The first arrest of our attention was the absence of the Washington Correspondent, namely Mr. T. H. C. Hinton. The Recorder being minus of the very spicy letters gotten up by Mr Hinton, the community began to inquire of the whereabouts of Washington's distinguished big gun and the spicy matter that exhilarated the columns of our invaluable journal. But I am informed by Mrs Thomas H. C. Hinton that the distinguished gentleman is on a sojourn in New York City. Whilst the beloved wife of Mr Hinton so informed me, it seemed passing strange that the distinguished orator and gentleman did not substitute a confidential friend as the correspondent, (pro tempore) But very frequently such necessary prerequisites are entirely neglected.

On last Sabbath morning I had the pleasure of hearing the discourse of Rev Charles Hicks, from the 18th chapter of Isaiah and 4th verse, as follows: "Trust ye in the Lord forever." I need not comment farther upon the subject, but suffice it to say that it was a noble effort; for the Lord was there, and the people rejoiced in the God of their salvation.

In the evening at half-past seven o'clock, Rev James Reed preached from Deut. 33d chap and 29th verse, which says: "Happy art thou, O Israel; who is like unto thee? O people, saved by the Lord." The subject was fraught with peculiar demonstrations of God's dealings with the children of Israel when ransomed from bondage and the people of a strange God. Brother Reed swept down in a cavalry charge, if I may be allowed to use the expression, on ladies' crinoline, hoops, ear rings, bonnets, and other pharafenalia. I tell you Brother Reed defends the days of '76. He says he intends to fight the evils of his people.

There is a great work of religion in progress in Israel Church. The work of God is advancing toward perfection in this part of God's moral vineyard. This church is under the pastoral charge of Rev. J R V Thomas, formerly of Norway, N. J. Brother Thomas is the right man in the right place, both spiritually and temporally. The arduous labors of his reverence during the past three months with us, have been fraught with interest. He has raised the sum of three hundred dollars toward freeing the church from debt and bringing many souls unto Christ. May God bless Brother Thomas in the good work of the Lord. Another object of momentous consideration is the following invitation,—extended to the colored people of this community:

Resolved, That the fair at the patent office building be open to the colored people of this district on Monday next, March 14th, from 12 o'clock, M., to 11 o'clock, P. M.

The colored ladies and gentlemen duly appreciated the above as demonstrated on their part. The utmost harmony and good order presided on that occasion. Surely such demonstrations are significant of something in the shape of liberty or the death blow of American prejudice. The above is gotten up by the Ladies' Soldiers' Relief Association, for the purpose of aiding soldiers' families. Mrs. President Lincoln is the President of this Association.

On Thursday evening, March 17th, our city was enlivened by the marriage of Mr. John W. Green and Miss Mary V Lee, at Israel Church. It was the grandest affair that I have witnessed for years. The ceremony, as conducted by Rev J. R. V. Thomas, was the most solemn and imposing that I ever heard in my life. Let me tell you—a few more such demonstrations as the above will cause your humble correspondent to think of getting married on the same evening. Mr. Daniel Umphreys was united in the holy bonds of matrimony to Miss Clarissa Chew. I am told that the last named couple entertained each other's affection for the last seven years. May prosperity attend them and the noon tide of their glory eternally attend them.

Our city was astounded when the sad news of the death of Sister Alethea Tanner was heard, which took place on the 1st of March. She was nearly burnt to death, and only lived a few days after it happened. Her funeral sermon was preached in Union Bethel Church on the 6th inst. Sister Tanner was one of the first members of Israel Church; she was with Israel in her younger days. When all hands had forsaken the old ship, Sister Tanner stood by old Israel, and brought her out triumphantly. She was a member of Union Bethel Church at the time of her death. Her loss will be long lamented. But we hope that she has gone to rest, that rest which remaineth for the people of God. "Oh! death, where is thy sting! Oh! grave, where is thy victory!"

Mrs H. M. Turner received a despatch from the Rev H. M. Turner stating that his health had greatly increased. We are all glad of this news, and it is good news to the world.

OBSERVER.

Washington, D. C., March 19th, 1864.

* * *

For the Christian Recorder

LETTER FROM J. HAMILTON.

MR. EDITOR:—I thought it might be interesting to the numerous readers of your valuable paper to hear a word from this part of the Lord's vineyard, and especially from the churches in which it has pleased the Lord to powerfully revive His work in one part of my charge. First, in Rahway, where I have been holding a protracted meeting for the last ten days, and in that time sinners have been convicted and converted to God, backsliders reclaimed, and believers strengthened. Sixteen have professed a saving faith in Christ Jesus the Lord, and have been added to the Church, and the good work is still going on, and, night after night, men and women come forward to the altar, and voluntarily, to be prayed for. I am also holding a protracted meeting in Elizabeth, and the Lord is graciously visiting the church there with his Holy Spirit; but the church in Newark is at a low ebb, both temporally and spiritually, for the minds of the people seem to be concerned about everything else but a deeper work of grace. Oh, that they would awake out of sleep, and cast off the works of darkness and put on the armour of light; for now is the time of refreshing from the presence of the Lord!

Now, Mr. Editor, notwithstanding the hard times, I am still doing something in the way of matrimony. On Monday night, March 7th, I joined in holy wedlock Mr. Edward Berry, of Richmond, Va., and Miss Catherine Ray, of Newark, N. J.; and also, on March 17th, Mr. Charles H. Dickerson, of Rahway, to Miss Frances Paulien Miner, of Princeton, N. J. So you see the work goes on.

On the 20th inst. the Sabbath school of the A. M. E church at this point (Newark) assembled at eleven o'clock, A. M, to hear their Annual Sermon, which was, by my invitation, delivered by the Rev Charles H. Thompson, pastor of the Plain Street Presbyterian Church. The Rev gentleman read for his lesson the third chapter of First Samuel, and then announced for his text the first, second and third verses of the sixth chapter of Ephesians, from which he gave a very interesting and instructive discourse. This school numbers about forty nine enrolled scholars, but the average attendance is about thirty. It is under the superintendency of Mr. Enoch Nelson. In the other portions of my charge there are two very interesting Sabbath-schools—Rahway and Elizabeth. The former is under the supervision of the Quakers, and the latter the Presbyterians and Methodists, (white,) and I must say, they seem deeply interested in the spiritual welfare of their pupils.

Yours, fraternally,
J. HAMILTON.

Newark, March 21, 1864.

* * *

For the Christian Recorder.

BLAKE'S TRUE SENTIMENTS

My Friends: It has been my chief desire to know, under the present circumstances, if it be really proper and right for us, a people of color, who are by the majority of the opposite set immensely despised, to shoulder arms and go to war with the enemy. It is true, we have long since eagerly desired to see the chains of slavery broken, and forever put out of existence. These points are well enough to be observed in the seriousness of sincerity and sobriety. But let us notice carefully, on the other hand, the question here naturally arises; if our assistance be so deeply required to help crush out this wicked and perverse rebellion, why were we not called on at the commencement? Surely we are, and were as able then as now, and no doubt as ready and more willing when this great riot, as I may term it, first came on hand. The voice of this American nation was, we will have this as a positive term, no negroes in the field; we are fully able, and can settle this affair ourselves in a short period; not only so, but it was absolutely declared by some of the so called men of the day, that it was a worthless idea for the government to arm the black man, as he would not fight, but are a nation who are naturally addicted to fear, and have not the abilities which belong to brave and veteran soldiers. But, my friends, all such erroneous talk has been proved altogether false; also we were not capable of acting as servants and drivers of teams. But here let me mention or ask the question,—Who and of what troops made the first successful charge on the formidable Fort Wagner, under one of the heaviest fires ever yet shook the American continent—were they white? And why they were not reinforced can be easily told to the world. Another instance which is fully worthy of a place in history, are the noble and brave acts of Small and two others; in bringing out the steamer Planter with a valuable cargo, and some of their best and latest patents of guns of 10 inch bore, out of the city of Charleston, S. C., one of the best fortified cities that now remains in the possession of a rebellious people. This act was done in open day, under a severe fire, but they did not sustain any injury. Again, who so skilfully and astonishingly brought into the city of New York, a splendid vessel, and also a valuable cargo? Can those brave and unflinching acts, with many others, which are occurring daily, be forgotten?

We do not expect to see or hear of them being placed in history, merely because they were performed by the black man. Yet they can never be borrowed or forgotten by any people of the world who are proved to be a civilized nation. There are many which would obliterate these facts from existence. Many have tried, but what are the results! Why, the results are that they only show the brighter.

I am prepared to say and affirm, that according to our general articles, we have, and are continuing to excel and surprise the renowned world, through our conduct and splendid behaviour. We may not be placed in the book of fame, yet nations are noticing our many and successful acts.

I will take it upon myself to say, that all we wish is to be treated as well as faithful soldiers should be treated, and when this war is over we will not want your additional thanks; our bravery will speak for itself.

Again, it would be quite a favor if some of our opposite class would show one item of our cowardice when forcing the enemy or in any other respect regarding the war. No man can show or say, truthfully, of ever seeing or hearing of such; but must come out and say distinctly, the black man will fight. Only reduce the white soldier and treat him with the same equal treatment as that of the black, and the result will soon be seen. There is no nation that would fight as the black man, on the same terms. It is well known by all civilized people, that none can be found under the sun.

Before closing my remarks, I will say, all we wish is to be dealt with more like men than wild beasts. By so doing, we will not talk, but perform, as we go on from conquering to conquer: we are as one that has laid his hand on the gospel plough, we never intend to give the struggle over until all the sons of Africa are freed from their slavish chains.

P. S.—Rev. Stephen Smith—Dear Sir:—Please accept this as my sentiments. I am one that had the pleasure of hearing you preach a sermon in the Bethel Church, in Wilmington, Del., ten years ago. My residence is in that city. I have been away from home seventeen months, and have experienced, during this time, sixty seven battles, and never was wounded, nor sick a day.

My report, sir, may encourage more of my color to come and help us as Moses' sister helped him.

Your humble servant,
PETER BLAKE.

* * *

A LEGACY OF M. FREDERIC MONOD.

During his long career, so active and so well filled up, says the *Esperance* of February 5, M Monod had preserved and arranged all the journals or religious writings of any importance concerning French Protestantism. We learn, with pleasure, from a letter of his eldest son, Pasteur Jean Monod, that this unique collection, containing above six hundred volumes, will neither be dispersed nor lost to the public. M Frederic Monod has bequeathed it to the Reformed Evangelical Church of Paris, of which he was the pastor, upon condition that it form a special department of the library in the Chapelle du Nord, to be increased, if possible, and to be open to every one who may wish to consult it, presenting guarantees of respectability and sufficient education.

The Christian Recorder.

Philadelphia, Saturday, Mar. 26, 1864.

A HUMANE APPEAL.

An appeal to the citizens of Philadelphia and elsewhere, to behalf of our brave colored soldiers of the United States, who have left their homes, their wives, their children, brothers, sisters, and a host of friends, with their musket, bayonet and sword to aid in putting down this rebellion, at the call of the government, away from their homes and friends, among strangers and enemies and knowing as they do, that the Christian Recorder is a source of information and communication to them, many have written to the editor of this paper to know why it is that they can not be supplied with our paper, as well as our white soldiers are supplied with other papers. We ask the citizens of Philadelphia and elsewhere if their requests are to be complied with, and they supplied with the Christian Recorder, while doing service for the government? It now remains for you to say. There are more than 6000 colored soldiers in and around Fortress Monroe, Yorktown and Norfolk, besides thousands in the Western departments We want to send them our paper, that they may here more direct news from their own people. In view of this, will not ladies and gentlemen send us donations, so that we may send the soldiers the worth of them every week until the amount is made up? Let us hear from our citizens and elsewhere, and those who may feel like aiding the cause, can send to our box 2975, Philadelphia, or to 619 Pine St. Send any amount from $1.00 to 50 cts. by express, and it will be very gratefully received.

Dec5—5m ELISHA WEAVER.

TO OUR KIND FRIENDS AND PATRONS.

I have seen the very humane appeal made by the Editor of the "Christian Recorder," for aid to send the "Christian Recorder" to our brave colored soldiers now upon the battle-field. We believe a more proper appeal could not have been made, for sending reading matter to them; and, whereas, we have seen letters coming from soldiers, who wanted to know why they could not be supplied with the "Christian Recorder," as well as the white soldiers are supplied with their papers,—we therefore agree to give one of our interesting, amusing, and entertaining old Folks' Continental Concerts, on Thursday evening, April 21st, at the SANSOM ST. HALL, half of the proceeds to go towards sending the paper to our brave troops We have obtained a copy of Father Kemp's old Continental Music, and will produce it, together with some operatic airs, as we profess to cater for the musical taste of our people. Give us your support, and we will see that none go away dissatisfied.

Yours, &c.,
A. BURNS and Troupe.

Phila., March 12th, 1864. 3w.

NOTICE.

The Quarterly Conference of the Frankford Circuit, will take place on the 2d of April, at Frankford, at 2½ o'clock.

Meeting on the 3d of April.
" Bensalem, " 10th "
Holmesburg, " 17th "
Bristol, " 24th "

A. C. CRIPPEN, Rector.

NOTICE.

My Fourth Quarterly Meeting commences with a general class, on Friday night, April 1st, at Princeton, N. J.

The Quarterly Conference will be held on Saturday afternoon, at 2 o'clock, preaching and exhortation at night.

At Rocky Hill, on the 9th inst.

At the Mountain on the 16th inst.

This will be my last round of Quarterly Meetings

PETER GARDINER, Elder in charge of Princeton Circuit.

NOTICE.

We, the members of Mount Pisgah Church, assisted by our friends in general, gave to our minister (Rev. J. C. Cornish,) the sum of $47 66, to get him a suit of clothes.

Dear friends, I tender my heartfelt thanks to you for this favor, and I hope that by my efforts I may ever gain your future favor

JOHN C. CORNISH.

West Phila., March 18th, 1864

NOTICE.

A Fair will be held in the Union A. M. E Church, Coates Street, between Fourth and Fifth, commencing on Monday evening, the 28th inst., and continuing during the week The Committee will have a number of useful and fancy articles for sale, and also necessary refreshments.

Professor A. Burris will contribute to the interest of this festival week by giving a Grand Soiree on Friday evening, the 2d of April, in said church, commencing at half-past seven o'clock

Season Tickets of Admission to Fair and Soiree,	25 cents
Single Tickets on the Evening of the Soiree,	15 "
Single Tickets for other Evenings,	10 "

Children, half-price.

Proceeds for benefit of the Church.

MRS. SARAH DAVIS, President.
MRS. MARIA T. HALLOWELL, Secretary

FAIR AT CONCERT HALL

We call special attention to the Fair of the Ladies' Union Association, to be held at Concert Hall on the 28th inst., and to continue one week.

Our citizens are aware of the humane object, and we hope that they will fill the Hall every night Season Tickets only twenty-five cents, and can be had at our Book Store, No 619 Pine Street.

TAKE NOTICE.

A number of articles for the Recorder came too late for insertion this week They will appear next week

MARRIAGES.

Brethren sending Marriages for publication, should accompany each with twenty-five cents, or they will not appear.

QUARTERLY MEETING.

In our last week's notice of the meeting at Chester it should have read "24th of April," instead of "the 28th."

MR DOWNING'S DEFENCE.

We call attention to Mr. Downing's letter of defence, in another column of our paper, against the letter published by one of our correspondents, Mr. James F. Jones. Every man must stand on his own merits these days

TERRE HAUTE, IND

We would say to Brother Brother and the subscribers in that city, that we cannot account for their papers not getting there any sooner. as they are mailed in the post-office here every Friday night.

THE ALLEGHENY AVERY COLLEGE.

We call attention to the advertisement of this College, in another column of our paper, sent to us by Professor George B. Vashon, who now is the regularly appointed Professor of said Institution. It is well known that Mr Vashon is one of the best scholars in this country, and especially in mathematics and the dead languages. This Institution ought not, by any means, be lost sight of, on account of that illustrious man who gave it to the colored people—the Rev Charles Avery.

INFORMATION

Mrs. Elizabeth Gale, of Boston, desires to know the whereabouts of her father, the Rev David Smith Her address is No. 56 Bridge Street, Boston Read his letter in this week's paper.

INFORMATION WANTED.

Information is wanted of Charles Brisco, who left Virginia, some four or five years ago, to wait upon Lieutenant Fairfax, on a steamer for San Francisco, at the outbreak of this war. Lieutenant Fairfax returned, leaving my husband behind. I am informed that Charles Brisco left San Francisco for Aspinwall, New Grenada, as a cook, or waiter on a family. Any information concerning him may be left at the Book and Christian Recorder office, No. 619 Pine Street, Philadelphia

(Signed) ELIZABETH BRISCO, his Wife

N B.—Charles has a mother and sister in Georgetown, D. C., by the names of Cynthia Brisco and Mrs. Mary A. Dove.

TAR CORDIAL.

We call the attention of our readers to Dr. Wishart's celebrated Tar Cordial. This is now the spring of the year, and the stomach and above the chest is often out of order In order that it may be removed, we recommend our readers to get a bottle of Dr Wishart's effective Tar Cordial. If you get one bottle, it will likely do you so much good, that you will buy another, and so on as you may find it necessary to take it. We procured a bottle of it the other day, on account of our stomach being much out of order. Since we have been using Dr. Wishart's Tar Cordial, we have had none of that uneasiness See his long advertisement in another column of our paper.

ACKNOWLEDGMENTS

HOLMESBURG, PA.	
Mr. William Chase,	$2 25
" " for the Soldiers,	25
BALTIMORE, MD.	
Rev J P. Campbell, for soldiers,	1 00
VINCENNES, IND.	
Rev. Nathaniel Newton, per Rev H. B. Seth,	1 50
LOUISVILLE, KY.	
Armsted Butler, due 1st of January,	1 00
PHILADELPHIA, PA.	
Some kind Friend has sent us, to send to the Soldiers,	2 00
WASHINGTON, D. C.	
Mr. George F. Cook,	2 25
WILMINGTON, DEL.	
Rev. H. J. Rhodes, for papers,	60
GALESBURG, ILL.	
Mr. Samuel Lions,	1 00
HUNTINGTON, L. I	
Rev D. P Seaton, for papers,	4 20
NEW YORK.	
Rev. R. F. Gibbs, for papers,	1 50
LEAVENWORTH, KANSAS.	
Rev John Turner, as follows:	
Berry Ewing,	1 15
Matilda Spindle	1 15
William Menkallen,	1 15
Mrs. L. M. Matthews,	1 15
BEAUFORT, S. C.	
Rev J D. S. Hall, as follows:	
Capt. Robert Small, (the great hero,)	2 25
Richard Dustin,	5 25
Francis Lissard,	2 25
Peter Gibbs,	2 25
John F. Thompson,	2 25
Charles M. King,	2 25
R. H. Dailey,	2 25
Primus Singleton.	
Jackson Brown.	

Let all of our brethren do as these two and some others have done, and there will soon be a change in the financial affairs of the Book Concern. We should like to see brother Lynch, as a missionary, sending us fifty or a hundred cash subscribers We have just received some very interesting letters from the soldiers, which will appear in our next.

ONE OF THE MONAGAN FAMILY.

Patrick Monagan was arraigned at the Central Station, on the charge of committing an assault and battery, and, with others, mobbing and chasing James W Brown, a respectable colored man. It seems, from the evidence, that on the 14th inst., this man and some other soldiers were standing at Tenth and Washington Streets; the witness, coming from a funeral, passed by; the whole crowd mobbed him, and made sundry outcries and other demonstrations, putting the life of witness into jeopardy; he ran for safety, and the crowd gave chase, he finally took refuge in a passenger car; two of the soldiers got in, and one of them caught him by the neck; the defendant was one of the most active in the mob

The soldier, who appeared to be somewhat more or less, or slightly under the influence of liquor, tried to become indignant.

"Are you," said he, in peremptory tones, "going to swear before a jury that you ever saw me in your life? I'll let you"—

Magistrate "Officer, take him down stairs"

Exeunt officer and soldier, the latter grumbling

This is right, and all such cattle who can't behave themselves properly, and let decent folks alone when passing along the streets, should be dealt with in like manner.

FROM CAMP SHELTON HILL, PA.

Last Sabbath we accompanied the Rev. Stephen Smith to where colored men are drilled for the service of the Government of the United States At this place hundreds of white and colored people swarm on Sundays, to see the men who have left their homes, their relations and friends, to do active service for the Government. At the time I am writing this, there are three regiments here, the Twenty-fifth, Thirty-second and Forty-third The Twenty-fifth is ready to strike tents. They are, we are informed, well drilled.

Brother Smith and I went around pretty much through the entire encampment. The boys, as a general thing, all seem quite jolly and cheerful I forgot to state that we first called upon Colonel Wagoner, who received us quite cordially, and told us to make ourselves comfortable, which we did. In passing around, we quite unexpectedly came up with the Rev John Morgan, who, we believe, is in the Forty third Regiment, Co C. He left his circuit, and has gone as a soldier. We do not know who is in his place

We stayed out there until half-past three o'clock, at which time the services commenced. We remained until the services were over. We also took part in them. Brother Smith opened the way by taking the text, "Put ye on the whole armor," &c. After which I followed with a few remarks, and then the gentleman who generally speaks for them on Sabbath. After which he introduced a young man, by the name of Mr Miller, who, he said, had been recommended to Colonel Wagoner and the officers, and that he was elected to go with them. We think him a very nice and good young man, and, no doubt, he is very zealous, but I do not think him adapted to that regiment: 1. Because he is a young man, who has just been licensed to preach; hence inexperience. 2. That in the Twenty-fifth Regiment there are quite a number of very intelligent soldiers. Yes, we met some who exhibited to us quite a literary ability, and a considerable amount of experimental knowledge. We really, after all, do not like the apparent disposition and effort to put white men into every honorable place over the colored people, neither do we think it fair We hope, for the credit of Pennsylvania that they will show a mind to secure colored chaplains, for it is believed by many that the prejudice is in the Supervisory Committee, Colonel Wagoner and his men. As to myself, I do not know how true it is, but hope that it is not

William Still, Esq., is the elected post-sutler. We took a peep in there, and found his brother, who, by the way, is a very intelligent man. This place is shut up on the Lord's day This is right, and highly to be commended. Friend Still was kind enough to give brother Smith and myself a smack of cake and cheese, which we found quite acceptable.

We hope that effort will be taken to supply the men with the Christian Recorder. We find that the Twenty-fifth Regiment is reported to leave this week. We will try and inform our readers of the same hereafter

THE COLORED CITIZENS OF LOUISIANA

We learn that more than one thousand of the colored citizens of New Orleans and the state, have, in a very humble and rightful manner, addressed the Chief of our Country, Mr. Abraham Lincoln, with a petition setting forth their grievances, and their readiness to sacrifice their lives, their fortunes, and to defend this republic from her foes.

They ask the President to simply grant to them that which belongs to true citizens; the rights of franchise, and the rights of citizens in this country, also have been born on the continent of America, nursed and dandled upon the laps of American mothers, and who have helped to maintain this government.

The document states, that when troops were called for the defence of New Orleans, they (the colored people) raised, in forty-eight hours, the first regiment that responded to the call, and they are still soldiers of the UNION, determined to defend it as long as their hands have strength to hold a musket. Under these circumstances, will not the President, before the Almighty God and the people, do justice to humanity? Will the President, for fear of his popularity, fail to grant this request!

They have asked for nothing more than what is right and justly belongs to them, and to every other freeman. They ask for nothing more than God himself decreed We hope that not only the freemen of Louisiana may be granted their God given rights, but all other States in the republic. If it be adverse to this, we do not believe that ever this country will prosper. Thus we believe that God is in this war, and whatever he puts his hands to must be accomplished.

We appeal to the President to grant them their request without delay. You need not fear that it will impede your election for the Presidential chair, but if you grant this request, it will, as we believe, help you to get into it. "Mark that" Those who work for the colored people will be remembered, in future days, by them. We say this because we are satisfied that God intends to make all things right. We hope that this shall reach our numerous readers, that the Louisiana colored people may be recognized as citizens of the United States.

We call attention to the many who make professions of religion, and who have been brought up by pious parents, and who have left their parents, friends, and their church, and have enlisted for three years or during the war. We most sincerely hope that it never will be said by those who make no pretensions towards religion, that the customs and habits of a soldier's life, are such as to swallow up all the good habits and incentives which you have hitherto possessed. But we do sincerely hope that your evidence of Christianity may shine brighter and brighter, and that it may be of a two-fold character, which is, spiritually and temporally The same Jesus who delivered you from your sins, and gave you his grace in your soul, is able to keep you to the end, if you will but trust in him.

For the Christian Recorder.

THE BOOK CONCERN OF THE A M E CHURCH

The General Conference, at its coming session, should take decided action to secure the future prosperity of the Book concern, and place it on permanent and secure basis for future operation. The question as to its future should be clearly defined, and worked up to by every branch of the church. A subject of so vast importance to the future of the church, should share a large portion of the deliberations of that body By the operation in the book department of the last four years, I think it has been clearly proved that with energy and proper management on the part of the general steward and publishing committee, the book concern can be made a decided success.

The question may be asked, What is wanted besides an energetic steward and publishing committee? The General Conference should place in their hands every facility within its power, in the way of means. They should so legislate, that every minister will be compelled to aid in its success It is not enough to pass discretionary laws, that is, laws having no penalty for their infringement or neglect, or where defendants can only be called to account, and then not effectually, at the Annual Sessions. But aid laws and their penalties, placed in the hands of the bishops, because we have no presiding elders, that every minister would understand that his stay in any charge for a whole year, depended upon the manner in which he conformed to the laws To carry on the concern properly, the steward and committee want capital or evidence to creditors, that whatever contracts entered into, on behalf of the A. M. E. Church, will be faithfully cancelled. These means can only be obtained through assistance of the preachers, and, when they go to their charges, with only selfish considerations, every other consideration will be overlooked until the first one is served. The result is, that every Annual Session brings with it a large number of delinquents on all other matters, and perhaps a disposition, the one to favor the other, because, with few exceptions, all are found in the same category.

In connection with the action to provide capital, full power should be given the steward and committee to solicit such buildings for store purposes and otherwise, as are necessary to carry on the work, as, in their judgment, may be found suitable; and they should be still further clothed with power, that, if in their judgment, it is found expedient, and success warrant the risk, between the approaching and the General Conference of 1868, to purchase such buildings, in the name and on behalf of the A. M. E. Church, as may be found necessary to carry on the operations of the Book Concern, and General Publication department.

I think the importance of the moment demands at the hand of the General Conference, that this subject should not be carelessly considered or slightly passed over. The circulation of the paper, in the last three years, has done much to extend, and has extended farther, and brought into greater appreciation a knowledge of the A. M. E. Church, than the employment of any or all other means within its reach. I think, therefore, that any body of men, controlling in the least, the development of the race and its future progress, disregarding such agencies, should not be allowed for one moment to stand in the way The progress of the A. M. E. Church will be more extensive in the next ten years, than all the time since its organization, that is, it will cover more territory, acquire greater numbers, and increase in wealth in one-fourth of the time it has taken it to reach its present value

The efforts of the church have heretofore been restricted to very narrow limits; to work effectually beyond these limits, her ministry has had to work stealthily under apprehension of prisons and the lash; the necessity for these apprehensions are being removed, and we are being brought into new relations, and we must not place too small an estimate upon that relation. We shall meet a different class of persons, than which the hard fate of slavery has taught us to regard, men, who, for all the purposes of life, are eminently practical. If we have anything to give them in the way of letters, they have something to give us in the way of practice, so that the influence will be mutually diffusive Let our General Conference take no step backward, nor lightly esteem the future. Provide for the success of your publication department, for the establishment of Home Mission, and the organization of societies in every church, for the endowment of institutions of learning, and the education of your ministry. The appraisement of the church property and effects, as a basis of future record. The last General Conference passed a resolution that every minister should make a return annually of membership, value of property, debts, &c, in order to ascertain what the A M E Church was worth—to furnish us with evidence every four years, whether we went up hill or down. Let the General Conference give us these evidences now, and don't let us grope our way along for the next four years in uncertainty, 'like the stork, that lays its eggs in the sand, and forgets that the horse may tread on them" There has not been a time in the history of the church, nor a General Conference ever held, that presents so much importance as the approaching one. All eyes will be turned upon it, to see what course will be shaped out, to see if the men are adequate to the task before them—they will rise or fall in estimation—just in proportion, as they meet the expectations or disappoint the people.

A. F

For the Christian Recorder.

FROM CAMP BAILEY.

Dutch Island, March 20, 1864

MR. EDITOR:—I take this method of acknowledging the receipt of several copies of the beloved Recorder, which I suppose came directly from your office, and found their way into camp by yesterday's mail.

I see that Dr. M. R. Delany is out in a letter, declaring that I have made a false statement in a recent letter to the Recorder as regards his connexion with certain fraudulent acts towards men recruited for the Fourteenth Regiment Rhode Island Heavy Artillery

I see that he *positively* denies any knowledge whatever of such frauds, and intends, by means of *certain* "authenticated official documents," to show that he was not guilty of the charges, but that he *rather suspects that certain agents of his were guilty* of practising acts of fraud and deception upon the poor ignorant recruit

I wish to say to you and the numerous readers of the Recorder, that this denial is all well enough for the time being; and we promise to let the illustrious M. R of the West rest for the present, as we are accumulating facts which furnish abundant evidence as to who were the great monster bounty swindlers All these facts the Fourteenth intend to publish in pamphlet form. Not only will the statements be given, but the depositions of honest and honorable soldiers—men whose families have been nearly swindled out of their lives by these money sharks. The depositions of this class of men will convince the world that somebody will have no chance to flinch

The sanitary condition of the Third Battalion is much better than at any period within the last six weeks There are some ten or a dozen cases of small-pox and varioloid This at first had the appearance of becoming an uncontrollable epidemic, but through the untiring and indefatigable efforts of Dr Carpenter, our most faithful and persevering surgeon, this disease was stayed, and at present health—almost universal health—reigns throughout the entire battalion.

In this connexion, I wish to say that W H. Johnson, a correspondent of the Anglo-African, who was on a visit to Camp Bailey at the time of the first appearance of the small-pox in camp, has written a very scandalous letter to the Anglo-African, as regards Surgeon Carpenter He characterizes him as a copperhead surgeon, when I am satisfied that the reverse cannot be more truthfully spoken of any man Professor Johnson says, in his letter, that the doctor was most shockingly ignorant of the nature of the disease. This, too, is untrue. I have the honor (if any there is attached to the position) of holding the Wardmastership in the hospital of the Fourteenth, and I write with personal knowledge of the facts. Surgeon Carpenter *did not hesitate* in pronouncing the disease what it has proved to be—small-pox or varioloid; on the first appearance of which he had a tent placed at what he considered a safe distance from the camp, the better to guard against the disease; but men and officers ignored the idea of small-pox in camp, thought it barbarous to place a man in a tent "way off by himself," and the captain of the company to which the man belonged sent word to the surgeon to let his men come to his quarters, as he did not think the men had the small-pox From this time the malady spread, the surgeon persisting in his belief and knowledge of the disease, and and the whole battalion opposing The sequel shows who was right. Another portion of the Professor's letter struck me with surprise, and enkindled in my bosom a spirit of bitter indignation. In farther speaking of Surgeon Carpenter, the Professor says: 'To illustrate his unfitness for the position, I would state that two out of the seven cases he pronounced incurable, and, to facilitate the matter of interment, he ordered two box coffins, and had them placed in the same room with the men; but they stubbornly refused to heed the summons of death, and are now doing well."

Now, Mr Editor, if there was the least shadow of truth in this quotation, I most certainly have known it; for, in my official capacity, I have been continually in the hospital, mingling freely with both patients and attendants in the discharge of my duties. While we have lost two men with small-pox, the coffins were not within a quarter of a mile of the hospital for over six hours after the death of the unfortunate men The fact is this, in a garrison, with six hundred men on duty, besides a large number of carpenters, machinists, blacksmiths, &c, these must always be employed. When nothing else is more pressing, they put up a small number of coffins, but, in every instance, these have remained in the work-shop until needed.

I hope that when the Professor feels inclined to write to the Anglo again, he will be able to see plainly enough to make the necessary correction.

I have noticed his letter because I hate to see so honorable and upright men vilely slandered and placed in a false position by one so illy prepared to judge of his actions as Professor Johnson has shown himself to be in this case.

The Third Battalion will, doubtless, leave here for the "sassy South" within a fortnight.

JAMES F. JONES,
Wardmaster Hospital, 14th R. I. H A

For the Christian Recorder.

WILBERFORCE UNIVERSITY.

LETTER FROM REV. DAVID SMITH.

Xenia, Ohio, March 18th, 1864.

REV BROTHER WEAVER:—A few weeks ago I attended a protracted meeting, that was held by the Rev E. D. Davis, at the Wilberforce University, where I saw many at the mercy seat, seeking the salvation of their souls; and a good many of them say that they have obtained the religion of Jesus Christ

A few Sabbaths ago, twenty of them came forward, and Bishop Payne enrolled them on the class paper. After all the preaching, singing, praying, and exhortation, still there was a number that did not find salvation Now no serious reflection, the Holy Spirit has been resisted on the part of those mourners as seekers. They have resisted the Holy Spirit by vain amusement and worldly pleasure.

Vain amusement dissipates the mind and counteracts serious impressions. The indulgence of sinful pleasure, begets a distaste for the refined enjoyment of pious contemplation. The unconverted often associate with humble piety, all that is forbidding, and gloomy, and morose in the human character. They appear to think that religion would dry up all their springs of earthly enjoyment. Influenced by these mistaken views, they brace themselves against the truth, and amuse their minds with mere trifles.

It, however, sometimes occurs, that such persons are awakened to reflection, and led to contemplate seriously the realities of a future life. Their sins oppress them, the gay scenes of this world die away from their vision, and eternity rolls up before them with an overwhelming grandeur They are unhappy and disconsolate; all in thee is cheerless, all beyond seems dark and dreadful. They sigh for comfort, but find it not; restless and forlorn they resolve to shake off these uncomfortable impressions The process is easy, the means at hand; the stream of worldly pleasure rolls at their feet, inviting them by a thousand charms to embark upon its deceitful waters Wearied with mental tossing, they launch away to seek repose upon its descending tide. Their minds are now diverted; the spirit-grieved anxiety gone. All is gay and cheerful, until their frail bark begins to tremble upon the bosom of a mightier tide. An ocean opens its billows; they awake in consternation, but all is lost. Driven upon its angry waves, they are dashed and sunk forever in the fathomless abyss. This is the fate of multitudes who stifle conviction by vain amusements and worldly pleasure. O it is dangerous to trifle with the friendly visits of this divine Comforter! Should he take his final departure, the soul is destined to a world of endless mourning. It is the truth that all foolish talking, and jesting, and sporting entertainments, and thoughtless merriment, and impious trifling, grieves the Holy Ghost; and if not relinquished, will seal our final doom.

If, dear readers, you ever intend to enter heaven, grieve not the Holy Spirit of God Shun balls and idle sports, and parties of sinful pleasure, as you would the fearful gateway to despair. Amusements of this description grieve the Spirit of God They harden the heart, and if not relinquished, will ruin the soul forever. O trifle not with the infinite God!—sport not with approaching judgment, and the overwhelming scenes of immortality

Now, reader, in view of such examples, speaking with fearful solemnity from the threshold of the coming world, will you pursue the giddy path of sinful pleasure, and enter the valley of the shadow of death, without one glimmering star of hope to cheer you amidst the gathering darkness of the tomb? Will you drink the full cup of sensual delight in this moment of probation, and be compelled, in exchange for it, to drink to all eternity the wine of the wrath of God which is poured out without mixture into the cup of his indignation? O listen to the words of Jehovah: "Depart from me, ye cursed, into the everlasting fire, prepared for the devil and his angels!" O remember that this fearful sentence once pronounced by Jehovah, is pronounced forever! The principalities of heaven, earth and hell, cannot revoke it; for he is of one mind, and who can turn him? Heaven and earth shall pass away, but his words shall not pass away. O that final and fearful sentence: "Depart from me!" A death bed is a detector of the heart. Men may live fools, but fools they cannot die.

For the Christian Recorder.

MR. EDITOR:—In addition to what I stated in my last, in regard to the church in Beaufort, the third visit of Rev. T. W. Lewis, he stated to me that he came to see me, as he thought it was time to understand decidedly what course we should pursue, and what plans were best, (if we could arrange or devise some plan) so that we could work harmoniously together, in this wide and important field of ministerial labor

He thought we might be a great blessing to the people here He said that he had thought the matter over carefully, and had come to this conclusion: That he would occupy the church one part of the time and I the other part. But he wanted it distinctly understood that whatever part of the day (on the Sabbath) he arranged, he wished to have the sole charge; also during the week, whatever evening he appointed for service, he wanted, and must have the entire control.

But, Mr Editor, I have learned by experience what a difficult task it is for two ministers to preside over the one church at the same time. I shall not soon forget the eight months in the Bridge Street Church, Brooklyn, four years ago, knowing at the same time that Rev. J. M. Williams and myself had the same authority and power, and yet it was exceedingly difficult to steer through without any severe conflict. Even then, with all the caution and care, I met with what every man could not stand. When I was collecting money to go to the General Conference, a trustee (Henry Brown) got up in the midst of a large and crowded congregation, and said to me that I ran away from the Presbyterian Church and came to Poplar Hall, and then ran away from Poplar Hall and came to Bridge St.

I tell you, sir, it is not very pleasant for any minister to have an arm or one foot shackled and go into the field to contend with the enemy. But in the former case, we were both colored men; in the latter, it is quite to the contrary. The Apostle said, "Be not unequally yoked together with unbelievers." But in an accommodating sense, I say be not unequally yoked together with a white man. I know enough, or at least I think I know enough, not to place myself in such a condition But this I leave for candid and sound minds to judge, when I have fully stated all the circumstances connected with the whole transaction

I suppose I shall be judged and condemned for taking the course and position that I have; but be that as it may, I only have to say that I think it the best policy not to waste your ammunition, but shoot when and where something is to be gained. Joshua said, "Let others say and do as they will; but as for me and my house, we will serve the Lord."

So say I in this matter—let others say and judge as they please: as for me, I'll try to go the way that I can see the most light When I get into an engagement I have two things to think of. 1st. What is the odds against me. 2d, What course should we pursue in order to accomplish the most possible good Sometimes men make a bold stand with but little to stand upon. Rev. Mr Lewis' proposition was very good, but not for me. He had the war power on his side, which is of course supreme, and more particularly under martial law.

I had on my side, the Baltimore Annual Conference and the National Freedmen's Relief Association; and these are ever secondary to the authority exercised here Rev. Mr Lewis went to Gen Saxton, Brig. Gen. Com., and Military Governor The General said: "Rev. Mr. Lewis, you must take the church Your authority is higher than any I can give.

I will try to close up the whole subject under consideration in my next. J D. T. HALL.

(TO BE CONTINUED.)

Beaufort, South Carolina, March 5th, 1864.

For the Christian Recorder

MEMORIUM

Died in Terre Haute, Indiana, January 10th, 1864, Bradford Harris, aged 34 years, 11 months, and some days.

It is with a swelling heart and eyes moistened with tears, that I write the above sentence that chronicles the death of my beloved brother, who has gone from among us in the prime of his life, when the world looked forward to him. Stricken down with that fell disease, winter fever. Day by day we all watched, hoping against hope, that every moment would bring us some faint ray of joy; but none was ever vouchsafed us, though we watched and prayed, and held him back to our hearts, but we could not save him from the cold embrace of death. Death was mightier than we. The just one in heaven had bidden him do his work, and naught from human hands could withstand him. But, O, it was hard to part with him, our only brother. Long will we remember that Sabbath morning that he left us to go to his Father in heaven. Oh! how solemn and gloomy seemed that morning as we stood around his death-bed All were there but two dear sisters that were far distant Fainter and fainter grew his breath, and colder and colder grew the dear hand we held in ours. Just before he drew his last breath he looked wistfully in his mother's face and said, "What will you do now?" We, his sisters, should ever remember this by a life of kindness to the mother he loved so well. We know our own grief and can guess that of our sisters, but we know not the grief of our mother. I have not a doubt but to-day in garments of white he is with the Father in heaven He can never come to us, but let us live so that we can see him again where there is no more sorrow Let us not grieve because we know that he is gone where—

His sufferings are forever o'er,
He has landed on that happy shore,
Where storms and tempest never come;
He has gone to his eternal home

F PETER.

For the Christian Recorder.

MR. EDITOR:—Dear Bro:—A few lines from us in the South-west may be of some interest to the readers of our highly esteemed paper I have just returned from another tour down South, and find our people in a very prosperous condition. Since the last quarter the increase of members in Cairo has been forty, and the church is in a very prosperous state. There is a very flourishing day school there, taught by Mr. Kenade, from Michigan. He seems to take a great interest in the elevation of our race. The colored citizens of Cairo want a teacher very badly, for the citizens do not want to send their children to what they call the contraband school. A teacher would do well there, for he might get from fifty to sixty pupils. I have visited Cape Girardeau, Mo., stopped there about three days, and planted the standard of the A. M. E. Church there. The people there had not so much as heard that there was such a thing as the African Methodist Episcopal Church until I went there, and this only about one hundred and fifty miles below St. Louis. You may judge the reasons why this state of things occurs. We organized a body with about forty and one local Elder. They were glad to be united with the A. M. E. Church, and were not ashamed of the word African. They were glad to take shelter under its boughs, and happy to sit under the droppings of Heaven's sanctuary, administered by the servant of God, though he be one of Afric's sable sons.

How often afterwards have I passed the beautiful little city with a desire to step on shore and preach the word to my people, but dare not, lest I be prison-bound by the cruel hands of slaveholders But thanks be to our God who bid us go and preach his Gospel to every creature. It is he that cleared the way for us to do so.

We find at the Cape many of our people who are getting along well. The Cape is a beautiful little city, situated on the West bank of the Mississippi river. It rises gradually from the river, the highest portion of the city lying North, so that it presents a South-east front to the river, which is a beautiful view going up the river. There is one flourishing day school here, taught by a colored gentleman from Oberlin, Ohio, by the name of Samuel Newlie.

B L. BROOKS.

Chester, Illinois, March 14th, 1864.

For the Christian Recorder.

THE OCEAN

New Bedford, March 17th, 1864.

Who ever gazed without emotion upon the broad sea, whether seen in stern grandeur rolling its giant waves upon the rocks, and dashing some noble ship to destruction, or sleeping beneath the starry heavens, its broad bosom broken only by a gentle breeze?

There is not an earthly object in our whole universe, not even the majestic mountains of Switzerland, so grand as the sea in its marked and violent simplicity. Standing upon some high point and looking out upon the broad deep, we see nothing in the wide circumference but the same boundless waste of waters.

Sometimes in the peculiar state of the atmosphere, we cannot see the boundary of the horizon; and the surface, not disturbed by a gentle breeze, reflects the pure light of heaven in every part. At other times, in the clear waters of the tropical seas, we can look down fathoms beneath the vessel's keel, but still find no boundary; all is lost in transparent blueness. Splendid and beautiful creatures of different forms, appear playing a moment, and then dart away with the quickness of thought, into the vast depths.

We see mysterious birds flittering over the wide deep, and often wonder whence they came, and whither they go, homeless and shelterless as they seem to be. The wind blows where it lists, and we hear the sound thereof, but we know not whence it comes nor whither it goes. The night wind blows gently, reminding the sailor of loved ones far away; or the wild roaring tempest makes him turn pale as it moans through the rigging. Even between the tropics, where the impatient seaman for weeks looks in vain for the welcome breeze—even there the smooth and glittering surface is not at rest.

The ocean is the thoroughfare of commerce. God in his infinite wisdom has ordained that man should not be independent, but under continual obligation to his fellow-men, and foreign countries must ever maintain dependence upon each other.

NEW BEDFORD.

For the Christian Recorder.

Wilkesburgh, Pa., March 18th, 1864.

MR. EDITOR:—Please publish the following: I will be at Trenton, New Jersey, on the 29th; at Princeton on the 30th; at Brunswick on the 1st of April; at Bordentown on the 2d; at Allentown on the 4th; at Freehold on the 5th; at Riceville on the 6th and 7th; at Manaolaphen on the 8th; at Oxford, Pa., on the 12th; at Calvary on the 13th; at Little Britain on the 14th; at Penningtonville on the 15th; at Lancaster on the 17th; at Columbia on the 18th; and at Marietta on the 19th. I will preach at the above named time and places, the Lord willing; and the preachers will make provision to convey me to the appointments. The above are subject to be recalled if necessity should demand it.

P. S. The preachers in charge will attend to their financial duties before leaving for the General Conference, as they will not have time to return to their circuits after the General Conference is over, because the Annual Conference will sit on the Saturday after the rise of the General Conference. We will give the date in future. It will be remembered by the members of the Conference, that Salem, New Jersey, at which the Conference is to be held, is a weak point, and hitherto has not kept up its own quota, and therefore we hope you will not go there without your collections and look for that weak point to do the financial work of the whole district.

WILLIS NAZERY.

For the Christian Recorder

GALESBURG CORRESPONDENCE.

MR. EDITOR.—Allow me through the columns of the Recorder, to state something in reference to our Christian progress in my new station, since my return to Galesburg, from last Conference.

There has been added to the church 64 members, some by letter, and some who have come from the South, without letters, and a good many on probation.

On the 13th and 14th of February, we held our Quarterly Meeting Rev. G. N. Black assisted me, and truly we had a good time Bro Black's text, on last Sabbath, at 11 o'clock, was in Heb. 2d chap. 3d verse. There were forty-five who took the Sacrament of the Lord's Supper.

At night Bro Black preached again; his text was in the Book of Jonah, 1st chap. 6th verse. I tell you I never heard Bro. Black preach so powerfully His sermons were attended by the power of the Holy Spirit. Bro. Black stayed and preached on Monday night, and left for Quincy on Tuesday.

We have protracted our meeting up to the present time, although this is the fifth week. We intend to close to-night.

Rev. E. C. Joiner, who was stationed in Muscatine, Iowa, spent some two weeks with us. Bro. Joiner is one of the best preachers of his age I know of.

We have had sixteen conversions, and forty-two have joined church during the revival. The old soldiers of the cross have been refreshed from the fount of living waters. O pray for us that the God of Jacob may ever fight our battles.

Soon I expect to start out on my agency again I want to raise $150 before I go to the General Conference, to pay on our church debt, and if I succeed, that will set us free of all the old debt. Our house is now too small for the congregation. Galesburg bids fare to be one of the best stations in the Indiana Conference district.

The most of our colored people have come from Missouri, and a finer class of colored people I have not found in the West. I could say more, but I must close.

I ever remain yours for the cause of Christ,
W. J. DAVIS.

Galesburg, Ill., March 18th, 1864.

* * *

For the Christian Recorder.

MR. EDITOR:—I crave permission to set myself right before the people in a few words.

The young elder of New Haven, C. T. Station, misunderstood my synopsis, in relation to the church of Boston. I said it was not a pure African, but amalgamated like other churches. Amalgamation means the act of amalgamating metals or mixture. Pure means unmixed, genuine, like the pure grape vine. I never did ignore the word African. I belong to that race of people, because I sprang from them. But indirectly, I love the name and the race. I am black, and you know it; I am proud of it—but not vainly so—God forbid. In giving the statement of my church, I did not intend to cast reflection. Through divine providence I may be permitted to occupy my humble position in our General Conference the second time. I think the expounder of the east will be entitled to a high seat for the first time. Then and there the decisive battle will be fought on the word "African." I am a member of the Union League of my race.

As for my misfortune at Harrison's Land, I said if the Lord would deliver me I would not be caught in such a trap again—nor would I go South again. I am, under God, preaching Jesus crucified for sinners. Signs and wonders follow it. Many young men have volunteered under our great Redeemer, and joined the A. M. E. Church. This is my glory. Amen.

GEORGE A. RUE.

Boston, Mass., March 7th, 1864.

* * *

For the Christian Recorder

"FROM ENVY, HATRED, AND MALICE, GOOD LORD, DELIVER US."

MR. EDITOR:—A friend of mine has called my attention to the fact, that you have been the "recorder" of the envy, hatred, and malice, with their concomitant falsehood-telling, of one Jones, directed against myself.

The only reply I have to make to this Jones is my public life; and that if the name of any man be given connected with the 14th Regt. R. I. H. A., who I recruited, and who will say that I have defrauded him, directly or indirectly, to the amount of a cent, then shall I feel it to be my duty to defend myself against the charge.

The individual named by Jones—James Parker, a contraband from Georgetown, D. C.—I never saw, do not know, *did not recruit.*

I most emphatically and unequivocally pronounce the charge of this Jones, your correspondent, in every respect false and unfounded.

I further deny any complicity or connection with any persons who may have defrauded or in any manner outraged any person connected with the above regiment. GEO. DOWNING.

Newport, March 24th, 1864.

* * *

For the Christian Recorder

TO WILLIE.

New Bedford, March 19th, 1864.

Lines suggested to the death of Willie Sullivan, who departed this life March 9th, 1864.

Fare thee well, our last and fairest,
Dearest Willie, fare thee well!
God, who lent thee, hath recalled
Back with him and his to dwell.

Thirteen moons their silver lustre,
Only o'er thy brow had shed,
When thy spirit joined the seraphs
And thy mortal dust the dead.

Like the shot stars in blue midnight,
Like the rainbow, ray by ray,
Thou wast waning as we watched thee,
Loveliest in thy last decay!

As a zephyr, so serenely
Came and went thy last, low breath,
That we paused, and asked our spirits,
Is it so? Can this be death?

Yet while thinking of our lost one,
Of how dear he was to us,
Why should dreams of doubt and darkness,
Haunt our troubled spirit thus?

Why across the cold dim graveyard
Flits our visions of despair?
Seated on the tomb, faith's angel
Says he is not there.

Where then are you? With the Saviour
Blessed, forever blessed are ye,
'Mid the sinless little children,
Who have heard his "Come to me!"

Beyond the shades of death's dark valley,
Now ye lean upon his breast,
Where the wicked dare not enter,
And the weary are at rest.

We are wicked, we are weary—
For us pray, for us plead:
God, who ever hears the sinless,
May through you the sinless heed

Pray that through the Mediator,
All our faults may be forgiven;
Plead that ye be sent to greet us
At the gates of heaven.

MISS MARY SULLIVAN.

* * *

OFFICE OF THE AFRICAN CIVILIZATION SOCIETY.

ROOM 26 BIBLE HOUSE, NEW YORK CITY.

Mr. ——

SIR,—The accumulating interests which are clustering around our race, amid the revolutions in this country, have prompted the AFRICAN CIVILIZATION SOCIETY to enter more energetically on the discharge of the duties contemplated in its organization, and set forth in the second Article of the Constitution. We believe that the crisis demands a concentration of all the intelligence, executive ability, thought and counsel which we have among us; hoping that the aims and objects set forth in our Constitution and address, which have been put forth, will meet your approbation, we earnestly solicit your co-operation in this noble work of elevating our down-trodden race.

Yours, &c.,

R. H. CAIN,
No. 20 Lawrence St., Brooklyn,
JOHN PETERSON,
No. 18 Wooster St., N. Y.
GEO. W. LE VERE,
No. 44 De Kalb Ave., Brooklyn
} *Committee of Correspondence.*

REV. H. M. WILSON, 28 Bible House,
Corresponding Secretary.

CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

Preamble

It has pleased Almighty God to permit the interior of Africa to be made known to us during the last few years, by the efforts of missionaries and explorers, to an extent hitherto deemed almost impossible. The facts which have become public concerning its climate, soil, productions, minerals, and vast capabilities for improvements are such that we can no longer mistake the intention of the Divine Mind towards Africa.

It is evident that the prophecy, that "Ethiopia shall soon stretch out her hands unto God," is on the point of fulfilment, and that the work, when commenced, shall be "soon" accomplished, when compared with the apparently slow progress of the Gospel in the other grand divisions of the globe. In order, therefore, to aid in this great work, and promote the civilization and Christianization of Africa, as well as the welfare of her children in all lands, we have formed ourselves into an Association to be known as the African Civilization Society, and we severally agree to be governed by the following

Constitution

Article 1. The Society shall be called the "African Civilization Society," and shall act in harmony with all other societies, whose objects are similar to those of this Association.

Article 2. The object of this Society shall be the civilization and Christianization of Africa, and of the descendants of African ancestors in any portion of the earth, wherever dispersed. Also the destruction of the African slave trade by the introduction of lawful commerce and trade into Africa; the promotion of the growth of cotton and other products there, whereby the natives may become industrious producers, as well as consumers of articles of commerce; and generally the elevation of the condition of the colored population of our own country and of other lands.

Article 3. No one shall be sent out under the auspices of this Society, either as a religious teacher, agent or settler, who shall uphold doctrines which shall justify or aid in perpetuating any system of slavery or involuntary servitude.

Article 4. The donation or subscription of not less than one dollar annually, shall constitute any individual of good moral character a member of this Society; and the payment of any one time of twenty-five dollars shall make any person a life member.

Article 5. The officers of this Society shall be a President, Vice-President, a Board of twenty Directors, a Recording Secretary, a Corresponding Secretary, and a Treasurer, who shall hold office for one year, and until their successors are regularly chosen.

Article 6. The members of this Society may be distinguished as either active, corresponding, or honorary members.

Article 7. The President shall preside at all meetings of the Society, and in the event of his absence, one of the Vice-Presidents shall discharge his duties. The Recording Secretary shall keep a regular and distinct account of the transactions of the Society. The Corresponding Secretary shall conduct the correspondence of the Society, and also act as its General Agent, under the direction and with the consent of the Board of Directors.

The Treasurer shall keep the accounts, and have charge of the funds of the Society, holding them subject to the control of the Board of Directors.

Article 8. The President, Vice-Presidents, Secretaries, and Treasurer shall be ex-officio members and officers of the Board of Directors.

The Board of Directors shall manage and regulate the affairs of the Society, and shall have power to make by-laws for its own government, so as to fully control the business and funds of the Society.

Five members of the Board of Directors, when regularly convened, shall constitute a quorum for the transaction of business.

Article 9. The Board of Directors shall have power to form special committees from among their own number, and to fill any vacancies occurring among the officers, for any time intervening before the regular election.

Article 10. The Society shall hold an annual meeting during the month of May, on any day the Board of Directors may designate, to elect officers, receive reports, and transact its official business, not otherwise delegated to the Board of Directors.

Special meetings may be held at other times, as the Board of Directors may designate.

Article 11. The annual meeting shall consist of the regular officers and members of the Society at the time of such meeting, and of delegates from other co-operating Societies, each Society being entitled to one representative.

Article 12. The Constitution shall be altered only at an annual meeting of the Society, by a vote of two-thirds of the members present, upon a proposal to that effect, transmitted to the Corresponding Secretary, and published in the city of New York, at least two months prior to the annual meeting.

SUPPLEMENT TO THE CONSTITUTION OF THE AFRICAN CIVILIZATION SOCIETY.

In order the better to make the origin and objects of the African Civilization Society known, and to define its designs, intentions, and true position, and to secure that harmony and co-operation originally designed with other similar institutions previously established by the colored people of the United States and Canada, as well as that by the friends of the African race in Great Britain, to aid these movements,

Resolved, That the succeeding articles be added as an essential and fundamental part of the Constitution.

Article 1. The Society is not designed to encourage general emigration, but will aid only such persons as may be practically qualified and suited to promote the development of Christianity, morality, education, mechanical arts, agriculture, commerce, and general improvement; who must always be carefully selected and well recommended, that the progress of civilization may not be obstructed.

Article 2. The basis of the Society, and ulterior objects in encouraging emigration shall be:—Self-Reliance and Self-Government on the principle of an African Nationality—the African race being the ruling element of the nation, controlling and directing their own affairs.

OFFICERS.

President, Rev. Geo. W. Le Vere, 44 De Kalb Av., Brooklyn, N. Y.

Vice Presidents, Rt. Rev. D. A. Payne, D. D., Bishop, A. M. E. Church, Xenia, O.; Rev. Willis Nazrey, Bishop, A. M. E. Church, Philadelphia, Pa.; Rev. Duncan Dunbar, New York; Benj. Coates, Esq., Philadelphia, Pa.; Rev. D. H. Vandervere, Elizabeth City, N. J.; Rev. Joseph P. Thompson, D. D., New York; Rev. Theodore L. Cuyler, D. D., Brooklyn, N. Y.; Rev. James Myres, Brooklyn, N. Y.; Rev. John Cary, New York; Rev. James Morris Williams, Brooklyn, N. Y.; Rev. Jeremiah Asher, Philadelphia, Pa.; Peter Williams, Esq., Brooklyn, N. Y.

Treasurer: John Peterson, Esq., 18 Wooster St. New York.

Corresponding Secretary, Rev. H. M. Wilson, 30 Bible House, New York.

Trustees: H. M. Wilson, J. W. Bowers, New York; R. H. Cain, J. C. Bustil, Philadelphia, Pa.; H. W. Wilkins, H. H. Garnet, New York; A. G. Beman, New Haven, Conn.; Wm. Anderson, New York; D. H. Vandervere, New Jersey; M. R. Delaney, Chatham, C. W.; P. S. Porter, New York; L. W. Green, New York; G. W. Levere, S. J. Howard, J. C. Morel, Brooklyn, N. Y.

We think it proper to assure the public that great care and prudence will be used in the disposition of funds committed to our trust, and are permitted to use the names of the following gentlemen for reference on this subject.

Rev. S. H. Tyng, D. D., Sr., N. Y.; Rev. Geo. Potts, D. D., 27 Fifth Ave., N. Y.; Rev. John M. Krebs, D. D., N. Y.; Horace Green, M. D., N. Y.; Rev. S. D. Alexander, 238 4th Ave., N. Y.; Christopher R. Robert, 7 Lafayette Place, N. Y.; Wm. A. Booth, Esq., 19 E. 14 St., N. Y.; Hon. H. J. Raymond, Times Building, N. Y.; Rev. H. W. Bellows, D. D., 59 E. 20th St., N. Y.; Jonathan Sturges, Esq., N. Y.; Walter S. Griffith, Brooklyn, N. Y.; Peter Cooper, Esq., 17 Burling Slip, N. Y.; David Hoadley, Esq., N. Y.

Aided by the Divine blessing, we shall strive to make this Society, to the interest of the colored people, what the American Bible Society is to the world. HENRY M. WILSON, *Secretary.*

Our Country.

CHRISTIAN COMMISSION

W. P. Weyman, Esq., Receiver Christian Commission. When you gave me my commission as a delegate to the Army of the Potomac, you expressed a desire to hear from me. In company with Brother Caldwell, I reached Washington City, on Saturday evening, Feb. 6th. We spent the Sabbath in visiting Ambulance Camp, Camp Barry, and Soldier's Rest, preaching and conversing with the men as we had opportunity.

Monday morning we were sent to the front, and directed to establish a station at Warrenton. This is the capital of Fauquier Co., Va. It must have been a desirable place to live in before the war. The location is healthy, and the surrounding country rich and beautiful. Some of the most aristocratic families of Virginia resided here. But the place has been occupied in turn by both contending armies, and the scene of fierce conflict, and has no longer the appearance it once had. The troops stationed here at present, are mostly cavalry, commanded by Gen. Gregg, and form the extreme right wing of the army. Up to this time but little had been done by the Christian Commission for the cavalry in the field. The impression prevailed, that owing to their migratory habits, but little could be done; and as there are but few chaplains among them, they have been entirely destitute of the means of grace, and wickedness abounds to a fearful extent. But these soldiers have heard of the Christian Commission, and upon our arrival made us welcome. We were permitted by the authorities to occupy rooms in the Court House. We at once commenced an evening prayer-meeting, gathering into our first meeting 15 or 20 men. During the day we circulated the printed pages, and conversed with the men as we could. It was plain from the first, that God's Spirit was at work, and that we had but little to do but to step forward and reap the fruit. A soldier, who is now a consistent, happy Christian, stated that he came first to our meeting, from a spirit of curiosity more than anything else. But before the meeting was over, he had become so deeply sensible of his guilt and danger, that without leaving the house, he sought a retired place, and there remained on his knees until he had found peace. It was soon evident that there were many anxious souls. The room in which we were meeting (the Sheriff's Office) would not contain the number who desired to attend. We obtained permission to occupy the Court Room; this was soon filled to overflowing. Our method is to preach a sermon each evening, and then spend an hour in prayer and conference with those who are concerned about their salvation. This meeting is at once thrown open to the soldiers, who occupy the time either in prayer, or telling how they feel with regard to the subject of religion.

I will give you from my diary an example or two out of many. J. D., a private soldier, arose and said: "Last night, in company with four others, I was in a tent until midnight, engaged in prayer. I met that same company two weeks ago, in that tent, for a different purpose. I was a gambler and a lover of every vice. I am a child of pious parents, and of many prayers. Until I entered the army, I was what might have been called a moral young man. But I soon gave way to camp vice. Since I entered the service, I at one time narrowly escaped death, by falling from my horse. While I lay beneath him, and expecting every moment to be crushed to death, I solemnly vowed to God, that if he would rescue me, I would forsake sin and live for him. Strange to say, no sooner was I released, than I began to curse and abuse my horse, and entirely forgot my promise to God, and from this I learned that no man can be scared into religion. During the first evening I attended these meetings, that whole scene came before my mind, almost the first time since it occurred. I was struck with a sense of my ingratitude and wickedness, and that too, not from anything I heard said, for I hardly heard anything that night. I went home praying, resolved as I was about to lie down, that I would seek Christ before the next night. Suddenly it occurred to me that I might not live until morning, and I was not fit to die. I at once resolved that I would not sleep until I had found the Saviour. No sooner had I made the resolution, than I felt the burden removed. I felt that I could love Jesus. I can now say I am happy. I never knew what happiness was until now. Fellow-soldiers, come and give yourselves to Jesus!"

Another case, the same evening—Capt. McG. arose and said: "Before I came into the army, I had a hope that I had experienced religion; and for some time after I came into the army, I prayed and encouraged others to pray. But the vices of camp life were too many for me. I own with sorrow, to-night, that I have given way to profanity, and lived as no Christian should live. I do not think that I am a coward, but I am afraid to die without an interest in Christ. I am resolved to seek my Saviour anew and from this time make it my great aim to reach heaven. I thank God for the Christian Commission. Fellow-soldiers, I know from experience that I can do nothing without Divine help. Will you not pray for me? Let me ask you to unite with me in confession of guilt, and prayer to God for his mercy; and a prayer I hardly ever heard. This same beloved Brother told me also that he thought every man in his company except one, was now either a Christian or an anxious inquirer."

Such has been the spirit of these meetings from the beginning. For the last two weeks the work has been much hindered by movements of the cavalry, and by almost daily rumors of an attack by the enemy. Still God is with us. New cases of conviction and conversion occur almost daily. I may add, for the encouragement of friends at home, that the case here is not peculiar. In almost every place where the Christian Commission has pitched a tent, or where there is a faithful and earnest chaplain, the same results to some extent are seen. God is at work, and you realize how easy it is to convert a soul when God does it. Let no one, however, suppose from what I have said, that this great army is turning en masse to God. Would that it were so. Wickedness still abounds among officers and men, to an extent little realized by friends at home. Those who turn, are as a drop in the bucket, compared with those who go on in sin. But surely in this wide world there is no more encouraging field in which for the Christian Commission to labor. God bless the dear soldiers. JAS. G. RANNIE.

Grant is on his way back to Washington.

Thirty-two vessels are now ready for sea but waiting for crews, seamen being very scarce.

Under the last call for troops, Ohio is short twenty-eight thousand men.

Thirty five Federal prisoners escaped from the Columbia, South Carolina prison on Wednesday.

In the fight on the Quatchita river, by which Admiral Porter captured the Rebel fort at Harrisonburg, one of our vessels was struck thirty-three times.

Stuart is massing his cavalry at Charlottesville, where he has three brigades, and at Fredericksburg, where he has two brigades.

Brigadier-General Brayman has taken command of the District of Cairo, vice General Reid relieved.

Our forces in the field exceeds that of one year ago by over two hundred thousand men; this is shown by official records in the War Department.

The guerrillas have again appeared at Lake Providence, Louisiana, and are committing shocking barbarities on the negroes and Union people.

The Rebel authorities have signified their intention to give up the remains of Colonel Dahlgren, and it is expected that they will shortly arrive at Fortress Monroe.

The court martial of Admiral Wilkes will probably last several weeks, if not months. The testimony and documentary evidence will be voluminous upon both sides.

The Rebel General Hood has been promoted to a Lieutenant-General and sent to Georgia. His division is commanded by General Fields. Their aggregate force is twenty thousand.

General Sherman has gone down the Mississippi River with his troops, evidently destined for the Red River.

The Henderson (N. C.) *Times* states that nine tenths of the people of that county have signed a petition to Governor Vance, asking him to call a State Convention.

Captain Ferguson, Assistant Quartermaster, who was arrested and confined in the Old Capitol Prison, for frauds at Alexandria, has disgorged already over seventy thousand dollars.

The Rebel Iron-clad *Tennessee*, at Mobile, which got ashore lately, has settled into the sand bank and will probably be a total loss, having already bilged and keeled over.

One million six hundred thousand dollars revenue tax has been paid by the people of Louisiana since the first collections were made under the excise law, nearly a year ago.

All the veteran regiments in Ohio belonging to the Department of the South have been ordered to the Army of the Potomac.

Hereafter deserters from the Rebel army coming within our lines are not to be committed to prison, if they prove to be bona fide deserters, but will be dismissed upon taking the oath of allegiance, furnished with transportation to the North, or employed on the various fortifications.

The hanging of fifty-one Union soldiers at Kinston, and the reported hanging of several companies of the Second North Carolina (white) Regiment in Western North Carolina, who were recently captured by the Rebels, have given a fresh start to the enlistment of conscript deserters, who are eager to avenge these atrocities.

The Union men in Texas are concentrating, in anticipation of receiving speedy protection from Gen. Herron and the veteran moving from New Orleans. It has been decided that the Army of the Frontier shall remain under General Thayer, which leaves General Blunt without a command. All is quiet in the Indian Territory.

About six hundred of our prisoners are still near Shreveport, Louisiana. They comprise the crews of the gun-boats captured at Sabine Pass, and a portion of General Dana's command, captured by Morgan. About a hundred escaped during the latter part of February, twelve of whom have arrived at New Orleans.

General Banks is on the eve of departure for Western Louisiana. His objective point is probably Alexandria. A fleet of Admiral Porter's gun boats have already started for that place. It is expected that formidable works of defence will be encountered by the iron-clads between the mouth of Red River and Alexandria.

A detachment of the Rebel Army crossed the Rappahannock at Fredericksburg, on Wednesday night, and the following day Colonel Bryan, of the Eighteenth Pennsylvania cavalry captured twenty of the party. On Friday morning a detachment of the enemy crossed at Morton's Ford and drove in the Seventh Michigan pickets, but were subsequently repulsed and compelled to recross the river.

Married.

On Dec. 25th, by Elder Rue, Mr. Wm Watson, of Washington, D. C., to Miss Caroline Jones, of Maine.

On Jan. 19th, 1864, by Elder Rue, Mr. Henry Dixon, of Baltimore, Md., to Miss Sarah Gardner, Boston, Mass.

On Feb 5th, 1864, by Elder Rue, Mr. John Livingstone, of New York, to Miss Catharine Robbins, of Boston, Mass.

On Feb 11th, 1864, by Elder Rue, Mr. Andrew Lopo, of New Orleans, La., to Miss Sarah Sullivan, of Pella, Pa.

On Feb. 13th, 1864, by Elder Rue, Mr. Wm. Atkinson, of New York, to Miss Mary J. Sample, of Boston, Mass.

On Feb. 23d, 1864, by Elder Rue, Mr. Lewis K. Ricks, of Norfolk, Va., to Miss Mary J. Tosh, of Burton, Mass.

Boston, Mass., March 7th, 1864.

On March 17th, at Frankford, Pa., by Rev. Henderson Davis, Mr. Moses Bradford, to Miss Priscilla Sommers.

Died.

DIED.—In Cincinnati, after a brief illness, Mary E. Barton, aged 16 years and 10 months. She died in the glorious hope of immortality.

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NOTICE.

To the friends of Religious Literature and human progress of the City and County of Philadelphia:

This certifies that Miss Mary Still is a legally authorized agent for the City and County of Philadelphia, Penna., to solicit subscribers and donations for the Christian Recorder of the African Methodist Episcopal Church of America.

We, therefore, take great pleasure in recommending Miss Still to the citizens and friends as a lady every way worthy of such a position, as well as trustworthy, and we do hope, as the enterprise is commendable, that those to whom she may present this writing will not turn her away without either subscribing or contributing to this great cause.

(Signed) ELISHA WEAVER,
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ADDRESS.

OF THE UNION RELIEF ASSOCIATION OF UNION BETHEL CHURCH, WASHINGTON, D. C.

BRETHREN AND SISTERS:—We appeal to you for aid in behalf of our poor destitute and suffering people from the South, who have come amongst us destitute of all the comforts of life and in the most abject poverty and want, from the hoary-headed old man and woman to the infant at the breast. They have fled from the storm of battle, from the fire and the sword, leaving everything behind them, and after a long and tedious journey, in which their strength has been tasked almost beyond human exertion, and through trials the most severe, have sought an asylum in our midst, with the hope of finding peace and repose from the exciting scenes of this terrible war. They have continued to come until they have increased from hundreds to thousands, and still they come, some almost naked, and many without covering or a place to rest their heads upon at night, except the cold earth, which has already produced considerable sickness among them; and unless great exertion is made for their relief there will be the most dreadful suffering among our unhappy and disconsolate brethren that has ever been experienced in the Capital of this once peaceful nation. A great deal has been done for the relief of some of them, and there are friends, both white and colored, who are doing all they can for their good, but the means at their command are too limited for them to accomplish as much as they desire in these labors of love—to clothe the naked, feed the hungry, and administer those little nourishments so desirable and dear to the hospital patients, which is a pleasant duty to many benevolent and kind-hearted friends who languish and lament the want of means for the furtherance of these objects in a more extended field of labor and a more general concert of action and aid. We have organized an Association and enclosed a copy of our constitution, hoping that it will meet your approbation, and, in the name of humanity and the ties which bind us together in the bond of a common brotherhood, you will give us all the aid in your power by contributing clothing for adults as children of both races. Bedding or bedclothes, old or new, money, or any nourishment for the sick will be thankfully received by the Association, and faithfully applied by the Executive Committee. Donations may be forwarded to the President of the Association.

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RECOMMENDATIONS.

From the Christian Instructor, Phila., Nov. 22, 1862

This edition of the Bible has been for years before the public, and yet it was but the other day that our attention was so drawn to it as to lead to an examination. The text is the commonly received translation of King James, and its only peculiarity is its assistance in the manner of pronunciation. All proper names and many other words are divided into syllables, and accented as they ought to be pronounced, according to the orthoepy of John Walker contained in his Critical Pronouncing Dictionary. The Bible certainly deserves to be read well, and yet no one can do so without long and careful study.

This work of reading the Scriptures correctly cannot be commenced too early, and we would recommend parents to get pronouncing Bibles for their children, so that in reading verse about in the family, the process of training might begin. In Bible classes the pupils should be taught first to read the passage correctly—which but few teachers can do themselves, without some such help as this. Indeed, if many congregations would place a copy of the Pronouncing Bible in the pulpits for their pastors to read from, they would hear no more of such places as Phil-ip-pi, and Thes-sa-lon-ica, or such personages as [illegible] and Tro-phi-mus. R. W. S. Young, of this city, has Alger's Pronouncing Bible in different sizes and styles of binding, and at reasonable prices.

From Rev. Mr. Pierpont, Pastor of the Church in Hollis St., Boston, to the publishers.

Next in value to those things that help unto a correct understanding of the documents of our religion, are those which help us to a correct reading of them. Inaccuracy in the pronunciation of many words in the Sacred Volume, especially of proper names, is an evil that is not confined to families at their domestic devotions. It finds its way into our school-houses, and even intrudes itself into too many of our pulpits, producing to the church a diversity of tongues that is a proof of any thing but apostolic gifts. Every judicious effort to remedy this evil deserves, and will meet, the approbation and patronage of an enlightened Christian community;—and I am gratified to find that Mr. Alger's edition of the New Testament, in which Walker's pronunciation has been indicated in the text, has so far succeeded as to encourage you to publish the whole Bible upon the same plan.

In the pronunciation of the *Hebrew* names that occur in the Holy Scriptures, I should not, indeed, consider myself bound by the authority of Walker so implicitly as when it is applied to the pronunciation of the English language generally, or of Greek and Latin proper names. In the pronunciation of the Hebrew names, however, I should very infrequently depart from his authority, and, so long as there is no higher standard than his, accessible to the great proportion even of well-educated Christians, much will be done when readers of all classes shall be enabled readily to refer to that, and still more, when his pronunciations of our vernacular tongue shall be obtruded upon their notice whenever they consult the oracles of life.

From Mr. Alger's industry, and his well known accuracy in preparing works of this kind, I am persuaded that the public will be furnished with as correct an edition of the work which you have in hand as could reasonably be expected from any man; and I heartily wish you success in your laudable enterprise.

Yours respectfully, JOHN PIERPONT.

From Mr. Gould, Principal of the Latin School, and Mr. Emerson, the late Principal, and Mr. Miles, the present Principal of the English High School, in Boston.

Messrs. Lincoln & Edmands:—

We received notice of your intended edition of the Bible, and are very glad that you have undertaken it. An edition for common use, with the pronunciation of proper names and of difficult English words correctly marked, has long been wanted. It cannot fail to be highly useful. Without such a work, a knowledge of the right pronunciation of the Hebrew names can be acquired only by a reference to dictionaries which most readers have neither time nor opportunity to consult. We have no doubt, judging from the New Testament on the same plan, which you published, that it will be well executed. Yours, &c., B. A. GOULD, G. B. EMERSON, S. P. MILES.

From Mr. Bailey, Principal of the Franklin English Grammar School, in Nassau St.

Messrs. Lincoln & Edmands:—

Having examined attentively and with much satisfaction, the *Pronouncing Introduction, Reader and Testament,* I am pleased to learn that you contemplate publishing an Edition of the whole Bible on the same plan. Objections have indeed been made, and with reason, to furnish school books, generally, with artificial helps to the correct pronunciation of words; but in first books, and especially in the Bible, they must be highly useful. It is of great importance that children be early accustomed to conform to a correct standard of orthoepy; and we cannot conceal the fact, if we would, that almost a total disregard to accuracy and system, in this particular, prevails, not only in families and common schools, but also in too many of our academies and colleges. Believing that the Pronouncing Bible may do much to remedy this evil, and especially to fix a correct and uniform pronunciation of the Hebrew names, I hope you may receive a liberal patronage in your undertaking.

Respectfully yours, &c., EBENEZER BAILEY.

Recommendation to the Testament from the Associated Instructors of Youth in the City of Boston.

The committee appointed at the last monthly meeting of the Association, to examine and report their opinion of the merits of an edition of the New Testament, entitled "The Pronouncing Testament," have attended to the service assigned them, and have great pleasure in expressing to the Association, that they consider the attempt of Mr. Alger to apply the principles of Mr. Walker, and the marks and characters used by Mr. Perry, and other Lexicographers, for designating the various sounds of the vowels and consonants, in the proper names, and many other words in the sacred Scriptures, as highly laudable, and calculated greatly to aid children and others in acquiring a correct pronunciation of such words; and that this success has been much greater than could reasonably have been expected in a first edition.

Respectfully submitted by your Committee,
THOMAS PAYSON, *Chairman.*

From Rev. J. L. Blake, Rector of St. Matthew's Church, and Proprietor of a Young Ladies' Seminary, in Boston, to the publishers.

I am much pleased in learning that you contemplate an edition of the whole Bible on the plan of the "*Pronouncing Testament.*" If the critical examination of school books generally would be objectionable, from its tendency to hinder the proper exercise of judgment and memory, with the young, in acquiring a classical and polite pronunciation of the English language, it cannot be objectionable in regard to the Bible and Testament, which, in schools, are used chiefly, not as class-books but in connexion with devotional exercises, and in families, and by individuals, under circumstances that do not admit of regular instruction to the reader. And, moreover, it is believed that if each of the younger members of a family should be furnished with a Bible on the plan of the Pronouncing Testament and should unite daily, after having been duly instructed in the Key, in reading by turns the chapters preparatory to morning and evening prayer they would soon acquire an accuracy and elegance of pronunciation not usually witnessed—and, judging from my own experience, I should have no hesitation in saying, that the elder members of most families might find a benefit in like manner from the habitual use of such a Bible. The Pronouncing Testament will be a sufficient guarantee to all who have seen it, of Mr. Alger's qualifications for the work in which he is engaged, and those who have seen the neat style of typography, and the good paper and binding of your late publications, will have full confidence, I am well persuaded, that your contemplated edition of the Bible will be throughout what it should be.

Very respectfully yours, J. L. BLAKE.

At a regular meeting of "The Associated Instructors of Youth in the city of Boston and elsewhere," the preceding Report was read, and accepted. A true copy.

Attest, JAMES ROBINSON, Secretary.

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THE QUESTION

She heard it; yet she half forgot.
Her thoughts were far away,
And if she loved, or loved him not,
Her lips refused to say.
For deeply in her spirit dwelt
The spell of other years,
And eyes looked backward through the mist
Of slowly gathering tears.

She heard it; and another voice
Came echoing from the past,
Which thrilled her with such sudden pang
Her tears fell thick and fast.
Strange answer this, to Lover's quest!
Those blue eyes streaming so,
And lips convulsed with secret pain,
That smiled an hour ago.

She heard it once again, and calmed
Her very soul to hear.—
"Now do you love me as I hope?
Say, Amy!—Amy dear!"
Enough! no echo in her heart
Responded to *that* tone,
The chords were voiceless save when thrilled
By *memory* alone. A. E. C.

MY LITTLE DAUGHTER.

I have a little daughter,
As sweet a child as e'er
Made sunshine in a father's heart
With her soft and shining hair;
With her hair so soft and silky,
And her dark and wondering eye,
And her soul as pure and spotless
As a seraph's in the sky.

I have a little daughter,
And she cooeth like a dove
When at the sun's declining,
I seek my home of love.
She cooeth like the stock dove,
And round my neck she flings
The little arms that brush away
The day-time's cruel stings.

I have a little daughter,
And blessings on the hour
She first came to her father's house
As a token of God's power!
As a token of God's power
To bless and soothe, and bind
Heart unto heart, strong unto weak,
And man to all mankind.

I have a little daughter,
And often prayers will rise,—
Dumb, silent prayers, but full of tears,
To the o'erhanging skies.—
That she may never fail her part,
In dark temptation's strife;
And, more than all, ne'er feel the blight
Fall from her father's life!

From Poems by Henry Peterson

The Family.

AN OLD MAN'S STORY.

"I am an old man; yet it seems a very short time since I climbed the tall poplar tree that grew before the vicarage, in search of the starling's nest. I can fancy I hear the shout that greeted my descent with the long-coveted prize, and feel again the crimson mounting to my cheeks as it did when, turning to the vicarage, I saw an expression of pain on the pale face of my father as he stood at the study-window.

"It seems to me but yesterday since I stood in the centre of that group of lads, and now

'They are all gone, the old familiar faces.'

"Dick, the surgeon's son, died many years ago in India. Harvey Vernon, the bravest of them all, was slain on the field of Waterloo; and when the village bells rang for the victory, the rudest fellow in the village was touched as he passed the Grange and saw the blinds down and knew of the breaking heart of old Widow Vernon.

"It was a sad day for us at the vicarage, especially for Emily. My father staid in his library all day, though I do not think he read a page in any of his books—even in his favorites, Sophocles and Horace.

"Emily and my mother were in my mother's chamber all the day. From that day Emily gradually drooped and faded. Her beautiful face grew more exquisitely beautiful—her dark deep eyes became more full and lustrous, but they wandered restlessly, as though seeking some missing resting place; her golden hair (I have still a thick lock of it amongst an old man's memorials of other days, 'the days of auld lang syne') hung more carelessly about her shoulders, and her pale cheeks were suffused with a rosy tint that gradually deepened into a burning crimson, while her sweet voice sank almost into a whisper. As I looked at her, her startling beauty reminded me of the language of the book my mother used to read to her as she lay on the couch in the drawing room. Her 'face was as the face of an angel.'

"Ah, me! how I am wandering from the circumstance I sat down to write about; but you must forgive an old man, for whenever I think of Emily, it is always so. Let me see—yes, I remember perfectly.

"It was Christmas eve, in the year 1791, and the snow had been falling heavily all the day, blotting out the hedges and walls which surrounded the vicarage, and burying the sun-dial that Willie and I had carved with great pains during the long winter evenings.

"I had come from my father's study, where I and Willie had been having our usual lesson in Latin. Willie was a high-spirited lad, of a very loving and affectionate disposition; though, when excited or in a passion, his temper was fearful to behold, and his eyes flashed with a strange light that made us all tremble, except my father.

"It was some time before my father came down; but when he did, we heard him lock the study door after him, and he came down alone. He looked very stern and angry; he was in one of those moods which sometimes took possession of him when he was disturbed. Though my father was always silent when in these moods, yet I always thought there was a vivid resemblance between them and Willie's outbreaks of passion.

"'Willie will not come down to-night,' said he; 'I have left him in the study, with a lesson that will keep him all night.'

I thought I saw a tear start from my mother's eye, as she turned her face to the window and looked out upon the snow, which still continued to fall heavily.

"It was the anniversary of Emily's birthday, and we were expecting a party of young friends, (children of the neighboring gentry,) to pass the evening at the vicarage.

"It began to grow dark about four o'clock, and then our company began to arrive. There were, first, the children of Squire Harcourt, who came wrapped in soft furs and shawls, in the old-fashioned cosy family carriage, with its couple of docile grays. Then came Harry Vernon, and his sisters, Emily and Agnes; and, as the time wore on, about a score of young people were assembled at the vicarage. It was a merry party. My father, whom it would be an injustice to represent as an unkind man, threw himself into the spirit of our merriment as though he had been one of us. The furniture, excepting the old fashioned piano, had been removed from the drawing room, and it and the sitting room had, by the removal of a partition, been thrown into one making a large and commodious room, which had been plentifully hung with holly and other evergreens. The red berries gleamed like tiny masses of fire beneath the dark green glossy leaves, and here and there my sister's hands had gracefully arranged bunches of many-colored ribbons.

"Many inquiries were made for Willie, and for a moment or two a shadow seemed cast upon the pleasure of the children when they were told that Willie, the presiding spirit of fun in every juvenile party, would not be with them; but all feelings of disappointment vanished as the time wore on—except from our gentle, loving spirit.

"I knew that my mother was thinking of the dear boy in the room above us, for Willie was my mother's favorite. She was thinking of a handsome face pressed against the door, and of a tiny ear close to the key-hole listening to the voices of the merry groups below. She knew those sounds would be exquisite torture to the prisoner. She knew how that quick, eager spirit would fret in the study above, like a wild bird in a cage.

"Sometimes I saw her whisper to my father, and then his face grew hard and dark, and my mother's yet more sad and pained.

"My sister played, with exceeding grace some simple airs upon the old piano; and then, the boys choosing their partners from the little maidens who stood with eager, blushing faces and beseeching eyes, beneath the holly in a corner of the room, the dance began.

"While this was going on I saw my father put something into my mother's hand; it was the study key. With a grateful smile—ah! how sweet that smile was!—she left the room. I stole after her to the foot of the wide, old-fashioned staircase. I saw her glide swiftly up the stairs; and I could hear when she unlocked the door, and when she opened the door to pass in, the moonlight streamed brightly through the doorway on to the dark landing, and as its light fell on the face of the old clock which stood there, I saw it wanted but a few minutes of ten o'clock.

"I had not stood more than a minute at the foot of the stairs, when I heard my mother cry, 'Willie!' Then I heard a piercing scream and she suddenly passed me, her face white as the snow that lay outside on the steps, and rushing into the room where my father was playing with the children, went straight up to him, and saying, 'Willie's gone! O Willie, Willie darling!' fell fainting at his feet.

"My sister immediately left the piano, and with the aid of some cold water my mother was restored very soon. Of course, this put an end to the festivities, and the children were soon on their way home, except Harry Vernon, who staid to assist in the search for the missing boy. Afterward my mother told us, that as she was endeavoring to amuse a group of the younger children she heard Willie's voice distinctly calling, 'Mamma! mamma!' She instantly got the key, as I have before related, and went up to the study. As soon as she opened the door, she felt the window was open, by the rushing of the cold frosty air past her. The instant she entered the room she felt a tremor seize her! Why did not Willie spring to meet her! She felt in a moment that Willie was not there! The study-lamp was flickering out; there stood my father's easy-chair opposite a table on which lay his books and manuscripts and amongst them poor Willie's soiled and hated Latin Grammar.

"He must have climbed down the side of the old house, by the aid of the ivy-stems which grew up to the pinnacles of the gables on to the top of the antique portico, and from thence have leaped to the ground. Willie, agile as a squirrel, could easily have accomplished this.

"In a few moments from the discovery of his absence, we—that is, my mother and father, Harry and myself, and the servants, one of them old Walter who passionately loved Willie—were out in search of the missing one.

"The snow was still falling heavily, but by the light of the moon, which was at full, we could see almost as distinctly as by daylight.

"Strange to say, my mother went instinctively toward a deep pool of water, called by the villagers the Black Pool—so called because of its depth. Near it, and overshadowing it, grew an old gnarled thorn-bush, which, after many winters' frosts and snows, still preserved its vitality. It was a pleasant place in summer. He was found drowned! Every means were used for his restoration, while old Walter was sent off on the brown mare to the doctor's. We heard the dull, heavy sound of her hoofs upon the snow, as she went off at a swift pace down the carriage-drive. In a short time she came back, bringing the doctor.

"My mother was bending over Willie, and nervously swaying herself backward and forward, when he came in; but she arose immediately, and with wide, flashing eyes, cried.

"'O doctor! save my boy! O Willie! Willie, darling! Speak to me, my child!'

"I never read David's thrilling lament, 'O Absalom! my son, Absalom!' without thinking of my mother's great agony in Willie's chamber. The doctor was a remarkably skilful man, but it seemed a hopeless case. How my mother's eager eye followed all his movements.

"At last, when we were about despairing, Willie gently opened his eyes—those magnificent eyes of his! There was an unspeakable ecstasy on my mother's face, the like of which I have never seen since and never expect to see again. It was coming light when the doctor left us, and Willie was in a refreshing sleep.

"The many-colored rainbow of hope now hung over the vicarage—alas! soon to fade away, leaving us but the cold rain and dark clouds of a great sorrow.

"After an hour or two of sleep, Willie awoke, and told my mother how he heard the shouts and laughter of the children in the drawing-room, and how the music seemed to taunt him, and then how he became afraid, and dared not look where the shadows lay in the library; and how, as he watched the moon rise through the poplars before the window, he was tempted to climb down the ivy-stems; and how he had wandered to the Black Pool, and been tempted to spring across it to get a bunch of crimson berries that hung from a branch on the other side, thinking he would give them to her, and how he had missed his footing and fallen backward into the pond. Then he told her how he arose to the surface—and how he was falling into a sweet and pleasant slumber at the bottom, with thoughts of her passing dream-like through his mind, and how he felt some hand touch him, and an exquisite sensation of pain as if he were dying—and that was all he knew.

"How my mother wept and smiled, clasped him to her bosom, and called him her darling Willie! I need not tell you how my poor father kissed him and asked—ay, he, the stern disciplinarian, asked—pardon of his own child. Willie, fatigued with his long talk, fell asleep again; but it was a troubled, broken slumber. His cheeks grew crimson, and his breath quick and hot, and he trembled as though he were very cold.

"The doctor came again, but this time he shook his head, and said there was no chance for him. My mother and father watched him night and day, but he grew worse and worse. Now he would talk of the wild bees' nests he had found, a few days ago, in a bank in the wood, then he would shout, as if at play, and then, whilst my father covered his face with his hands, and the big tears trickled through his fingers in an agony of grief, he would try to repeat his Latin, and failing to do so correctly, he would begin again, saying in beseeching tones: 'O papa! forgive me! I cannot!'

"Willie died one morning, just as the old year was dying amidst frost and snow, repeating his Latin lesson, as my mother held his head with its splendid dark locks on her bosom, and his little hand lay in my father's trembling palm.

—Hall's Journal of Health.

UNHAPPY HOMES

"What, doctor, do you think is the chief source of supply for the victims of the great social evil of large cities?"

"Unhappy homes," was the instinctive reply.

A distinguished judge once said, at the close of a long life, that most of all the male criminals brought before him were found on investigation to have made the first steps towards ruin between the ages of eight and sixteen.

Putting all these things together, the inference may be safely drawn, that a large share of all the unhappiness and crime in the world arises from the character of parental management; the failure to be of a kind to make home the happiest place for the child. If children are indulged too much, they soon begin to feel the least restraint, the slightest opposition to their wishes, an intolerable burden, and their spirits chafe like a caged tiger. Too much restraint, on the other hand, an incessant fault-finding, an everlasting laying down of rules and regulations, intemperate chidings, altogether disproportioned to the offence; a habitual rehearsal of the faults of children to all visitors indiscriminately, and ruthless reproofs in the presence of others, their friends and playmates—each and all of these barbarities, as they may be very properly termed, have the very natural effect to sour the young heart, to make it feel as if the parent, who ought to be the best friend, is really the greatest tormentor; then a feeling of defiance and desperation succeeds, and by degrees the settled purpose is formed, of seeking means to escape from a control which has now grown up to be considered arbitrary and tyrannical to a degree not to be borne another hour; and often, in a fit of passion, a step is taken which can never be recalled.

AN EASTER MORNING OF LONG AGO

FOR THE LITTLE ONES OF TO-DAY.

"Get awake, little sleepy-head, or you'll find your nest robbed!" It was my grandmother's voice which broke the thread of my slumbers, and her dear old lips that kissed my drowsy eye-lids into a full *wide-awake*. Sure enough! it was Easter, and somewhere in house or garden a most mysterious rabbit had laid me a nest full of eggs. Grandmother said so; had prophesied weeks past that thee all good children should be rewarded, and it must be true. Dressing is but haste—grumbling over the stockings which must be drawn on straight, and the shoe-strings which had to be tied, forthwith the search began. Up stairs and down, in cupboards, chests, and baskets, beneath pillows, stools and cushions—even into the huge pockets of grandpa's overcoat—in whatever nook or cranny a sensible rabbit might be supposed to burrow, a pair of little hands went "bobbin' around," but without any success.

"Try the garden," said grandmother. It was the last Sabbath in March, but not, as so often now, wintry, bleak and dreary. The sky was all over a soft summer blue, the light radiant with sunshine, and the warm earth throbbing with life. Into the garden I ran, my feet almost flying along its tan-covered paths. Just at its entrance was a bed of white violets. Ah! their well remembered perfume! Where amid the costliest compounds of the most cunning chemist is a scent half so rare, so pure, so chaste, as those tiny blossoms, flung so lavishly upon the morning air? But not among their emerald leaves lay the coveted nest. A few steps farther groups of pink-eyed butter cups and yellow daffodils offered among their sweet clusters a hiding-place for pearls—but not for eggs. One hope yet remained—a huge stalk of the Iris. Surely amid its tall, broad, lance-shaped leaves my search would end joyfully. I knelt before it and peered into its centre. No need to part those green palisadas; the rabbit had broken their guard—and there lay the eggs! Such a prize! Eight of them: red, blue, black, speckled, purple, and upon one my own name, carved in large letters! Oh! most benevolent rabbit! Oh! happy child! Would a casket of real Kohinoors have been half so valuable! With hat full and heart full, I hied me to the house. Something yet was wanting—grandmother's sympathy. It awaited me. How her face reflected the glow upon my own. How *good* it looked. How I thought then, as I think now, that old grandmothers with young hearts are among God's most priceless gifts to children!

Presently over the city the church bells rang their warning peal, and soon, with hundreds of other Sabbath School children, I filed into the audience chamber of the old Lutheran church in Frederick. We had met at 8 o'clock, according to custom, to be catechised by the pastor. As he ascended the winding staircase of the high pulpit, and stood in full view from out the full, crimson drapery which almost enveloped it, a profound silence fell upon us. Looking down over the crowd of innocent, upturned faces, he asked, "Children! why do we celebrate Easter?" A second's pause; then a sharp, little voice shouted, "To pick eggs, sir!" It was poor Benny Lane, the jailer's son. The poor fellow knew no better. A subdued titter vibrated through the church; the shadow of a smile even played around our pastor's lips, but in a minute all was again quiet and solemn. Then, in language and tones which I shall never forget, he told us the old and wonderful, but still ever fresh and new, story of the birth of the babe Jesus; how he grew up through boyhood and was continually going about doing good; how tenderly he loved children and said that the kingdom of heaven was made up of such little ones as we; how, notwithstanding all his love for men and perfect excellence, he was despised, hated, and at last crucified upon the day we call Good Friday, but how, on the following Sunday morning, he arose from his tomb, to full life, ascended into heaven, and now "liveth and reigneth." And for that glorious awakening of his from death, and the promise to men of eternal life which it brought, *Easter* should ever be to us one of the *holiest* of days.

An organ and choir, which were concealed from our view behind green moreen curtains, now seemed to catch our pastor's enthusiasm. A flood of music rolled through the great church, bearing up the words, 'Christ the Lord is risen to-day!' The pastor responded, "Amen and Amen," and thus was born my life-long impression of an Easter morning long ago.

N. A. M. E.

Harrisburgh, 1864.

THE DAISY

In the early spring time,
When the violets grow,
When the birds sing sweetly,
And the soft winds blow,
Comes the little daisy,
Blooming fresh and fair,
Springing bright and joyous
From its mountain lair.

Sunny little blossoms
On their slender stalk,
How much they would teach us,
If they could but talk.
Ever looking upward
All the livelong day,
Their bright faces turning
To catch each sunbeam's ray.

And then at night so meekly
Bending their modest head,
With gems of silvery dew
On their pink tinged petal spread.
How they seemed to whisper
To the sad and lone,
"Have faith, and hope, and courage;
Look upward, weary one.

"And when dark days of sorrow
Are sent thee from above,
Bend gently, patiently to Him
Who chastens but in love.
Though many days of grief
And trial be thy lot,
Look upward from the scene of care;
Thy God hath not forgot."

—American Messenger.

ROUND SHOULDERS—CAUSE OF

I speak of "round shoulders," hollow chests, and stooping forms. There are, perhaps, not three persons in any school of fifty pupils but have them. It is so among people of nearly all professions and occupations, sexes and ages. Indeed, our whole arrangement of society could have been no better calculated if on purpose to produce them. Military men and sea captains are usually exempt, and so are Indians and those peasant women of Italy and other countries that carry burdens on their heads. School-teachers are often exempt, though not always. Ladies with excessive vanity often escape.

Now what are the causes of this deformity, the consequence, and the remedy? First, and in general, round shoulders are caused by the prevailing practice of doing everything in a bent over position from childhood up, so that, like the pumpkin growing between two rails, we grow into bad forms. The low desks in our school-rooms, and the habit of placing our backs on them bending over to study, produce round shoulders. I never knew a school house with desks high enough, and do not believe there is one in America—perhaps not in the world. They ought to be so high that bending over them would be impossible and the top adjustable, so as to be set at any angle of inclination. The desks we use in all our offices, shops and places of business are constructed as if man was hardly yet metamorphosed from some lower order of four-footed beings to what God made him—upright.

The positions which we assume in our work tend to produce stooping.

The chairs we sit in are mostly made for deformed people. Persons with square shoulders are pained and made uneasy by sitting in them. It is even questionable whether our chairs were not better without backs—I mean those in which we sit to write and do work, and not our chairs for parlor and sitting-room use—than that they should, as they now do, crowd the shoulders forward and cramp the chest, and those with backs should be made after a normal and not abnormal standard.

The way in which we lie in bed helps to produce round shoulders. High bolsters and higher pillows on top of them may make a bed look fine, and may be very convenient for those who wish to watch their pretty toes all night; but if we wish to rise in the morning an inch taller than when we went to bed, and preserve an upright form, we must not seek it by such means. True, the head should be kept higher than the feet, but not by bending the neck or back. Let the foot of the bed be a little the lowest; and if we lie on the back, lie without a pillow; or if on the side, with one high enough to keep the head in a line with the body.

EATING TOO MUCH.

Ten persons die prematurely of too much food where one dies of drink. Thousands eat themselves into fever, bowel diseases, dyspepsia, throat affections, and other maladies.

Some years ago, the residents of a German city, were one morning wild with excitement. Everybody was poisoned. The doctors were flying in every direction. Water was the only thing they had swallowed in common. The reservoir was examined, in one corner a paper of deadly poison was found.

The stomach is the reservoir which supplies the whole body. A fever and inflammation, or some other malady appears. Look at the reservoir. There you will find the source of the disease.

I am acquainted with the table habits of a large number of persons. They have all eaten too much food. Nearly all, too much in quantity, but all have eaten food too highly concentrated. Yesterday, I saw a dyspeptic friend eating pears at a fruit stand. He said, with a smile, "I go a few Bartlette half dozen times a day." Certain dietetic reformers seem to think if they eat coarse bread and ripe fruits, a peck is all right. Fine flour bread, pies and cakes are great evils.

A friend, who has decayed teeth, dyspepsia, torpidity of liver, and a disagreeable eruption—all produced by excessive eating of improper food, declared in response to my remonstrance, "But I never eat more than I want." Every person wants the quantity he is in the habit of eating. If he could digest well two pounds a day, but eat four pounds, he "wants" the latter quantity. A man may "want" a glass of spirits on rising. He is in the habit of drinking at that time.

The body is strengthened by what it can digest and assimilate. Every ounce more than this is mischievous. The largest eater is always hungry. The man who can eat just enough suffers little from hunger.

Pardon a word of my own experience. During many years' practice of my profession, I had but little muscular exercise. I ate enormously. An hour's postponement of my dinner was painful. Now I labor very hard several hours a day in a gymnasium. I do not eat more than a *third* the quantity of former years. Now I can omit a dinner without inconvenience. I have lost twenty pounds in weight, but I feel a great deal younger. (More than half the thin people would gain flesh by eating less.) I have only one dietetic rule, kind reader, I commend to you: Always take on your plate, before you begin, everything you are to eat. Thus you avoid the dessert, and are pretty sure not to eat too much. This simple rule has been worth thousands to me.—*Dio Lewis, M. D.*

DEVOTION TO THE CAUSE OF CHRIST.—Be your money millions or mites, be your talents two or ten, be your hearts young and green, or seared and withered, lay them at a Saviour's feet, and let the advancement of his kingdom be your one glorious aim.

Advertisements.

REV LEWIS S. LEWIS,

FAMILY LINIMENT

IS PREPARED WITH GREAT CARE,
EXPRESSLY FOR FAMILY USE.

Its composition is very simple, containing nothing that is injurious in any form, and there is no danger in its use from exposure in wet weather. No family should be without it. Having a wish to benefit mankind in general, and them afflicted in particular—and having had recourse to the article in several cases of rheumatism, bunions chilblains, and other lameness, it proving to be a remedy in every case—I therefore recommend it to the public.

CERTIFICATES.

PROVIDENCE, R. I., Nov. 27, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted with the rheumatism eleven years, during which time I tried almost everything, but received no ease relief. For the last four months my limbs and joints were so swollen, that at times I could not walk or use my [illegible]. I procured a bottle of your Liniment, and at the first application was instantly relieved. After using one or two bottles, I was enabled to enjoy the free use of my limbs. Rev. GEORGE A. SUE.

NEWPORT, R. I., October 29, 1861.
Rev. L. S. Lewis—Dear Sir: I have been afflicted for a number of years, more or less, with a pain and weakness in my chest, arising from some cause unknown to me. I made two applications of your Liniment, and was relieved. I was attacked with the diphtheria, and was cured by using your Liniment. Its worth has proved itself ten times its cost. ANTHONY RANDOLPH.

NEWPORT, R. I., Nov. 18, 1861.
Rev. L. S. Lewis—Dear Sir: I have been cured of stiffening in my joints by using your Liniment. I recommend it to all who are thus troubled. RICHARD WHITE.

NEWPORT, R. I., Nov. 17, 1861.
Rev. Mr. Lewis—Your Liniment is, truly, all that it is recommended to be. I have tried it, and it has successfully cured my bunions. SOPHIA TAYLOR.

NEWPORT, R. I., Oct. 7, 1861.
Mr. Lewis—Dear Sir: I have had a pain and stiffness in my neck and back for some time. I procured a bottle of your Liniment, and applied it twice, which effected a cure. I recommend it to the public. Mrs. EVELINA DEMOND.

PROVIDENCE, Dec. 10, 1861.
Rev. L. S. Lewis—Dear Sir: For upwards of three years I have been very lame at times, arising from a sprain. I have tried a great many things, without any definite result. I procured a bottle of your Liniment, and was effectually relieved. Mrs. PHEBE A. MUSSH.

NEWPORT, R. I., Oct. 10, 1861.
Rev. Mr. Lewis—I have been afflicted with the rheumatism for some time. I used your Liniment, which has removed it successfully. It has also cured my swelled joints. Mrs. ELIZABETH THOROUGHGOOD.

NEWPORT, R. I., Nov. 20, 1861.
Rev. Mr. Lewis—My boy was troubled with the chilblains. I applied your Liniment a few times, and it cured him. Mrs. ADELINE JONES.

STEAMER PERRY, Sept. 2, 1861.
Rev. Mr. Lewis—I have used your Liniment for rheumatic pains of long standing—also, lameness in the feet, &c. It is a perfect remedy where other things have failed. Mrs. SUSAN GARDINER.

PROVIDENCE, RHODE ISLAND, Aug. 19, 1861.
Rev. L. S. Lewis—I have been afflicted for upwards of seven years with swelled joints. I have tried almost everything, without the desired effect. At last I tried a bottle of your Liniment, which relieved me successfully. Mrs. MARY A. JEWITT.

PROVIDENCE, Nov., 1861.
Rev. L. S. Lewis—I had a very severe attack of [illegible] last fall during which time I tried almost every thing, but nothing so effectual as your Family Liniment. I would not be without it.
Mrs. LUCY WATERMAN.

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REV LEWIS S LEWIS,
No 115 Meeting St., Providence, R. I.,
TO WHOM ALL ORDERS SHOULD BE ADDRESSED
PRICE, 25 CTS PER BOTTLE.

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WISHART'S TAR CORDIAL.

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PINE TREE TAR CORDIAL
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WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
WILL CURE CONSUMPTION.
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
MORE THAN FIFTY THOUSAND
HAVE BEEN CURED
HAVE BEEN CURED
HAVE BEEN CURED
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
OF CONSUMPTION,
BY Dr. WISHART'S PINE TREE TAR CORDIAL,
BY Dr. WISHART'S PINE TREE TAR CORDIAL,
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.
IN THE YEAR 1863.

Consumption has destroyed more of the human family than any other disease, and the best physicians for many years have despaired of a cure, or a remedy that would heal the lungs—but for more than two hundred years the whole medical world has been impressed that there was a mysterious power and efficiency in the Pine Tree Tar to heal the lungs;—therefore they have recommended the use of Tar Water, which in many cases had a good effect. But how to combine its medical properties so as to heal the lungs, has ever been a mystery until it was discovered by Dr. L. Q. C. WISHART, of Philadelphia, Pa., the proprietor of Wishart's Pine Tree Tar Cordial, and has been put in bottles, patented by the United States Government. We say to the afflicted that Dr. Wishart's Pine Tree Tar Cordial will produce the INVIGORATION OF THE DIGESTIVE ORGANS, THE STRENGTHENING OF THE DEBILITATED SYSTEM, THE PURIFICATION AND ENRICHMENT OF THE BLOOD, which must expel from the system the corruption which Scrofula breeds. While this is effected by the powerful alterative (changing from disease to health) properties of the Tar Cordial, its healing and renovating principle is also acting upon the irritated surfaces of the lungs and throat, penetrating to each diseased part, relieving the pain, subduing inflammation and restoring a healthful tendency. Let this twofold power, the healing and strengthening, continue to act in conjunction with nature's constant recuperative tendency, and the patient is saved, if he has not too long delayed a resort to the means of cure.

PINE TREE TAR CORDIAL
PINE TREE TAR CORDIAL
IS AN INFALLIBLE CURE
IS AN INFALLIBLE CURE
FOR SORE THROAT AND BREAST.
FOR SORE THROAT AND BREAST.

Dr. Wishart's Pine Tree Tar Cordial is a great and effectual remedy for

BLIND AND BLEEDING PILES.
BLIND AND BLEEDING PILES.

Thousands have been cured of the above disease when all hope of ever receiving relief was gone.

INFLAMMATION OF THE LUNGS.

There is not a medicine discovered that has so much power to dissolve the thick mucus that stops up the wind passages of the lungs as the Pine Tree Tar Cordial, which subdues the fever and inflammation that destroy the power and vitality of the lungs and consign the patient to the grave. We say to all whose lungs are affected, use Dr. Wishart's Pine Tree Tar Cordial with great confidence, as it has restored thousands of cases to health that were hopelessly given up to die.

LIVER COMPLAINT
CURED BY PINE TREE TAR CORDIAL.
COLDS AND COUGHS

are speedily cured by the use of Dr. Wishart's Pine Tree Tar Cordial. It does its work at once and the patient is cured before other medicines would have had time to have any beneficial effect.

DR. WISHART'S PINE TREE TAR CORDIAL
IS A GREAT REMEDY FOR SCROFULA.

The Pine Tree Tar Cordial will purify the blood and cleanse it of all scrofulous matter that is constantly breeding sores, internal and external. Salt-rheum, sore legs and all skin diseases are especially cured by Dr. Wishart's Pine Tree Tar Cordial. It is good to be applied internal and external in the above cases, as it has great power to heal where it comes in contact with the human flesh.

PINE TREE TAR CORDIAL

is a great remedy for chronic croup and diphtheria, which is sending thousands and thousands of children to a premature grave. It can be cured by Dr. Wishart's Pine Tree Tar Cordial.

Out of ten thousand cases where it has been tried in the past two years, it has never missed a case where it was taken in time. All families should have it on hand, as it gives instant relief in croup and diphtheria.

ASTHMA AND COUGH.

The Pine Tree Tar Cordial gives instantaneous relief in cases of asthma and whooping-cough. It often cures whooping-cough before it runs half its course, as it acts at once upon the phlegm and mucus, and expels them from the throat, and the sufferer is relieved. In cases of asthma use Dr. Wishart's Dyspepsia Pills with the Cordial, as they have never been known to fail to cure that disease.

Beware of counterfeits. The genuine has the name of the proprietor and a pine tree blown in the bottle. All others are spurious imitations. Price, One Dollar per bottle, or Eight dollars per dozen.

Sold by all respectable druggists and storekeepers.

DR L Q C WISHART,
Store and office, 10 N Second Street,
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HELMBOLD'S
GENUINE
PREPARATION.

"HIGHLY CONCENTRATED"
COMPOUND FLUID
EXTRACT BUCHU,
A POSITIVE AND SPECIFIC
REMEDY
FOR
DROPSICAL SWELLINGS.

This medicine increases the power of Digestion, and excites the Absorbents into healthy action, by which the Watery or Calcareous depositions, and all Unnatural Enlargements are reduced, as well as Pain and Inflammation.

HELMBOLD'S
EXTRACT BUCHU,

Has cured every case of DIABETES in which it has been given.

Irritation of the Neck of the Bladder, and Inflammation of the Kidneys.

For these diseases it is indeed a sovereign remedy, and much cannot be said in its praise. A single dose has been known to relieve the most urgent symptoms.

HELMBOLD'S EXTRACT BUCHU
FOR
Enfeebled and Delicate Constitutions
OF BOTH SEXES,
Attended with the following symptoms:—

Indisposition to Exertion,
Loss of Memory,
Weak Nerves,
Horror of Disease,
Dimness of Vision,
Hot Hands,
Dryness of the Skin,
Loss of Power,
Difficulty of Breathing,
Trembling,
Wakefulness,
Pain in the Back,
Flushing in the Body,
Eruptions of the Face,

PALLID COUNTENANCE,
Universal Lassitude of the Muscular System.
Diseases of these organs require the aid of a *Diuretic.*

HELMBOLD'S EXTRACT BUCHU
IS
THE GREAT DIURETIC
AND
BLOOD PURIFIER.

HELMBOLD'S EXTRACT BUCHU
CURES ALL DISEASES
Arising from
Habits of Dissipation. Excesses, and Imprudences in Life,
IMPURITIES OF THE BLOOD, &c.
And it is certain to have the desired effect in Diseases for which it is recommended.

EVIDENCE
OF THE MOST
RESPONSIBLE AND RELIABLE CHARACTER
Will accompany the Medicine.
"PHYSICIANS," PLEASE "NOTICE,"
"We make no 'Secret' of Ingredients."

HELMBOLD'S EXTRACT BUCHU
is composed of Buchu, Cubebs, Juniper Berries, selected with great care by a competent druggist. Prepared in vacuo by H. T. HELMBOLD, Practical and Analytical Chemist, and sole Manufacturer of

HELMBOLD'S
GENUINE PREPARATIONS!

AFFIDAVIT.

Personally appeared before me, an Alderman, of the city of Philadelphia, H. T. HELMBOLD, who, being duly sworn, doth say his Preparations contain no narcotic, no mercury, or other injurious drugs, but are purely vegetable. H. T. HELMBOLD.

Sworn and subscribed before me this 23d day of November, 1854.

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No. 112 Rodman Street,
Between 11th and 12th, and Lombard and South Sts
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Every department of Dentistry attended to.
Persons waited on at their residence, if desired.
Nov. 17.

DR. J. W. CREEK,
Thomsonian and Botanic
MEDICINE DEPOT,
N. E. CORNER OF NORTH AND PLEASANT STREETS,
BALTIMORE, MD.,

Respectfully informs his friends and the public generally, that I have on hand a good supply of

FAMILY AND DRUG MEDICINES,

ARE ALL FRESH AND PURE OF THE VERY BEST QUALITY, and disposed of with care and accuracy.

☞ A GOOD SELECTION OF PERFUMERY AND TOILET ARTICLES CONSTANTLY ON HAND

DR. J. W. CREEK will be in attendance at his Office, N. E. Corner of North and Pleasant Streets, Baltimore, Md., for consultation with patients laboring under the various diseases, as Affections of the Lungs, Liver, Kidneys and Scrofula, together with those symptoms of Disease usually called Dyspepsia, Dropsy, Debility, Rheumatism, Head-ache, Dizziness, Nervousness, Impurities of the Blood, or any other chronic or long standing complaint on reasonable terms. Directions are adhered to them. Can be consulted invariably, give an unbiassed opinion as to the probability of a cure.

CONSULTATION FREE.

WHY IS IT THE SICK ARE NOT CURED?—Not a place do we visit but we hear from individuals complaints of the little benefits they have derived from the medicines prescribed by their physicians. Some state they have tried several physicians, one after the other, not only without benefit, but in many instances were absolutely injured. Why is this? Sometimes they tell us of having taken several different advertised medicines, hoping to obtain some benefit from that source, after the Regular Doctors could do no more. Many invalids under these circumstances, appear entirely discouraged, and seem to have no hope of ever being better. Others find their constitutions so impaired, and their health so much worse by using medicine, that they are really in dread of a doctor, and do not employ them for fear of being made worse. Why is all this? There must be some reason—some cause! What is that cause? Either the physician did not know the disease the patient was laboring under, or he was ignorant of the kind of medicine necessary in the case. In fact, it is not often a physician informs his patient what the disease is! But why do not physicians administer medicine that will assist? Why are the sick compelled to drag out a miserable existence without hope? Will Doctors answer? Many cases, they say, cannot be cured, and discourage patients in that way. Why can they not be cured? The truth is, the physician, honestly, can give no other reason, why a cure cannot be effected than that he does not know what medicine will cure; he has tried one thing after another which his fancy suggested to him might prove beneficial; all which having failed, is then as an excuse for abandoning the case, pronounces it incurable! If it be incurable, we want to know why it is so; what organ has become incapable of performing its functions? Not the flimsy pretence, that no medicine will do them any good. 'Tis perfectly clear the Doctor did not know what medicine would do them any good, or he would not have directed first one article and then another, until the patient was worn out and discouraged. If he had known the nature and character of the morbid matter circulating in the system which produced and supported the disease, and the appropriate remedy; the one calculated to neutralize and render harmless such morbid matter, the patient would have been restored.

These pretensions to Medical Science, although supported by arrogance, pride, dignity and honorable titles, must, ere long, give place to a practice founded on common sense and clearly ascertained truths, the result of actual chemical analysis. This knowledge at no distant period will be the indispensable requisite of every individual practising the healing art. Then, and not till then, will this experimental practice cease, and physicians understand disease, and know what remedy to employ to subject it.

For this knowledge we have been contending for years, upon it are our whole principles of practice founded. Our course is not to try this and that, to see what effect it will have. We know when we examine the patient, the nature of the morbid matter with which the blood, bile, and other fluids are charged, or the character and constituents of accumulations, which may exist in the Lungs, Liver, Kidneys, &c., hence we are enabled to direct the remedy calculated to produce the change; decomposition or neutralization, as the case may require. 1y

SHROUDING.

Mrs. JANE JOHNSON & Mrs. ANN WEAR

Would respectfully take this opportunity of returning their sincere thanks and of expressing their gratitude to their numerous friends and patrons for their liberal patronage in times past—and also to say that they still continue to carry on business at the same place,

No 618 South Eighth Street, Philada.,

and are always prepared to serve customers at the shortest notice possible.

☞ TERMS MODERATE. 1y

ONE-PRICE CLOTHING,
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Made in the Best Manner, expressly for RETAIL SALES. Lowest Selling Prices marked in Plain Figures. All Goods made to order warranted satisfactory. Our One-Price System is strictly adhered to. All are thereby treated alike.
JONES & CO.,
Dec25-1y 604 MARKET STREET.

MRS. H. S. DUTERTE,
General Undertaker and Furnisher,

Respectfully informs her friends and the public, that she still continues the Undertaking business at the old establishment, No. 634 Lombard St., and being thankful for past favors, hopes still to obtain a share of the patronage of the public.

Ready made Coffins always on hand. Also a handsome Hearse and Carriages, with careful drivers, to attend funerals on the most moderate terms.

F. CHAMPION'S
NEW AND SECOND HAND
CLOTHING STORE,
No. 12 Myrtle Avenue, Brooklyn,

CLOTHES MADE TO ORDER.

Also, Second-hand Garments Cleaned, Repaired or dyed, at short notice.

SECOND-HAND CLOTHING CONSTANTLY ON HAND, FOR SALE.
5—1y

THE DAUGHTERS OF HOPE GRAND UNION Temperance Society met, it being the thirteenth convention. April 10th, 1861. Representatives from Lodges are as follows:—

From Garnet Union No. 4, D. of T.; from Phoenix Union, No. 6, D. of T.; from Northern Union, No. 10, D. of T.; Webb's Union, of Chambersburgh, Pa.; from Dr. Sites' Union, of Carlisle, Pa.; from Mount Olive Union, No. 18, D. of T.; from Venerable Union, No. 15, T., of Norristown, Pa.

Officers installed to their several positions are as follows—

Grand P., Sister Bennett; Grand Associate, Sister Barring; Grand Treasurer, Sister Fausett; Grand Conductress, C. Thompson; Grand Sentinel, A. E. Dukhart; Grand Chaplain, Sister Hall.

D. P. P., Sister E. Roberts, D. P. P. Sister Anderson,
" " E. Bowen, " " J. F. Blair,
" " M. H. Rusby, " " E. A. Clark,
" " S. Newman, " " Waive,
" " S. Davis. " " S. Hall.

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NO. 427 SOUTH 6TH ST.,
Second Door Below Bethel Church.

THE DAUGHTERS OF CORNISH SOCIETY.

THE STATED QUARTERLY MEETINGS of this Society are held on the first Wednesdays of February, May August, and November.

The meeting of the Board are held on the Wednesday previous to the regular stated meetings of the Society.

Mrs. SARAH CARTER,
President.
Mr L. R. Sevance, Sec'y.